DATED GREEK MANUSCRIPTS FROM CYPRUS TO THE YEAR 1570

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Costas N. Constantinides
and
Robert Browning

Dumbarton Oaks Research Library and Collection
Washington, D.C.
and
Cyprus Research Centre
Nicosia
1993

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C. N. Constantinides and R. Browning

Printed in Cyprus
by Imprinta Ltd.

Library of Congress Cataloging-in-Publication Data

Constantinides, C. N.
Dated Greek manuscripts from Cyprus to the year 1570/Costas N. Constantinides and Robert Browning.
p. cm. — (Dumbarton Oaks Studies; 30) (Texts and Studies of the History of Cyprus; 18)
Includes bibliographical references and indexes.
ISBN 0–88402–210–2
1. Manuscripts, Greek (Medieval and Modern)—Cyprus—Facsimiles.
I. Browning, Robert, 1914–. II. Title. III. Series.
IV. Series: Texts and Studies of the History of Cyprus; 18.
Z6605. G7C66 1993
011'. 31—dc20.

92–16314
CIP

Contents

Preface i
Introduction v
List of Manuscripts ix
List of Plates xiii
Bibliographical Abbreviations xxix
General Abbreviations and Symbols xxxvi

Part I. The Copying, Dispersal, and Study of the Mediaeval Greek Manuscripts of Cyprus 1
1. Chapter I: Manuscripts and Learning in Mediaeval Cyprus 3
2. Chapter II: The Dispersal of Manuscripts from Cyprus 19
3. Chapter III: The Study of the Greek Manuscripts of Cyprus 39

Part II. Descriptions of Manuscripts 47
Appendix: Dubia 359

Addenda 383
Indexes 385
1. Index of Manuscripts by Location 387
2. Index of Scribes 393
3. Index of Owners and Sponsors 397
4. Index Graecitatis 403
5. Index of Authors and Works 406
6. Incipits 419
7. General Index 424

Part III. Plates
Map of Mediaeval Cyprus

Preface

Most published collections of facsimiles of Greek manuscripts group them by their present location.[1] Other collections comprise manuscripts belonging to a particular category irrespective of both their place of origin and their present location.[2] A third type of collection groups together manuscripts of similar content.[3]

The present volume is conceived on a quite different principle, that of uniting dated manuscripts from the same geographical area and the same cultural milieu. In a sense it breaks new ground in Greek manuscript studies. It comprises dated or plausibly datable Greek manuscripts copied in Cyprus or by Cypriot copyists from the tenth century to the occupation of the island by the Ottoman Turks in 1570, wherever they are now located and whatever their content may be. It is no doubt incomplete, since some collections of manuscripts are inadequately or misleadingly catalogued and others are virtually inaccessible. We have, however, made an effort to include as many manuscripts with an indication of date as possible. Some, which we have good reason to believe exist, have defied all attempts to find them. Among the many manuscripts recorded as being in Cyprus in the course of the nineteenth century but now vanished, some would probably have qualified for inclusion. Happily, we have occasionally lit upon a manuscript previously unknown or not recognized as having Cypriot connections.

[1] E.g. Sabas, Episcopus Mojaisky, *Specimina palaeographica codicum Graecorum et Slavicorum Bibliothecae Mosquensis Synodalis saec. VI–XVII*, Moscow, 1863; G. Cereteli and S. Sobolevskij, *Exempla codicum Graecorum litteris minusculis scriptorum annorumque notis instructorum*, I, *Codices Mosquenses*, Moscow, 1911, II, *Codices Petropolitani*, Moscow, 1913; V. Beneševič, *Monumenta Sinaitica*, I–II, St. Petersburg, 1912–25; D. Harlfinger, D. R. Reinsch, J. A. M. Sonderkamp in Zusammenarbeit mit G. Prato, *Specimina Sinaitica. Die datierten griechischen Handschriften des Katharinen-Klosters auf dem Berge Sinai 9. bis 12. Jahrhundert*, Berlin, 1983; G. Vitelli and C. Paoli, *Collezione fiorentina di facsimili paleografici greci e latini*, I–VI, Florence, 1884–97; P. Franchi de'Cavalieri and I. Lietzmann, *Specimina codicum graecorum Vaticanorum*, 2nd ed., Berlin-Leipzig, 1929; E. Follieri, *Codices Bibliothecae Vaticanae selecti temporum locorumque ordine digesti*, Vatican City, 1969; Turyn, *Codices Graeci Vaticani;* idem, *MSS of Italy*; idem, *MSS of Great Britain*; A. Komines, *Facsimiles of Dated Patmian Codices*, Greek ed., Athens, 1968; Engl. ed., Athens, 1970; Wilson, *Mediaeval Greek Bookhands*; Omont, *Manuscrits grecs*; idem, *Fac-similés du IXe au XIVe siècle*; idem, *Fac-similés des plus anciens manuscrits grecs en onciale et en minuscule de la Bibliothèque Nationale, du IVe au XIIe siècle*, Paris, 1892; C. Astruc et al., *Les manuscrits datés des XIIIe et XIVe siècles conservés dans les bibliothèques publiques de France*, I, *XIIe siècle*, Paris, 1989; Bick, *Schreiber*; T. Gasparrini and E. Mioni, *Cento codici Bessarionei*, Venice, 1968; E. Mioni and M. Formentin, *I codici greci in minuscola dei sec. IX e X della Biblioteca Nazionale Marciana*, Padua, 1975; Ch. Graux and A. Martin, *Fac-similés des manuscrits grecs d'Espagne*, Paris, 1891; N. A. Bees, *Τὰ χειρόγραφα τῶν Μετεώρων*, 3 vols. Athens, 1967, 1984, 1986 (vol. III by D. Z. Sofianos).

[2] E.g. *The Palaeographical Society, Facsimiles of Ancient Manuscripts*, First Series, ed. E. A. Bond and E. M. Thompson, London, 1873–83; Second Series, ed. E. A. Bond, E. M. Thompson, and G. F. Warner, London, 1884–94; *The New Palaeographical Society*, First Series, London, 1903–12; Second Series, London, 1913–30; L. Lefort and J. Cochez, *Album palaeographicum codicum graecorum minusculis litteris saec. IX et X certo tempore scriptorum. Accedunt quaedam exempla codicum saec. XI–XVI*, Louvain, 1934; W. Wattenbach, *Scripturae Graecae Specimina*, 4th ed., Berlin, 1936; Lake, *Dated Greek Minuscule MSS;* the ongoing *Repertorium* by E. Gamillscheg, D. Harlfinger, and H. Hunger; D. Harlfinger, *Specimina griechischer Kopisten der Renaissance*, I, *Griechen des 15. Jahrhunderts*, Berlin, 1974; Spatharakis, *Corpus*; M. Wittek, *Album de paléographie grecque*, Ghent, 1967.

[3] E.g. W. H. P. Hatch, *The Greek Manuscripts of the New Testament at Mount Sinai*, Paris, 1932; idem, *The Greek Manuscripts of the New Testament in Jerusalem*, Paris, 1934; idem, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament*, Cambridge, Mass., 1951; idem, *The Principal Uncial Manuscripts of the New Testament*, Chicago, 1951; B. M. Metzger, *Manuscripts of the Greek Bible. An Introduction to Greek Palaeography*, New York-Oxford, 1981.

We offer as full palaeographical and codicological descriptions as is practicable, bearing in mind that while most of the manuscripts are described from autopsy, we have sometimes had to rely on microfilms. The manuscripts in Paris, London, Oxford, Athens, and Cyprus have been examined *in situ* at least twice and the descriptions of them carefully verified. Manuscripts in other collections were frequently examined briefly *in situ* and the notes made then were checked against microfilms. No microfilms were available for a few manuscripts in Jerusalem, on Mount Sinai, and elsewhere. Where no indication to the contrary is given, it may be assumed that we have examined the actual manuscript. We have recorded all significant marginal or other notes, and not only those which are evidence of the date of the manuscript or the identity of the scribe.

As our work progressed it became clear to us that such a corpus of facsimiles accompanied by detailed descriptions was of more than palaeographical and codicological interest. The material here presented occasionally throws light on the history of Cyprus under Byzantine, Lusignan, or Venetian rule, and in particular it illuminates the changing fortunes of the Greek culture of the island during four centuries of Latin rule. The movement of Cypriot scholars and scribes to Byzantine territory, to other Greek-speaking regions under Latin control, to Palestine and Mount Sinai, and to Italy is illustrated. Throughout the Middle Ages, Greek cultural life in Cyprus revolved round two centres, Constantinople and Jerusalem, like a planet moving in a complex orbit round twin suns. From the end of the fourteenth century a third pole of attraction appeared in Italy. Some of the manuscripts here described bear witness to these connections.

Among the faceless and often nameless copyists of these manuscripts there stand out several individuals, such as Constantine and Romanos Anagnostes, Demetrios Romanites, Ambrosios, abbot of the monastery τῶν Ἀνδρείων, Philotheos, abbot of the monastery of Hierax, and Hieronymos Tragoudistes, whose careers can be partly reconstructed. Occasionally we can identify scriptoria, such as those of the monasteries τῶν Ἱερέων and τῶν Ἀνδρείων, which bear comparison with the better-known centre in the monastery of the Enkleistra, north of Paphos. For well-understood historical reasons we will never know as much about provincial and regional centres where Greek books were copied as do students of western manuscripts. However, studies such as the present volume may help to dissipate the cloud of darkness which surrounds the production of Greek hand-written books in the Middle Ages and the Renaissance.

The three introductory chapters will, we hope, provide background information relevant to the manuscripts described in this book, and may be of interest to students of Greek manuscripts in general.

Most of the primary work of examining manuscripts and drawing up descriptions of them was done by Professor C. N. Constantinides, as was also the preliminary drafting of the introductory chapters. But every word of this book, as well as the principles upon which it is organised, have been discussed by and agreed upon by both editors, either in the course of personal meetings or by virtually continuous correspondence over a number of years.

By far the most important contributions to the identification, description, and study of Cypriot manuscripts are those of the late Father Jean Darrouzès and Monsignor Paul Canart, whose names recur on almost every page of this book. In particular we would like to record our gratitude to Father Darrouzès for kindly making available to us his unpublished notes on a number of Cypriot manuscripts in the Bibliothèque Nationale in Paris. Our debt to these two scholars can hardly be measured. Professor Annemarie Weyl Carr has helped with the project since its inception and given the editors invaluable counsel in all that concerns illuminated manuscripts. Thanks are also due to a multitude of other individuals and institutions who helped us by providing information or photographs and by putting their expertise at our disposal. We apologise for any inadvertent omissions in this list:

Dr. N. G. Wilson, Professor Philippe Hoffmann, Mr. T. Pattie, and Professor P. Nikolopoulos made available to us their unrivalled knowledge of manuscript collections in Oxford, Paris, London, and Athens. Dr. Mando Papadaki examined a manuscript in the Bibliothèque Nationale in Paris to which our attention was very recently drawn. This is also the case with a manuscript in the Ivan Dujčev Centre examined for us by Dr. Basileios Katsaros. Assistance in obtaining microfilms and photographs was given by A. Tselikas (MIET), O. Mazal (Vienna), Professor Axinia Djurova (Ivan Dujčev Centre, Sofia), Dr. Ernst Gamillscheg (Vienna), the Patriarchal Institute for Patristic Studies (Mone Vlatadon, Thessalonike), the National Library of Greece, the Benaki Museum and the Byzantine Museum (Athens), the Cultural Foundation of the National Bank of Greece (Athens), the Library of Congress (Washington, D.C.), the Bibliothèque Nationale (Paris), Madame G. Astruc (Institut de Recherche et d'Histoire des Textes, Paris), the Bodleian Library (Oxford), the British Library (London), the University Library (Edinburgh), the John Rylands Library (Manchester), the University Library (Leiden), the Istituto della Patologia del Libro (Rome), the Biblioteca Ambrosiana (Milan), the Biblioteca Estense (Modena), the Biblioteca Medicea Laurenziana (Florence), the Biblioteca Apostolica Vaticana (Vatican City), the Bayerische Staatsbibliothek (Munich), the Max-Planck-Institut für europäische Rechtsgeschichte (Frankfurt-am-Main), the Deutsche Staatsbibliothek (Berlin), the Österreichische Nationalbibliothek (Vienna), the Biblioteka Jagiellońska (Cracow), the monastic communities of Mount Athos, Patmos, and the monastery of Leimonos in Lesbos, the Library of the Archbishopric in Nicosia, the Metropoleis of Kition, Limassol, and Paphos, the monasteries of Machairas and Kykkos, the Churches of St. Mamas in the homonymous village in Limassol district and of the Holy Cross in Leukara, Cyprus, and the Greek Patriarchate of Jerusalem. Particular thanks are due to Mrs. Eve Stewart, Mrs. Elizabeth Jeffreys, and the Fisher Rare Book Library in the University of Sydney, who between them enabled us at the last moment to find photographs and describe a manuscript for which we had searched in vain since 1983, the Land and Registry Department of the Republic of Cyprus for preparing the map, the photographic laboratory of the Press and Information Office for reproducing photographs from microfilms, and finally the anonymous scholar who read the typescript of this book and by his valuable suggestions improved it.

This book would never have been conceived, let alone published, without the help, encouragement, and financial support of Dumbarton Oaks in Washington, D.C. and the Cyprus Research Centre in Nicosia. In 1983 the two institutions adopted a joint project to prepare an album of dated Greek manuscripts from Cyprus, which was announced at the Berlin Colloquium on Greek Palaeography and Codicology in the same year. A year later a Symposium on Mediaeval Cypriot Palaeography was organised in Nicosia by the Cyprus Research Centre, at which many problems concerning the project were discussed and the plan of work was explained by the two editors. We take this opportunity of expressing our heartfelt gratitude to the successive directors of these institutions, Professor Giles Constable, Professor Robert W. Thomson, and Professor Angeliki E. Laiou in Washington, and Dr. Costas P. Kyrris, Dr. George Georghallides and Dr. A. Phylactou in Nicosia. We would also like to thank the many staff members of both institutions who have ungrudgingly contributed to the realisation of the project, and in particular Mr. Joe Mills for his many-sided photographic skills, Mrs. Theophano Kypri for maintaining the photo-archive in Nicosia, as well as for solving many administrative problems, Dr. Frances Kianka, Dr. Leslie MacCoull and Mr Glenn Ruby for their skilled and generous editorial assistance, and Mrs Sophia Matsouka for her meticulous type-setting of a dauntingly difficult text.

January 1993 ***Robert Browning***

Introduction

In the description of the manuscripts we have adopted a scheme of twelve headings which with a few exceptions — when we were unable to examine the manuscript either *in situ* or in microfilm — was followed throughout the book.

We first give the manuscript's number in this book, its name and date, and the numbers of the plates published herein. Earlier numbers of the manuscript, with which it became known or appeared in old catalogues, are also given in brackets. The description then proceeds as follows:

1. We give briefly the *content*, e.g. Four Gospels, *Varia Lexica*, etc.
2. The *writing material* and condition of its *preservation* are given briefly.
3. We give the number of *folios* including additional flyleaves, the dimensions, and justifications, as well as the number of lines and columns per page.
4. The *contents* are given as fully as possible. We collated in the British Library the best editions of the relevant texts. Reference is always given to such editions of identified texts. In a few cases we succeeded in identifying mutilated texts.
5. The *subscription* of the manuscript is always given and discussed briefly; any peculiarities are indicated. In a few cases when no colophon is preserved but the scribe can be identified by the script, this heading is merged together with the following heading.
6. The *script* is described briefly and drawings of characteristic letters and ligatures are given. We try to identify all contemporary hands appearing in a manuscript and to describe separately their script. We also indicate collaborating scribes and try to investigate scriptoria.
7. In this section we refer briefly to the *illuminations* and ornaments preserved in the manuscript and indicate elaborate or red initial letters. In many cases we give later stamps which sometimes help us to follow the history of the manuscripts.
8. A brief description of the *binding* is given and we try to date it or note later restorations of the manuscript.
9. In this section we examine the *quire composition* of the manuscript which cannot always be observed in microfilms. Therefore we try to give the quire signatures which we were able to detect and indicate any losses, changes in gatherings, or blank folios.
10. The most important *later notes* are given in this section arranged in chronological order or thematically. Later descriptions pasted to the flyleaves or notes and numbers written by later owners are also given where relevant.
11. We give, when possible, very briefly the *history of the manuscript.*
12. The *bibliography* on the manuscript is given as fully as possible. We must acknowledge here the assistance given for this part of the description by the staff of many libraries, especially the Bibliothèque Nationale and the Vatican Library. The bibliography is divided into two parts, each in alphabetical order. In the first the more important references or descriptions in catalogues are given. Simple references to the manuscripts in articles or reviews in periodicals are given in the second part. Manuscripts whose Cypriot origin is uncertain are included in the Appendix (below, p. 359).

Finally, the plates appearing in Part III of the book. We give, when this proved possible, plates from each manuscript, primarily of the main scribes and the subscriptions. Reproduction could not always be actual size, since photographs were acquired from various collections or were taken by amateur photographers or even from microfilms. A very few plates of manuscripts inaccessible to us are reproduced from other publications which are referred to. This explains the poor quality of certain plates. When reproduction in actual size has not been possible, the dimensions of each folio are indicated below the plates.

Critical Notation

Greek quotations from the manuscripts, especially the contents, subscriptions, and later notes, are in general printed as they are written in the manuscripts themselves, with all the errors of the originals. Any corrections are given in the critical notes. Thus we reproduce from the manuscripts the three types of sigma (σ, c, ς), the iota and upsilon with diaeresis, etc. The first letter of each paragraph in Greek quotations is capitalized, but not the initial letters of proper names, except in the Index.

. . .	illegible letters are marked by a corresponding number of dots
- - -	illegible letters of uncertain number are marked by three dashes
α̣β̣γ	dotted characters mark letters mutilated, faded, or doubtful
(αβγ)	expansion of abbreviations, e.g. (καὶ)
(σελήνη)	words indicated by special symbols are printed in parentheses
[ ]	square brackets indicate a lacuna caused by damage to the parchment or paper of the manuscript
[. . .]	a lacuna of three spaces
[. . ^{10} . .]	a lacuna of ten spaces
[- - -]	a lacuna of an uncertain number of letters
[αβγ]	probable restoration of letters lost in a lacuna in the manuscript
⟦ ⟧	double square brackets mark a deletion made in the manuscript
⟦ . . . ⟧	illegible letters deleted in the manuscript are marked by a corresponding number of dots inside double square brackets
⟦- - -⟧	illegible letters of an uncertain number deleted in the manuscript are marked by three dashes inside double square brackets
⟦αβγ⟧	letters αβγ were deleted in the manuscript
⟦α̣β̣γ⟧	letters deleted in the manuscript are mutilated, faded, or doubtful, but can be restored with probability
<αβγ>	angular brackets enclose letters αβγ not extant in the manuscript, but added by an editor
{αβγ}	braces enclose letters αβγ extant in the manuscript, but rejected as superfluous by an editor
(?)	question mark in parentheses implies that the reading, form, or meaning of the preceding word is doubtful
|	a vertical stroke marks the end of a line in the manuscript and the beginning of the next line
‖	a double vertical stroke marks the end of a page or column in the manuscript and the beginning of the next page or column
*	an asterisk after the number of a manuscript indicates that its attribution to Cyprus is doubtful.

A Note on Transliteration

The principal names of authors of texts, scribes, sponsors, and owners appearing in later notes of manuscripts are transliterated as they appear in their Greek form and are not Latinized, e.g. Andronikos not Andronicus. When there is an accepted English form of a name, it is used, e.g. Chrysostom. This applies also to place names. Thus Famagusta, not Ammochōstos. In a few cases, however, when rare names of saints may be confusing, we adopt the form of the *Bibliotheca Hagiographica Graeca,* 3rd ed. (1957): thus Abebus not Avēvos. A horizontal stroke above (ō) indicates the Greek letter omega (ω), while a stroke above (ē) indicates the Greek letter eta (η): thus *mēnaia* not *menaia.* Finally, the Greek letter beta (β) in mediaeval and modern names of persons or places is always represented by v, e.g. Syvouris not Sybouris, except when an accepted English form exists, e.g. Barlaam.

List of Manuscripts

1. Paris, Bibliothèque Nationale, Gr. 1590, A.D. 1062/63
2. Vatican, Barberinianus Gr. 528, A.D. 991/92 or 1072/73
3. Paris, Bibliothèque Nationale, Gr. 1215, A.D. 1080
4. Jerusalem, St. Saba 259, A.D. 1089/90
5. Vatican, Gr. 1231, ca. 1107-18
6. Paris, Bibliothèque Nationale, Gr. 1531, A.D. 1112
7. Paris, Bibliothèque Nationale, Gr. 1588, ca. 1112
8. Vatican, Barberinianus Gr. 449, A.D. 1153
9. New York, H. P. Kraus, Four Gospels, A.D. 1156
10. Athens, Benaki Museum, Vitr. 34.3, ca. 1150-80
11. Paris, Bibliothèque Nationale, Gr. 633, A.D. 1186
12. Berlin, Staatsbibliothek 287, Fol. 51, A.D. 1193
13. Paris, Bibliothèque Nationale, Supp. Gr. 1317, ca. 1200
14. Paris, Bibliothèque Nationale, Coislin 287, ca. 1200
15. Paris, Bibliothèque Nationale, Gr. 301, A.D. 1204
16. Paris, Bibliothèque Nationale, Gr. 1189, ca. 1204/5
17. Cyprus, Machairas Monastery 17, A.D. 1201-10
18. Edinburgh, University Library 224, A.D. 1214
19. Athens, National Library 842, A.D. 1251/52
20. Vatican, Gr. 1455, A.D. 1299
21. Paris, Bibliothèque Nationale, Gr. 1391, ca. 1300
22. Paris, Bibliothèque Nationale, Gr. 2673, A.D. 1301/2
23. London, British Library, Add. 22506, A.D. 1304/5
24. Paris, Bibliothèque Nationale, Gr. 1093, ca. 1313-20
25. Paris, Bibliothèque Nationale, Gr. 574, A.D. 1314
26. Florence, Laur. Plut. 86, 31, A.D. 1314
27. Lesbos, Monastery of Leimonos 70, A.D. 1315/16
28. Paris, Bibliothèque Nationale, Gr. 234, A.D. 1318
29. London, British Library, Burney 22, A.D. 1319
30. Cyprus, Nicosia, Archbishopric Collection 21, A.D. 1319
31. Vatican, Palatinus Gr. 367, ca. 1317-20
32. Paris, Bibliothèque Nationale, Gr. 2134, ca. 1320
33. Leiden, Vulcanius 52, ca. 1320
34. Patmos, Monastery of St. John 304, ca. 1320
35. Vatican, Reg. Gr. Pii II, 54, ca. 1320

36. Oxford, Barocci 27, ca. 1320
37. London, British Library, Harley 5579, A.D. 1320/21
38. Paris, Bibliothèque Nationale, Gr. 1131, A.D. 1321
39. Paris, Bibliothèque Nationale, Gr. 2617, ca. 1321
40. Athos, Laura E 43, A.D. 1323/24
41. Paris, Bibliothèque Nationale, Gr. 2133, A.D. 1332
42. Sinai, Monastery of St. Catherine, Gr. 432, A.D. 1334
43. London, British Library, Add. 19993, A.D. 1334/35
44. Vatican, Ottobonianus Gr. 152, A.D. 1335
45. Oxford, Bodleian, Auct. E. 5. 10, A.D. 1336/37
46. Paris, Bibliothèque Nationale, Gr. 1620, ca. 1339
47. Athos, Iveron 374, A.D. 1345
48. Cyprus, Leukara, Staurou 1, A.D. 1345/46
49. Vatican, Gr. 569, A.D. 1348-52
50. Vatican, Gr. 212, ca. 1350
51. Paris, Bibliothèque Nationale, Gr. 1129, A.D. 1353
52. Paris, Bibliothèque Nationale, Gr. 723, A.D. 1368
53. Paris, Bibliothèque Nationale, Gr. 2632, A.D. 1380
54. Paris, Bibliothèque Nationale, Gr. 2607, A.D. 1385
55. Cyprus, Nicosia, Archbishopric Collection 85, A.D. 1386
56. Athos, Iveron 126, ca. 1406-8
57. Vatican, Ottobonianus Gr. 436, A.D. 1435
58. Athens, National Library 1077, A.D. 1460-65
59. Sinai, Monastery of St. Catherine, Gr. 880, A.D. 1466
60. Paris, Bibliothèque Nationale, Gr. 1390, A.D. 1469
61. Cyprus, Paphos, Metropolis 6, A.D. 1472
62. Constantinople, Chalke, Panagia Kamariotissa 116, A.D. 1475
63. Alexandria, Greek Patriarchate 195, A.D. 1483
64. Paris, Bibliothèque Nationale, Gr. 1155, A.D. 1483
65. Cyprus, Nicosia, Archbishopric Collection 5, A.D. 1492/93
66. Lesbos, Monastery of Leimonos 300, ca. 1500
67. Paris, Bibliothèque Nationale, Gr. 254, A.D. 1509
68. Sinai, Monastery of St. Catherine, Gr. 813, A.D. 1507-10
69. Paris, Bibliothèque Nationale, Supp. Gr. 465, A.D. 1512
70. Cyprus, Larnaca, Metropolis of Kition 50, A.D. 1519
71. Vienna, Vindobonensis Phil. Gr. 218, ca. 1500-1525
72. Paris, Bibliothèque Nationale, Coislin 4, [restorations and additions] A.D. 1525/26
73. Jerusalem, St. Saba 284, A.D. 1527
74. Athens, Metochion of Panagios Taphos in Cple 19, A.D. 1530
75. Sinai, Monastery of St. Catherine, Gr. 950, ca. 1530
76. Paris, Bibliothèque Nationale, Gr. 931, ca. 1530-52
77. Cyprus, St. Mamas Lectionary, A.D. 1531
78. Paris, Bibliothèque Nationale, Gr. 317, A.D. 1533
79. Jerusalem, Staurou 9, A.D. 1535
80. Athos, Dionysiou 795, ca. 1535-52
81. Athos, Laura, Θ 91, A.D. 1536

82. Kosinitsa 298 [now Sofia, Ivan Dujčev Centre Gr. 17], A.D. 1537
83. Sinai, Monastery of St. Catherine, Gr. 948, A.D. 1539
84. Sydney, University Library, Stewart 1, A.D. 1544
85. Paris, Bibliothèque Nationale, Gr. 1770, A.D. 1545
86. Jerusalem, Taphou 281, A.D. 1547
87. Vienna, Vindobonensis Phil. Gr. 188, A.D. 1548/49
88. Paris, Bibliothèque Nationale, Gr. 381, A.D. 1550
89. Vatican, Palatinus Gr. 397, ca. 1550
90. Paris, Bibliothèque Nationale, Supp. Gr. 1105, ca. 1550
91. Cyprus, Paphos, Metropolis 11, ca. 1550
92. Vienna, Vindobonensis Phil. Gr. 155, A.D. 1551/52
93. Sinai, Monastery of St. Catherine, Gr. 1764, ca. 1551-58
94. Paris, Bibliothèque Nationale, Gr. 872, A.D. 1552
95. Vatican, Gr. 2311, A.D. 1552
96. Paris, Bibliothèque Nationale, Gr. 1611, A.D. 1553
97. Oxford, MS Selden Supra 14, A.D. 1555
98. Jerusalem, St. Saba 145, A.D. 1556
99. Jerusalem, St. Saba 396, A.D. 1556/57
100. Munich, Monacensis Gr. 189, A.D. 1558
101. Munich, Monacensis Gr. 143, A.D. 1559
102. Munich, Monacensis Gr. 177, A.D. 1559
103. Karditsa, Monastery of Korone 8, A.D. 1563
104. Vatican, Ottobonianus Gr. 25, A.D. 1564/65
105. Jerusalem, St. Saba 369, A.D. 1566
106. Cyprus, Nicosia, Archbishopric Collection 11, A.D. 1569

Dubia

107*. Paris, Bibliothèque Nationale, Gr. 668, A.D. 954
108*. London, British Library, Add. 11836, ca. 1150-80
109*. Cyprus, Codex Nicosiensis, ca. 1180-90
110*. Athos, Dionysiou 94, A.D. 1322
111*. Modena, Biblioteca Estense, Gr. 19, A.D. 1519
112*. Paris, Bibliothèque Nationale, Gr. 1615, ca. 1553
113*. Jerusalem, Taphou 84, A.D. 1555/56
114*. Oxford, Barocci 166, ca. 1570

List of Plates

Plates are the size of the original unless otherwise indicated. Reduction percentages and actual dimensions are always given in the captions. Many blank margins have been trimmed. *Italics* in parentheses refer to relevant pages in this volume.

PLATES		DATES
1.	Paris, Bibliothèque Nationale, MS Gr. 1590 (f. 42^{r}): *Synaxarion*, September-February (*p. 50*)	A.D. 1062/63
2.	Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 100^{v}): Homilies by St. John Chrysostom and Ephraim Syros. Page written by the monk Peter (*p. 57*)	A.D. 1072/73
3.	Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 193^{r}): Homilies of St. John Chrysostom and Ephraim Syros. Page written by scribe B (*p. 57*)	A.D. 1072/73
4.	Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 156^{r}): Collection of apocryphal works and homilies on the Holy Virgin. Page written by scribe A (*p. 61*)	A.D. 1080
5.	Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 50^{r}): Collection of apocryphal works and homilies on the Holy Virgin. Page written by scribe B (*p. 61*)	A.D. 1080
6.	Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 81^{r}): Collection of apocryphal works and homilies on the Holy Virgin. Page written by scribe C (*p. 61*)	*ca.* A.D. 1080
7.	Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 192^{r}): Collection of apocryphal works and homilies on the Holy Virgin. Page written by scribe D (*p. 61*)	A.D. 1080
8.	Jerusalem, MS Saba 259 (f. 216^{r}): Orations, encomia, lives of saints and apocryphal works. Written by the monk Gerasimos (*p. 66*)	A.D. 1089/90
9.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1231: Catena on Job. Written by the priest John Tarsites (*p. 69*)	*ca.* A.D. 1107-18
10.	Paris, Bibliothèque Nationale, MS Gr. 1531 (f. 172^{r}): Lives of saints for December. Written by the monk Klemes (*p. 72*)	A.D. 1112
11.	Paris, Bibliothèque Nationale, MS Gr. 1588 (f. 21^{r}): *Synaxarion* of the whole ecclesiastical year. Written by the monk Klemes (*p. 75*)	*ca.* A.D. 1112
12.	Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 118^{v}): Four Gospels. Written by Manuel Boukellaros, Hagiostephanites (*p. 82*)	A.D. 1153
13.	New York, H.P. Kraus Gospels (*olim* Andros Hagias 32) (f. 203^{v}): Four Gospels. Written by Manuel Boukellaros, Hagiostephanites (*p. 85*)	A.D. 1156

PLATES		DATES
14.	Paris, Bibliothèque Nationale, MS Gr. 633 (f. 43^{r}): Homilies of St. John Chrysostom. Page written by scribe A (*p. 93*)	A.D. 1186
15.	Paris, Bibliothèque Nationale, MS Gr. 633 (f. 131^{r}): Homilies of St. John Chrysostom. Page written by scribe B (*p. 93*)	A.D. 1186
16.	Paris, Bibliothèque Nationale, MS Gr. 633 (f. 235^{v}): Homilies of St. John Chrysostom. Page written by scribe C (*p. 93*)	A.D. 1186
17.	Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 41^{r}): Gospel Lectionary. Page written by the deacon Thomas (*p. 96*)	A.D. 1193
18.	Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 214^{r}): Gospel Lectionary. Page written by a later hand (p. *96*)	16th century
19.	Paris, Bibliothèque Nationale, MS Supp. Gr. 1317 (f. 6^{r}): St. Neophytos the Recluse, *Catechisms.* Written by Basil, *taboullarios* of Paphos (*p. 98*)	*ca.* A.D. 1200
20.	Paris, Bibliothèque Nationale, MS Coislin 287 (f. 104^{v}): St. Neophytos the Recluse, Homilies and Letters. Written by Basil, *taboullarios* of Paphos (?) (*p. 101*)	*ca.* A.D. 1200
21.	Paris, Bibliothèque Nationale, MS Gr. 301 (f. 197^{r}): Gospel Lectionary. Written by the priest George of Rhodes (*p. 104*)	A.D. 1204
22.	Paris, Bibliothèque Nationale, MS Gr 1189 (f. 8^{v}): St. Neophytos the Recluse, *Panegyrikon.* Page written by scribe A (*p. 108*)	*ca.* A.D. 1204/5
23.	Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 29^{v}): St. Neophytos the Recluse, *Panegyrikon.* Page written by Basil, *taboullarios* of Paphos (*p. 108*)	*ca.* A.D. 1204/5
24.	Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 57^{v}): St. Neophytos the Recluse, *Panegyrikon.* Page written by scribe C (*p. 109*)	*ca.* A.D. 1204/5
25.	Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 134^{r}): St. Neophytos the Recluse, *Panegyrikon.* Page written by by scribe D (*p. 109*)	*ca.* A.D. 1204/5
26.	Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 173^{r}): St. Neophytos the Recluse, *Panegyrikon.* Page written by by scribe E (*p. 109*)	*ca.* A.D. 1204/5
27.	Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 206^{v}): St. Neophytos the Recluse, *Panegyrikon.* Page written by scribe F (*p. 109*)	*ca.* A.D. 1204/5
28.	Cyprus, Monastery of Machairas, MS 17 (f. 50^{r}): *Τυπικὴ Διάταξις* of Neilos, founder of the monastery (*p. 112*)	A.D. 1201-10
29.	Edinburgh, University Library, MS 224 (f. 4^{r}): St. Neophytos the Recluse, *Τυπικὴ Διαθήκη.* Written by Basil, *taboullarios* of Paphos (*p. 116*)	A.D. 1214
30.	Athens, National Library, MS 842 (f. 1^{r}): *Menaion* for November. Written by Xenos Romanites, surnamed Makrozonares (*p. 122*)	A.D. 1251/52
31.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 162^{r}): Various theological and other works. Page written by Ioannes Hierakes (*p. 125*)	A.D. 1299
32.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 221^{v}): Various theological and other works (*p. 124*)	A.D. 1299
33.	Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 121^{r}): Legal texts (*p. 129*)	*ca.* A.D. 1300
34.	Paris, Bibliothèque Nationale, MS Gr. 2673 (f. 129^{r}): *Varia Lexica* (*p. 133*)	A.D. 1301/2
35.	London, British Library, MS Additional 22506 (f. 118^{r}): Four Gospels. Written by the monk Neophytos Kyprios (*p.135*)	A.D. 1304/5

PLATES		DATES
36.	Paris, Bibliothèque Nationale, MS Gr. 1093 (f. 81^{v}): Dorotheos, *Doctrinae Diversae* and Lives of saints (*p. 138*).	*ca.* A.D. 1313-20
37.	Paris, Bibliothèque Nationale, MS Gr. 574 (f. 198^{r}): Orations of St. Gregory of Nazianzus with the commentary of Niketas of Herakleia (p. *141*).	A.D. 1314
38.	Florence, Laur. Plut. 86,31 (f. 207^{r}): Nikephoros Blemmydes, *Epitome Physica.* Written by the *anagnōstēs* Leo (*p. 143*)	A.D. 1314
39.	Lesbos, MS Leimonos 70 (f. 1^{r}): Commentaries on the liturgical Canons. Written by Romanos Anagnostes (*p. 145*)	A.D. 1315/16
40.	Paris, Bibliothèque Nationale, MS Gr. 234 (f.294^{r}): Theophylaktos, archbishop of Bulgaria, Commentary on the Four Gospels (*p.147*)	A.D. 1318
41.	Paris, Bibliothèque Nationale, MS Gr. 234 (f. 3^{r}): Hymns (*p. 147*)	12th century
42.	Paris, Bibliothèque Nationale, MS Gr. 234 (f. 5^{r}): *Typikon* of the lessons read throughout the ecclesiastical year (*p. 147*)	15th-16th century
43.	London, British Library, MS Burney 22 (f. 38^{r}): Gospel Lectionary (*p. 150*)	A.D. 1319
44.	Nicosia, Archbishopric collection, MS 21 (f. 24^{r}): Catena on Psalms and Canticles. Written by Theodoulos Phylagres (*p. 152*)	A.D. 1319
45.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 148^{r}): Secular and religious texts and documents. Page written by Constantine Anagnostes (*p. 159*)	*ca.* A.D. 1317-20
46.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 181^{v}): Theophilos *antikēnsōr*, interpretation of Justinian, *Institutiones.* Page written by scribe B (*p. 160*)	*ca.* A.D. 1317-20
47.	Paris, Bibliothèque Nationale, MS Gr. 2134 (f. 85^{r}): Nikephoros Blemmydes, *Epitome Physica.* Written by Romanos Anagnostes (*p. 166*)	*ca.* A.D. 1320
48.	Paris, Bibliothèque Nationale, MS Gr. 2134 (Front Cover): Binding of Henri II of France (1547-59) with the monogram of Diane de Poitiers (*p. 166*)	16th century
49.	Leiden, MS Vulcanius 52 (f. 4^{r}): St. Dionysios the Areopagite, works with scholia and St. Cyril of Alexandria, *Dialogues*, II-VII, and part of St. Cyril, *De Trinitate.* Written by Romanos Anagnostes (*p. 168*)	*ca.* A.D. 1320
50.	Patmos, Monastery of St. John, MS 304 (f. 162^{r}): St. Basil, *Askētika*, and Peter of Laodikeia, Commentary on the Four Gospels. Page written by Romanos Anagnostes (*p. 170*)	*ca.* A.D. 1320
51.	Patmos, Monastery of St. John, MS 304 (f. 305^{r}): Peter of Laodikeia, Commentary on the Four Gospels. Page written by scribe B (*p. 171*)	*ca.* A.D. 1320
52.	Vatican, Biblioteca Apostolica Vaticana, MS Reg. Gr. Pii II 54 (f. 462^{v}): George Choiroboskos, *Περὶ τρόπων* and other grammatical and schedographic works. Page written by Romanos Anagnostes (*p. 172*)	*ca.* A.D. 1320
53.	Vatican, Biblioteca Apostolica Vaticana, MS Reg. Gr. Pii II 54 (f. 466^{r}): George Choiroboskos, *De Soloecismo et Hysterologia.* Inserted later folio (*p. 172*)	16th century

PLATES		DATES
54.	Oxford, Bodleian Library, MS Barocci 27 (f. 103^{r}): Theological miscellany. Page written by Romanos Anagnostes (*p. 175*)	*ca.* A.D. 1320
55.	Oxford, Bodleian Library, MS Barocci 27 (f. 4^{r}): Theological miscellany. Page written by scribe B (*p. 175*)	*ca.* A.D. 1320
56.	Oxford, Bodleian Library, MS Barocci 27 (f. 3^{r}): Theological miscellany. Page written by scribe C (*pp. 175-76*)	*ca.* A.D. 1320
57.	London, British Library, MS Harley 5579 (f. 131^{r}): St. Athanasios of Alexandria, Writings. Written by Romanos Anagnostes (*p. 179*)	A.D. 1320/21
58.	Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 38^{r}): History of Barlaam and Joasaph (*pp. 181-82*)	A.D. 1321
59.	Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 9^{r}): History of Barlaam and Joasaph. Inserted later folio (*p. 181*)	16th century
60.	Paris, Bibliothèque Nationale, MS Gr. 2617 (f. 172^{r}): *Varia Lexica* and theological works. Written by Romanos Anagnostes (*p. 184*)	*ca.* A.D. 1321
61.	Athos, Laura, MS E 43 (505) (f. 56^{r}): Michael Psellos, *De Omnifaria Doctrina*, and Ps.-Aristotle, *De Mundo*. Written by Romanos Anagnostes (*p. 186*)	A.D. 1323/24
62.	Paris, Bibliothèque Nationale, MS Gr. 2133 (f. 107^{r}): Nikephoros Blemmydes, *Epitome Physica* (*pp. 187-88*)	A.D. 1332
63.	Sinai, Monastery of St. Catherine, MS Gr. 432 (f. 94^{v}): Theological miscellany. Written by the monk Gabriel (*p. 190*)	A.D. 1334
64.	London, British Library, MS Additional 19993 (f. 13^{r}): Gospel Lectionary. Page written by scribe A (*p. 192*)	A.D. 1334/35
65.	London, British Library, MS Additional 19993 (f. 46^{r}): Gospel Lectionary. Page written by scribe A (*p. 192*)	A.D. 1334/35
66.	London, British Library, MS Additional 19993 (f. 42^{r}): Gospel Lectionary. Page written by scribe B (*p. 193*)	A.D. 1334/35
67.	London, British Library, MS Additional 19993 (f. 123^{v}): Gospel Lectionary. Page written by scribe C (*p. 193*)	A.D. 1334/35
68.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 7^{r}): Aristotle, *Physics* (*p. 195*)	A.D. 1335
69.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 1^{r}): *Ἀποφθέγματα διδασκάλων* (*p. 195*)	A.D. 1335
70.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 2^{r}): Chronicle from Adam to Manuel I Komnenos (*p. 195*)	A.D. 1335
71.	Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 1^{r}): *Synaxarion*, September-February. Written by Demetrios Romanites (*p. 196*)	A.D. 1336/37
72.	Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 31^{v}): *Synaxarion*, September-February. Page written by scribe B (*p. 197*)	A.D. 1336/37
73.	Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 318^{r}): *Synaxarion*, September-February. Page written by Ioannes Romanos (*p. 197*)	A.D. 1336/37
74.	Paris, Bibliothèque Nationale, MS Gr. 1620 (f. 44^{r}): *Mēnaion* for November (*p. 199*)	*ca.* A.D. 1339
75.	Athos, Iveron, MS 374 (f. 112^{r}): Works of John of Damascus, John Chrysostom and Theodore Studites. Page written by the monk Agathon (*p. 202*)	A.D. 1345

PLATES		DATES
76.	Athos, Iveron, MS 374 (f. 170^{r}): St. John Chrysostom, Homily *in sanctum Pascha.* Page written by scribe B (*p. 202*)	A.D. 1345
77.	Athos, Iveron, MS 374 (f. 174^{r}): Theodore Studites, *Parva Catechesis* (excerpts). Page written by scribe C (*p. 202*)	A.D. 1345
78.	Cyprus, Leukara, MS Staurou 1 (f. 272^{v}): Gospel Lectionary. Written by Demetrios Romanites (*p. 204*)	A.D. 1345/46
79.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 168^{v}): Works of St. John Chrysostom and a Homily of Ephraim Syros. Page written by Demetrios Romanites (*p. 208*)	A.D. 1348-52
80.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 267^{v}): Works of St. John Chrysostom and a Homily of Ephraim Syros. Page written by Nikolaos Ourris (*p. 208*)	A.D. 1348-52
81.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 212 (f. 1^{r}): Texts on the astrolabe and other astronomical works. Page written by George Lapithes (*p. 210*)	*ca.* A.D. 1350
82.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 212 (f. 109^{r}): Theophilos of Edessa, astrological works and other astronomical texts. Page written by scribe B (*p. 210*)	*ca.* A.D. 1350
83.	Paris, Bibliothèque Nationale, MS Gr. 1129 (f. 140^{r}): History of Barlaam and Joasaph. Written by Ioasaph (*p. 213*)	A.D. 1353
84.	Paris, Bibliothèque Nationale, MS Gr. 723 (f. 85^{r}): St. John Chrysostom. Homilies on the Gospel of St. John. Written by the deacon and *nomikos* Basil Perderia (*pp. 218-19*)	A.D. 1368
85.	Paris, Bibliothèque Nationale, MS Gr. 2632 (f. 38^{r}): *Varia Lexica.* Written by the priest Theodore (*p. 221*)	A.D. 1380
86.	Paris, Bibliothèque Nationale, MS Gr. 2607 (f. 70^{r}): Manuel Moschopoulos, *Schedographia* and Anonymous grammatical commentary on St. Gregory of Nazianzus, Orations. Written by Constantine Argyrodontas (?) (*p. 223*)	A.D. 1385
87.	Nicosia, Archbishopric collection, MS 85 (f. 3^{r}): *Mēnaion* for April. Written by the priest Michael (*p. 226*)	A.D. 1386
88.	Athos, Iveron, MS 126 (f. 1^{r}): Geographical, astronomical, and theological works. Page written by scribe A (*pp. 228-29*)	*ca.* A.D. 1406-8
89.	Athos, Iveron, MS 126 (f. 94^{v}): The beginning of the poem *Spaneas.* Page written by Demetrios Desim(os) (?) (*p. 229*)	*ca.* A.D. 1406-8
90.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 436 (f. 7^{r}): *Collectio capitum SS. patrum* and other minor works (*p. 231*)	A.D. 1435
91.	Athens, National Library, MS 1077 (f. 103^{r}): Grammatical, rhetorical and theological works. Page written by Paul Phostiniates (*p. 235*)	A.D. 1460-65
92.	Athens, National Library, MS 1077 (f. 81^{r}): Grammatical, rhetorical and theological works. Page written by scribe B (*p. 235*)	A.D. 1460-65
93.	Athens, National Library, MS 1077 (f. 93^{r}): Grammatical, rhetorical and theological works. Page written by scribe C (*p. 235*)	A.D. 1406-65
94.	Sinai, Monastery of St. Catherine, MS Gr. 880 (f. 23^{r}): *Hōrologion,* liturgies and theological texts. Written by Constantine, *skeuophylax* of Paphos (*p. 237*)	A.D. 1466

PLATES		DATES
95.	Paris, Bibliothèque Nationale, MS Gr. 1390 (f. 22^{r}): Assizes of the Kingdom of Jerusalem translated into Greek from the French original. Written by Antonios Synkritikos (*p. 239*)	A.D. 1469
96.	Paphos, Metropolis, MS 6 (f. 8^{v}): Gospel Lectionary. Written by the monk Symeon Xenikos (*p. 243*)	A.D. 1472
97.	Constantinople, Chalke, Panagia Kamariotissa, MS 116 (f. 1^{r}): Instructions for the year's ecclesiastical celebrations. Written by Gregory, *prōtopapas* of Myrianthousa (*p. 245*)	A.D. 1475
98.	Alexandria, Greek Patriarchate, MS 195 (f. 367^{v}): Psalter and *Hōrologion*. Written by the monk Neophytos (*p. 248*)	A.D. 1483
99.	Paris, Bibliothèque Nationale, MS Gr. 1155 (f. 59^{v}): Anonymous (Symeon Metaphrastes?) Vita of St. John Chrysostom. Written by the monk Gregory (*p. 155*)	A.D. 1483
100.	Nicosia, Archbishopric collection, MS 5 (f. 2^{r}): Grammar, including Manuel Moschopoulos, *Schedographia*. Written by the monk Theophanes (*p. 252*)	A.D. 1492/93
101.	Lesbos, Monastery of Leimonos, MS 300 (f. 124^{v}): *Μαθηματάριον τοῦ Στιχηραρίου*. Page written by the priest John Kordokotos (*p. 254*)	*ca.* A.D. 1500
102.	Paris, Bibliothèque Nationale, MS Gr. 254 (f. 1^{r}): *Mēnaion* for September. Written by the priest Paul (*p. 257*)	A.D. 1509
103.	Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 79^{r}): *Octōechos*, Psalter and Canticles. Page written by the monk Makarios Eukolios (*p. 260*)	A.D. 1507-10
104.	Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 33^{r}): *Octōechos*, Psalter and Canticles. Page written by scribe B (*p. 260*)	A.D. 1507-10
105.	Paris, Bibliothèque Nationale, MS Supp. Gr. 465 (f. 1^{r}): Assizes of the Kingdom of Jerusalem translated into Greek from the original French text (*p. 262*)	A.D. 1512
106.	Larnaca, Metropolis of Kition, MS 50 (f. 182^{v}): *Triōdion*. Written by the monk Ioakeim (*p. 265*)	A.D. 1519
107.	Vienna, Nationalbibliothek, MS Phil. Gr. 218 (f. 1^{r}): *Fior di Virtù*. Page written by scribe A (*p. 267*)	*ca.* A.D. 1500-25
108.	Vienna, Nationalbibliothek, MS Phil. Gr. 218 (f. 76^{r}): Euripides, *Hecuba*. Page written by scribe B (John of Korone?) (*p. 267*)	*ca.* A.D. 1500-25
109.	Paris, Bibliothèque Nationale, MS Coislin 4 (f. 166^{r}): Old Testament with the exception of the Psalms. Page written by the monk Gregory of Cyprus (*p. 269*)	A.D. 1525/26
110.	Jerusalem, St. Saba MS 284 (f. 1^{r}): *Fior di Virtù*. Written by the priest Loukas Ntorgia (*p. 271*)	A.D. 1527
111.	Athens, Metochion of Panagios Taphos in Cple, MS 19 (f. 76^{r}): *Mēnaion* for January. Written by Ambrosios Ἀνδρείων (*p. 273*)	A.D. 1530
112.	Sinai, Monastery of St. Catherine, MS Gr. 950 (f. 7^{v}): *Hōrologion* by Thekaras. Written by Ambrosios Ἀνδρείων (*p. 275*)	*ca.* A.D. 1530
113.	Paris, Bibliothèque Nationale, MS Gr. 931 (f. 115^{r}): St. Clement of Rome, *Constitutiones apostolicae*. Page written by Ambrosios Ἀνδρείων (*p. 277*)	*ca.* 1530-52
114.	Paris, Bibliothèque Nationale, MS Gr. 931 (f. 2^{r}): Theological texts. Page written by scribe B (*p. 277*)	*ca.* 1530-52

PLATES		DATES
115.	Paris, Bibliothèque Nationale, MS Gr. 931 (f. 194[r]): *Interrogationes et responsiones theologicae.* Page written by scribe C (*p. 277*)	*ca.* 1530-52
116.	Limassol, St. Mamas village church (f. 53[v]): Gospel Lectionary. Written by the priest Michael (*p. 279*)	A.D. 1531
117.	Limassol, St. Mamas village church (front cover): Gospel Lectionary (*p. 279*)	A.D. 1531
118.	Paris, Bibliothèque Nationale, MS Gr. 317 (f. 1[r]): Gospel Lectionary. Written by the *anagnōstēs* Stephanos (*p. 282*)	A.D. 1533
119.	Jerusalem, MS Staurou (f. 1[r]): Gospel Lectionary. Written by Ambrosios Ἀνδρείων (*p. 285*)	A.D. 1535
120.	Athos, Dionysiou, MS 795 (*Eilētarion*, beginning): Liturgy of St. John Chrysostom. Written by Ambrosios Ἀνδρείων (*p. 286*)	*ca.* A.D. 1535-52
121.	Athos, Laura, MS Θ 91 (f. 4[r]): *Euchologion.* Written by the monk Luke (*p. 292*)	A.D. 1536
122.	Kosinitsa 298 (now Ivan Dujčev Centre 17) (f. 1[r]): Liturgies. Written by Ambrosios Ἀνδρείων (*p. 294*)	A.D. 1537
123.	Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 198[r]): *Hōrologion* by Thekaras, Psalter and Canticles. Page written by Sophronios Seiros from Cyprus (*p. 296*)	A.D. 1539
124.	Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 1[r]): *Hōrologion* by Thekaras, Psalter and Canticles. Page written by scribe B (*p. 296*)	A.D. 1539
125.	Sydney, University Rare Book Library, Stewart MS 1 (f. 121[r]): *Ἀποστολοευαγγέλια* for the whole ecclesiastical year. Written in Famagusta, Cyprus (*p. 299*)	A.D. 1544
126.	Paris, Bibliothèque Nationale, MS Gr. 1770 (f. 49[r]): Constantine Manasses, *Chronicle.* Written by Hieronymos Tragoudistes (*p. 302*)	A.D. 1545
127.	Jerusalem, MS Taphou 281 (f. 1[r]): Theological, rhetorical and astronomical works. Page written by the monk Antonios (*p. 307*)	A.D. 1547
128.	Jerusalem, MS Taphou 281 (f. 267[r]): Theological, rhetorical and astronomical works. Page written by scribe B (*p. 307*)	A.D. 1547
129.	Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 7[v]): Commentaries on Aristotle's *Physics* and excerpts from Nikephoros Blemmydes' *Logic* and Orations 1-2 of Demosthenes. Written by Mathousalas Macheir (*p. 310*)	A.D. 1548/49
130.	Paris, Bibliothèque Nationale, MS Gr. 381 (f. 1[r]): Gospel Lectionary. Written by the priest Michael Maurikes (*p. 312*)	A.D. 1550
131.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 397 (f. 1[r]): Constantine Manasses, *Chronicle.* Written by Hieronymos Tragoudistes (*p. 314*)	*ca.* A.D. 1550
132.	Paris, Bibliothèque Nationale, MS Supp. Gr. 1105 (f. 1[r]): Fragmentary Gospel Lectionary. Written by Ambrosios Ἀνδρείων (*p. 315*)	*ca.* A.D. 1550
133.	Paphos, Metropolis, MS 11 (f. 7[r]): Fragmentary Gospel Lectionary. Written by Ambrosios Ἀνδρείων (*p. 316*)	*ca.* A.D. 1550
134.	Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 89[r]): Commentaries on Aristotle's *Analytica priora et posteriora.* Written by the monk Mathousalas Macheir (*p. 318*)	A.D. 1551/52

PLATES		DATES
135.	Sinai, Monastery of St. Catherine, MS Gr. 1764 (f. 7^{v}): Musical treatises by Hieronymos Tragoudistes and others. Page written by Hieronymos Tragoudistes (*p. 322*)	*ca.* A.D. 1551-58
136.	Paris, Bibliothèque Nationale, MS Gr. 872 (f. 1^{r}): St. John Klimax, *Scala Paradisi.* Written by Ambrosios Ἀνδρείων (*p. 324*)	A.D. 1552
137.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 2311 (f. 147^{v}): Gospel Lectionary. Written by the monk Pachomios (*p. 326*)	A.D. 1552
138.	Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 102^{r}): Lives of saints, martyria, homilies and other theological works. Page written by Peter Blabestes (*p. 329*)	A.D. 1553
139.	Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 31^{v}): Lives of saints, martyria, homilies and other theological works. The first six lines written by Peter Blabestes and the rest of the page by scribe B (*p. 330*)	A.D. 1553
140.	Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 441^{r}): Fragmentary Life of St. Euphrosyne. Page from an earlier MS inserted into the MS (*p. 329*)	
141.	Oxford, MS Selden Supra 14 (f. 1^{r}): Leontios Machairas, Chronicle of Cyprus for the years 1359-1458 (*p. 332*)	A.D. 1555
142.	Jerusalem, MS St. Saba 145 (f. 3^{r}): *Praxapostolos.* Written by Ioasaph Sarbos from Cyprus (*p. 334*)	A.D. 1556
143.	Jerusalem, MS St. Saba 396 (f. 17^{r}): Psalter. Written by Ioasaph Sarbos from Cyprus (*p. 336*)	A.D. 1556/57
144.	Munich, Bayerische Staatsbibliothek, MS Gr. 189 (f. 57^{r}): George Pisides, Poem on the *Hexaēmeron* and Constantine Manasses, *Chronicle* (*p. 337*)	A.D. 1558
145.	Munich, Bayerische Staatsbibliothek, MS Gr. 143 (f. 122^{r}): Symeon Metaphrastes, Lives of saints for November 1-13. Written by Hieronymos Tragoudistes (*p. 339*)	A.D. 1559
146.	Munich, Bayerische Staatsbibliothek, MS Gr. 177 (f. 41^{r}): Symeon the New Theologian, *Orations* and *Hymns.* Written by Hieronymos Tragoudistes (*p. 342*)	A.D. 1559
147.	Karditsa, Korones, MS 8 (f. 193^{r}): *Euchologion.* Written by the priest George-Nikephoros (*p. 349*)	A.D. 1563
148.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 1^{r}): Works of St. Neilos, Epictetus and Evagrios Pontikos. Written by Philotheos, abbot of the monastery of Arakos (*p. 353*)	A.D. 1564/65
149.	Jerusalem, MS Saba 369 (f. 18^{r}): Palladios, *Lausiac History* and theological works. Written by the *anagnōstes* Leontios from Cyprus (*p. 355*)	A.D. 1566
150.	Jerusalem, MS Saba 369 (f. 314^{r}): Palladios, *Lausiac History* and theological works. Page written by scribe B (*p. 355*)	A.D. 1566
151.	Nicosia, Archbishopric collection, MS 11 (f. 4^{r}): Four Gospels. Written by Leontios *ἐκ κώμης Μαραθέων* (*p. 357*)	A.D. 1569
152.	Paris, Bibliothèque Nationale, MS Gr. 668 (f. 251^{r}): St. John Chrysostom, XLIV homilies on Matthew (*p. 361*)	A.D. 954
153.	London, British Library, MS Additional 11836 (f. 229^{r}): Four Gospels, Acts, Epistles and Canticles. Written probably in Cyprus (*p. 364*)	*ca.* A.D. 1150-80

PLATES		DATES
154.	Nicosia, Private collection (codex Nicosiensis) (f. 3^{v}): Four Gospels (*p. 367*)	*ca.* A.D. 1150-80
155.	Athos, Dionysiou, MS 94 (f. 186^{r}): St. Neophytos the Recluse, Commentary on the Psalms and Canticles. Written probably in Cyprus (*p. 368*)	A.D. 1322
156.	Modena, Biblioteca Estense, MS Gr. 19 (III A5) (f. 1^{r}): Liturgy of St. John Chrysostom (*p. 371*)	A.D. 1519
157.	Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 153^{r}): *Mēnaion* for January. Page written by scribe A (*p. 374*)	*ca.* A.D. 1553
158.	Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 108^{r}): *Mēnaion* for January. Page written by scribe B (*p. 374*)	*ca.* A.D. 1553
159.	Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 387^{r}): *Mēnaion* for January. Page written by a hand similar to that of Peter Blabestes (*p. 374*)	*ca.* A.D. 1553
160.	Jerusalem, MS Taphou 84 (f. 1^{r}): *Mēnologion* containing the main feasts of the ecclesiastical year (*p. 378*)	A.D. 1555/56
161.	Jerusalem, MS Taphou 84 (f. 104^{r}): *Mēnologion* containing the main feasts of the ecclesiastical year (*p. 378*)	A.D. 1555/56
162.	Oxford, Bodleian Library, MS Barocci 166 (f. 1^{r}): Astronomical and astrological texts. Written probably in Cyprus (*pp. 380-81*)	*ca.* A.D. 1570
163.	Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 119^{r}): Four Gospels (beginning of Luke, headpiece). Written by Manuel Boukellaros, Hagiostephanites (*p. 82*)	A.D. 1153
164.	Athens, Benaki Museum, Vitr. 34,3 (f. 156^{r}): Psalter with Canticles and Prayers. Written by the monk Barnabas (*p. 89*)	*ca.* A.D. 1150-80
165.	Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 179^{v}): Legal texts. (Justinian standing and opening a scroll) (*p. 130*)	*ca.* A.D. 1300
166.	Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 204^{v}): Legal texts. (Emperors Constantine and Leo standing and holding opened scrolls) (*p. 130*)	*ca.* A.D. 1300
167.	London, British Library, MS Additional 22506 (f. 87^{v}): Four Gospels (full-page St. Mark seated). Written by the monk Neophytos Kyprios (*p. 135*)	A.D. 1304/5
168.	London, British Library, MS Additional 11836 (f. 60^{v}): Four Gospels, Acts, Epistles and Canticles (full-page Luke writing). Written probably in Cyprus (*p. 364*)	*ca.* A.D. 1150-80
169.	London, British Library, MS Additional 11836 (f. 97^{v}): Four Gospels, Acts, Epistles and Canticles (full-page John holding a codex). Written probably in Cyprus (*p. 364*)	*ca.* A.D. 1150-80
170.	Nicosia, Private collection (codex Nicosiensis) (f. 21^{r}): Four Gospels (the symbol of the Evangelist John) (*p. 367*)	*ca.* A.D. 1180-90

Facsimiles of Subscriptions and Important Notes

Apart from the subscriptions by the scribes a small number of important contemporary or later notes are reproduced.

PLATES		DATES
171a.	Paris, Bibliothèque Nationale, MS Gr. 1590 (f. 228^{v}): Subscription (*p. 49*)	A.D. 1062/63
171b.	Vatican, Biblioteca Apostolica Vaticana, Barberinianus Gr. 528 (f. 192^{r}): Subscription by the monk Peter (*p. 56*)	A.D. 1072/73
172.	Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 211^{r-v}): Poetic subscription by the monk Neophytos Zakoros (*p. 60*)	A.D. 1080
173a.	Paris, Bibliothèque Nationale, MS Gr. 1215 (211^{v}): Subscription by the monk Neophytos Zakoros (*p. 61*)	A.D. 1080
173b.	Jerusalem, MS Saba 259 (f. 317^{r}): Subscription by the monk Gerasimos (*p. 66*)	A.D. 1089/90
174.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1231 (ff. 456^{v}-457^{r}): Subscription by the priest John Tarsites (*p. 68*)	A.D. 1107-18
175.	Paris, Bibliothèque Nationale, MS Gr. 1531 (f. 309^{v}): Subscription by Klemes, monk in the monastery τῶν Ἱερέων (*p. 72*)	A.D. 1112
176a.	Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 246^{v}): Subscription by the priest Manuel Boukellaros, Hagiostephanites (*pp. 81-82*)	A.D. 1153
176b.	New York, H.P. Kraus, Four Gospels (*olim* Andros, Hagias 32) (f. 341^{r}): Poetic subscription by Manuel Boukellaros, Hagiostephanites (*p. 85*)	A.D. 1156
177.	Athens, Benaki Museum, Vitr. 34,3 (f. 174^{v}): Poetic subscription by the scribe Barnabas (?) (*p. 87*)	*ca.* A.D. 1150-80
177b.	Paris, Bibliothèque Nationale, MS Gr. 633 (f. 235^{r}): Subscription (*p. 92*)	A.D. 1186
178.	Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 272^{v}): Subscription by the deacon Thomas (*p. 95*)	A.D. 1193
179.	Paris, Bibliothèque Nationale, MS Gr. 301 (f. 316^{v}): Subscription by the priest George of Rhodes (*pp. 103-4*)	A.D. 1204
180a.	Cyprus, Monastery of Machairas, MS 17 (f. 85^{v}): Subscription and ratification of the *Typikon* (*p. 112*)	A.D. 1201-10
180b.	Edinburgh, University Library, MS 224 (f. 83^{r}): Subscription written by Basil, *taboullarios* of Paphos. Lines 1-4 written by Neophytos Enkleistos himself (*p. 116*)	A.D. 1214
181.	Athens, National Library, 842 (f. 89^{v}): Subscription by Xenos Romanites (*p. 121*)	A.D. 1251/52

PLATES		DATES
182a.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 176^{r}): Subscription by Ioannes Hierakes (*p. 124*)	A.D. 1299
182b.	Paris, Bibliothèque Nationale, MS Gr. 2673 (f. 190^{v}): Subscription (*p. 133*)	A.D. 1301/2
182c.	London, British Library, MS Additional 22506 (f. 219^{r}): Subscription by the monk and deacon Neophytos Kyprios (*p. 134*)	A.D. 1304/5
183a.	Paris, Bibliothèque Nationale, MS Gr. 1093 (f. 184^{r}): Obituary note of 1384 (*p. 138*)	A.D. 1384
183b.	Paris, Bibliothèque Nationale, MS Gr. 574 (f. 238^{v}): Subscription by the priest John Lardophagos (*p. 141*)	A.D. 1314
183c.	Florence, Laur. Plut. 86,31 (f. 210^{r}): Subscription by the *anagnōstes* Leo (*p. 143*)	A.D. 1314
184a.	Paris, Bibliothèque Nationale, MS Gr. 234 (f. 444^{r}): Subscription by Romanos Anagnostes (*p. 147*)	A.D. 1318
184b.	London, British Library, MS Burney 22 (f. 284^{v}): Subscription (*p. 149*)	A.D. 1319
184c.	Nicosia, Archbishopric collection, MS 21 (f. 318^{v}): Subscription by Theodoulos Phylagres (*p. 151*)	A.D. 1319
185a.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 172^{r}): Prosopographical notes written by the scribe, Constantine Anagnostes (*p. 161*)	*ca.* A.D. 1317-20
185b.	Patmos, Monastery of St. John, MS 304 (f. 136^{r}): Subscription (incomplete) by Romanos Anagnostes (*p. 170*)	*ca.* A.D. 1320
185c.	London, British Library, MS Harley 5579 (f. 210^{r}): Subscription by Romanos Anagnostes (*p. 178*)	A.D. 1320/21
185d.	Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 166^{r}): Subscription (*p. 181*)	A.D. 1321
186a.	Athos, Laura, MS E 43 (505) (f. 89^{r}): Subscription by Romanos Anagnostes (*p. 186*)	A.D. 1323/24
186b.	Paris, Bibliothèque Nationale, MS Gr. 2133 (f. 254^{v}): Subscription (*p. 187*)	A.D. 1332
186c.	Sinai, Monastery of St. Catherine, MS Gr. 432 (f. 172^{v}): Subscription by the monk Gabriel (*p. 190*)	A.D. 1334
187a.	London, British Library, MS Additional 19993 (f. 281^{v}): Subscription (*p. 192*)	A.D. 1334/35
187b.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 134^{r}): Subscription (*p. 194*)	A.D. 1335
187c.	Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 316^{v}): Subscription by scribe C (i.e. Ioannes Romanos) (*p. 196*)	A.D. 1336/37
187d.	Paris, Bibliothèque Nationale, MS Gr. 1620 (f. 116^{v}): Contemporary note in the same ink as that of the text (*p. 199*)	A.D. 1339
188a.	Athos, Iveron, MS 374 (f. 169^{v}): Subscription by the monk Agathon (*p. 202*)	A.D. 1345
188b.	Cyprus, Leukara, MS Staurou 1 (f. 372^{v}): Subscription by Demetrios Romanites (?) (*p. 203*)	A.D. 1345/46
189.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 340^{r}): Subscriptions by scribe B (i.e. Nikolaos Ourris) (*pp. 207-8*)	A.D. 1348-52
190a.	Paris, Bibliothèque Nationale, MS Gr. 1129 (f. 218^{v}): Subscription	

PLATES		DATES
	by Ioasaph (monk?) (*p. 213*)	A.D. 1353
190b.	Paris, Bibliothèque Nationale, MS Gr. 723 (f. 208^{v}): Subscription by the deacon and *nomikos* Basil Perderia (*p. 218*)	A.D. 1368
191a.	Paris, Bibliothèque Nationale, MS Gr. 2632 (f. 232^{v}): Poetic subscription by the priest Theodore (*p. 220*)	A.D. 1380
191b.	Paris, Bibliothèque Nationale, MS Gr. 2607 (f. 129^{r}): Contemporary ownership entry by the priest Philippos Frangos (*p. 223*)	A.D. 1392
192a.	Nicosia, Archbishopric collection, MS 85 (f. 107^{v}): Subscription by the priest Michael (*p. 226*)	A.D. 1386
192b.	Athos, Iveron, MS 126 (f. 10^{v}): Subscription by Demetrios Desim(os) (?) (scribe B) (*p. 228*)	A.D. 1408
192c.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 436 (f. 5^{r}): Subscription (*p. 231*)	A.D. 1435
193a.	Athens, National Library, MS 1077 (f. 80^{r}): Poetic subscription by scribe A (i.e. Paul Phostiniates) (*p. 234*)	A.D. 1460
193b.	Athens, National Library, MS 1077 (f. 249^{v}): Second subscription by scribe A (i.e. Paul Phostiniates) (*p. 234*)	A.D. 1465
194a.	Sinai, Monastery of St. Catherine, MS Gr. 880 (f. 204^{r}): Subscription by Constantine Raptes, *skeuophylax* of Paphos (*p. 237*)	A.D. 1466
194b.	Paris, Bibliothèque Nationale, MS Gr. 1390 (f. 209^{r}): Subscription by Antonios Synkritikos (*p. 239*)	A.D. 1469
195.	Paphos, Metropolis, MS 6 (f. 129^{r-v}): Subscription by the monk Symeon Xenikos (*p. 242*)	A.D. 1472
196a.	Constantinople, Chalke, Panagia Kamariotissa, MS 116 (f. 24^{r}): Subscription by Gregory, *prōtopapas* of Myrianthousa (*p. 244*)	A.D. 1475
196b.	Alexandria, Greek Patriarchate, MS 195 (f. 373^{v}): Subscription by the monk Neophytos (*p. 247*)	A.D. 1483
197a.	Paris, Bibliothèque Nationale, MS Gr. 1155 (f. 128^{v}): Subscription by the monk Gregory (*p. 250*)	A.D. 1483
197b.	Nicosia, Archbishopric collection, MS 5 (f. 129^{v}): Subscription by the monk Theophanes (*p. 252*)	A.D. 1492/93
197c.	Lesbos, Leimonos, MS 300 (f. 128^{v}): Subscription by John Kordokotos (*p. 254*)	*ca.* A.D. 1500
198a.	Paris, Bibliothèque Nationale, MS Gr. 254 (f. 228^{v}): Subscription by the priest Paul (partly cryptographic) (*p. 257*)	A.D. 1509
198b.	Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 167^{v}): Subscription by the monk Makarios Eukolios from Rhodes (*p. 259*)	A.D. 1507-10
198c.	Paris, Bibliothèque Nationale, MS Supp. Gr. 465 (f. 16^{r}): Subscription (*p. 262*)	A.D. 1512
199a.	Larnaca, Metropolis of Kition, MS 46 (f. 232^{v}): Subscription by the monk Ioakeim (*p. 264*)	A.D. 1519
199b.	Paris, Bibliothèque Nationale, MS Coislin 4 (f. 322^{v}): Later subscription by the monk Gregory of Cyprus (*p. 269*)	A.D. 1525/26
200.	Jerusalem, St. Saba, MS 284 (f. 139^{v}): Subscription by the priest Loukas Ntorgia (*p. 270*)	A.D. 1527
201a.	Athens, Metochion of Panagios Taphos in Cple, MS 19 (f. 200^{r}): Subscription by Ambrosios Ἀνδρείων (*p. 273*)	A.D. 1530
201b.	Sinai, Monastery of St. Catherine, MS Gr. 950 (f. 249^{r}): Sub-	

PLATES		DATES
	scription by the monk Ambrosios (*p. 275*)	A.D. 1530
202.	Cyprus, St. Mamas Lectionary (f. 301^{v}): Subscription by the priest Michael (*p. 279*)	A.D. 1531
203.	Paris, Bibliothèque Nationale, MS Gr. 317 (ff. 222^{v}-223^{r}): Subscription by the *anagnōstēs* Stephanos (*p. 281*)	A.D. 1533
204.	Jerusalem, MS Staurou 9 (f. 295^{r}): Poetic subscription by Ambrosios Ἀνδρείων (*p. 284*)	A.D. 1535
205.	Jerusalem, Staurou MS 9 (f. 295^{v}): Poetic subscription by Ambrosios Ἀνδρείων (*p. 284*)	A.D. 1535
206.	Jerusalem, Staurou MS 9 (f. 296^{r}): Subscription by Ambrosios Ἀνδρείων (*p. 284*)	A.D. 1535
207a.	Athos, Dionysiou, MS 795 (*Eilētarion*, end): Subscription by Ambrosios Ἀνδρείων (*p. 286*)	*ca.* A.D. 1535-52
207b.	Athos, Laura, MS Θ 91 (f. 388^{v}): Subscription by the monk Luke (*p. 291*)	A.D. 1536
208a.	Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 423^{v}): Subscription by Sophronios Seiros from Cyprus (*p. 296*)	A.D. 1539
208b.	Sydney, University, Rare Book Library, Stewart MS 1 (f. 337^{r}): Subscription (*p. 299*)	A.D. 1544
209a.	Paris, Bibliothèque Nationale, MS Gr. 1770 (f. 158^{v}): Subscription by Hieronymos Tragoudistes (*p. 300*)	A.D. 1545
209b.	Jerusalem, Taphou, MS 281 (f. 340^{v}): Poetic subscription by the monk Antonios (*p. 305*)	A.D. 1547
210.	Jerusalem, Taphou, MS 281 (f. 341^{r}): Poetic subscription by the monk Antonios (*p. 305*)	A.D. 1547
211.	Jerusalem, Taphou, MS 281 (f. 341^{v}): Second poetic subscription by the monk Antonios (*p. 306*)	A.D. 1547
212.	Jerusalem, Taphou, MS 281 (f. 342^{r}): Second poetic subscription by the monk Antonios (*p. 306*)	A.D. 1547
213.	Jerusalem, Taphou, MS 281 (f. 342^{v}): Third poetic subscription by the monk Antonios, and later note (*p. 306*)	A.D. 1547
214a.	Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 134^{r}): Subscription by Mathousalas Macheir (*p. 309*)	A.D. 1548/49
214b.	Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 6^{r}): Prosopographical note by the scribe Mathousalas Macheir (*p. 309*)	A.D. 1548/49
214c.	Paris, Bibliothèque Nationale, MS Gr. 381 (f. 306^{r}): Subscription by the priest Michael Maurikes (*p. 312*)	*ca.* A.D. 1550
215a.	Vatican, Biblioteca Apostolica Vaticana, Palatinus Gr. 397 (f. 110^{v}): Subscription by Hieronymos Tragoudistes (*p. 313*)	*ca.* A.D. 1550
215b.	Paris, Bibliothèque Nationale, MS Supp. Gr. 1105 (f. 10^{v}): Subscription by Ambrosios Ἀνδρείων (*p. 315*)	A.D. 1550
215c.	Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 227^{r}): Subscription by Mathousalas Macheir (*p. 318*)	A.D. 1551/52
216.	Paris, Bibliothèque Nationale, MS Gr. 872 (f. 275^{r}): Poetic subscription by the scribe Ambrosios Ἀνδρείων (*p. 323*)	A.D. 1552
217.	Paris, Bibliothèque Nationale, MS Gr. 872 (f. 275^{v}): Subscription by the scribe Ambrosios Ἀνδρείων (*p. 324*)	A.D. 1552
218.	Paris, Bibliothèque Nationale, MS Gr. 872 (f. 276^{r}): Subscription	

PLATES		DATES
	by the scribe Ambrosios Ἀνδρείων (*p. 324*)	A.D. 1552
219.	Vatican, Biblioteca Apostolica Vaticana, MS Gr. 2311 (f. 178^{rv}): Subscription by the monk Pachomios (*p. 326*)	A.D. 1552
220a.	Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 437^{v}): Subscription by Peter Blabestes (*p. 329*)	A.D. 1553
220b.	Oxford, MS Selden Supra 14 (f. 331^{r}): Subscription by an unknown scribe (*p. 332*)	A.D. 1555
221.	Jerusalem, St. Saba, MS 145 (ff. 294^{v}-295^{r}): Subscription by the monk Ioasaph Sarbos from Cyprus (*p. 333*)	A.D. 1556
222.	Jerusalem, MS St. Saba 396 (f. 296^{r}): Poetic subscription by Ioasaph Sarbos (*p. 335*)	A.D. 1556/57
223a.	Munich, Bayerische Staatsbibliothek, MS Gr. 189 (f. 167^{v}): Subscription by Hieronymos Tragoudistes (*p. 337*)	A.D. 1558
223b.	Munich, Bayerische Staatsbibliothek, MS Gr. 143 (f. 237^{r}): Subscription by Hieronymos Tragoudistes (*p. 339*)	A.D. 1559
224.	Munich, Bayerische Staatsbibliothek, MS Gr. 177 (f. 311^{r}): Subscription by Hieronymos Tragoudistes (*p. 341*)	A.D. 1559
225.	Karditsa, Korone, MS 8 (f. 397^{rv}): Poetic subscription by the scribe, the priest George (*p. 348*)	A.D. 1563
226.	Karditsa, Korone, MS 8 (f. 397^{v}): Poetic subscription by the scribe, the priest George (*p. 349*)	A.D. 1563
227.	Karditsa, Korone, MS 8 (f. 398^{r}): Poetic subscription by the scribe, the priest George (*p. 349*)	A.D. 1563
228.	Karditsa, Korone, MS 8 (f. 398^{v}): Poetic subscription by the scribe, the priest George (*p. 349*)	A.D. 1563
229.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 297^{v}): Subscription by Philotheos, abbot of the monastery of Arakos (*p. 352*)	A.D. 1564/65
230.	Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 298^{rv}): Poetic subscription by Philotheos, abbot of the monastery of Arakos (*p. 352*)	A.D. 1564/65
231.	Jerusalem, MS Saba 369 (f. 310^{v}): Subscription by Leontios *anagnōstēs* from Cyprus (*p. 354*)	A.D. 1566
232a.	Nicosia, Archbishopric collection, MS 11 (f. 300^{v}): Subscription by Leontios *ἐκ κώμης Μαρανθέων* (*p. 356*)	A.D. 1569
232b.	Paris, Bibliothèque Nationale, MS Gr. 668 (f. 361^{r}): Subscription by the priest John (*p. 361*)	A.D. 954
233a.	Paris, Bibliothèque Nationale, MS Gr. 668 (f. 361^{v}): Note of restoration written by Klemes, abbot of the monastery τῶν Ἱερέων (*p. 362*)	A.D. 1141/42
233b.	Athos, Dionysiou, MS 94 (f. 187^{v}): Subscription (*p. 368*)	A.D. 1322
234a.	Modena, Biblioteca Estense, MS Gr. 19 (III A 5) (f. 169^{r}): Subscription in Greek by David, bishop of the Armenians in Cyprus (*p. 371*)	A.D. 1519
234b.	Jerusalem, MS Taphou 84 (f. 299^{r}): Subscription (*p. 378*)	A.D. 1555/56
234c.	Paris, Bibliothèque Nationale, MS Gr. 1291 (f. 240^{v}): Ownership entry by Hieronymos Tragoudistes (*p. 130*)	A.D. 1541
235.	Vatican, Biblioteca Apostolica Vaticana, Barberinianus Gr. 528	

PLATES		DATES
	(f. 192[r]): Contemporary note by a different hand. Register of the possessions of the monastery of Theotokos τῶν Κρινέων (*p. 58*)	11th-12th century
236.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 172[v]): Historical notes by Constantine Anagnostes (*p. 160*)	*ca.* A.D. 1317-20
237.	Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 179[r]): Formula of submission of the Orthodox to the Catholic bishops of Cyprus. Election of Germanos of Amathous written by Constantine Anagnostes (*p. 158*)	22 Jan. 1320
238.	Athos, Laura, MS Θ 91 (f. 3[r]): Contemporary note and poem by the owner, the monk Loukianos (*p. 292*)	A.D. 1536
239.	Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 274[r]): Prosopographical note by the scribe, Mathousalas Macheir (*p. 319*)	A.D. 1551/52
240.	London, British Library, MS Additional 11836 (f. 297[r]): *Ex libris* written by the monk Makarios Porphyropoulos (*p. 365*)	17th-18th century

Bibliographical Abbreviations

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AnalBoll: Analecta Bollandiana

ArtB: Art Bulletin

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BHG: Bibliotheca hagiographica graeca, 3rd ed., by F. Halkin, 3 vols, (SubsHag 8a), Brussels, 1957

BHG, Auct.: Auctarium Bibliothecae Hagiographicae Graecae, by F. Halkin (SubsHag 47), Brussels, 1969

BHG, Novum Auct.: Novum Auctarium Bibliothecae Hagiographicae Graecae, by F. Halkin (SubsHag 65), Brussels, 1984

Bick, *Schreiber:* J. Bick, *Die Schreiber der Wiener griechischen Handschriften* (Museion, Veröffentlichungen aus der Nationalbibliothek in Wien, Abhandlungen, I), Vienna–Prague–Leipzig, 1920

BISI: Bollettino dell'Istituto Storico Italiano per il Medio Evo e Archivio Muratoriano

BNJ: Byzantinisch-neugriechische Jahrbücher

Briquet: C. M. Briquet, *Les filigranes. Dictionnaire historique des marques du papier ...,* 4 vols., Paris, 1907; repr. Amsterdam, 1968

Browning, "Notes on Greek Cypriot MSS": R. Browning, "Notes on Greek Manuscripts of Cypriot Provenance or Connection in the Libraries of Great Britain", *Epeteris* 17 (1987–88; pub. 1989), 113–22

Byz.: Byzantion

BZ: Byzantinische Zeitschrift

CAG: Commentaria in Aristotelem Graeca

CahArch: Cahiers archéologiques

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Catalogus Hag. Paris.: Catalogus codicum hagiographicorum Graecorum Bibliothecae nationalis Parisiensis, ed. Hagiographi Bollandiani and H. Omont (SubsHag 5), Brussels–Paris, 1896

CCSG: Corpus Christianorum, Scriptores Graeci

CFHB: Corpus Fontium Historiae Byzantinae

Clark, *Checklist of MSS in Jerusalem:* K. W. Clark, *Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem, microfilmed for the Library of Congress, 1949–50,* Washington, D.C., 1953

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DChAE: Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας

Delisle, *Cabinet des manuscrits:* L. Delisle, *Le Cabinet des manuscrits de la Bibliothèque imperiale [nationale]* ..., 4 vols., Paris, 1868–81; repr. New York, 1974

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DHGE: Dictionnaire d'histoire et de géographie ecclésiastiques

DNB: Dictionary of National Biography, I–IX, ed. L. Stephen and S. Lee; X–XXII, ed. S. Lee, London, 1885–1901 and Supplements

DOP: Dumbarton Oaks Papers

DOS: Dumbarton Oaks Studies

DTC: Dictionnaire de théologie catholique, Paris, 1935–72

EA: Ἐκκλησιαστικὴ Ἀλήθεια

EPh: Ἐκκλησιαστικὸς Φάρος

EEBS: Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν

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EO: Échos d'Orient

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JWalt: Journal of the Walters Art Gallery

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KCh: Κυπριακὰ Χρονικά

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RHE: *Revue d'histoire ecclésiastique*

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RSBN: *Rivista di studi bizantini e neoellenici*

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SBN: Studi bizantini e neoellenici

SC: Sources Chrétiennes

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Script.: Scriptorium

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SIFC: Studi italiani di filologia classica

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ST: Studi e Testi

StB: Studi bizantini

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SubsHag: Subsidia Hagiographica, Société des Bollandistes

Synaxarium CP: Synaxarium Ecclesiae Constantinopolitanae. Propylaeum ad Acta SS Novembris, ed. H. Delehaye, Brussels, 1902

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General Abbreviations and Symbols

A.D. = anno Domini
A.M. = anno mundi
b. = born
bombycine = Oriental paper
Cple = Constantinople
d. = died
des. = *desinit*
ed. = editor, edited by, edition, published by
f(f). = folio(s)
gr., Gr. = Greek, graecus, grec, greco
inc. = *incipit*
κτλ. = καὶ τὰ λοιπά
mm = millimetres
MS(S) = manuscript(s)
n.d. = no date
n(n). = note(s)
no(s). = number(s)
n.p. = no place
paper = Western paper
pl(s.) = plate(s)
Progr. = programme, *Programm* (German)

PART I

The Copying, Dispersal, and Study of the Mediaeval Greek Manuscripts of Cyprus

CHAPTER I

Manuscripts and Learning in Mediaeval Cyprus

Introduction

The study of the Greek manuscripts of a certain region during the Middle Ages is always a difficult task. For the hand-written book was a luxury commodity not available to the many but mostly to institutions, both secular and ecclesiastical, and to the wealthy. Furthermore, only a small proportion of the books of that period survived from the Christian East and they are scattered in various collections which are sometimes uncatalogued.

Cyprus is no exception to this general rule, since most of the manuscripts preserved today and originating from this island of the eastern Mediterranean come from churches, monasteries, and wealthy individuals who at certain periods of peace and prosperity in the island collected luxury books or textbooks on various disciplines.

The book is an instrument necessary for the liturgical purposes of the Church. Gospel lectionaries, liturgies, and a variety of service books, Psalters, *mēnaia, praxapostoloi, triōdia, eucholo-gia, hōrologia, heirmologia,* etc. were used in everyday ceremonies taking place in Christian churches and could be read or copied by monks or scribes who had learnt only the *hiera gram-mata.* Therefore every church both in towns and in the smallest villages acquired these books for its services. Sometimes individuals or monks within the civil or monastic communities provided for the copying of these books and dedicated them to certain churches or monasteries.[1]

The fact that manuscripts were so expensive led to their careful preservation, and also made second-hand books very valuable. One can easily observe restorations or rebindings of books and a constant circulation and sale of older manuscripts. In rare cases when writing materials were not available or in short supply the old text in parchment volumes was washed off and a new text was copied, as is the case with a Cypriot *mēnaion* in the National Library of Greece, no. 842.[2]

Sometimes severe curses upon the appropriators of books were written in vain, and owner after owner recorded in the blank folios of manuscripts their acquisition of the volume or their new dedication of it to another monastery or church. In certain cases in the parchment vol-

[1] This is for example the case with a Gospel Lectionary copied in majuscule in the 9th or 10th century, i.e. Carpentras, Bibl. Munic. 11 (f. 277^{r}), which was donated by the *magistros* Epiphanios Paschalis to the church of the Virgin τῆς Ἀλύπου in the area of Geri in October 1091; see H. Omont, *Catalogue des manuscrits des départements,* Paris, 1886, p. 26 and pls. 1–3; Gregory, *Textkritik,* p. 412; Darrouzès, "Autres mss", p. 141, no. 35; idem, "Notes II", pp. 34–35 and 42–46, esp. p. 44. Another interesting case is Berlin, Staatsbibliothek 287 (Folio 51) (now in Cracow), also a Gospel Lectionary, which was commissioned by the priests and landlords of the village of Sevouris for the church of the Virgin of their village in January 1193; see C. de Boor, *Verzeichnis der griechischen Handschriften der königlichen Bibliothek zu Berlin,* II, Berlin, 1897, p. 159; Lake, *Dated Greek Minuscule MSS,* V, p. 17 and pl. 349b; Darrouzès, "Autres mss", p. 141, no. 34; idem, "Notes II", pp. 34 and 42; see also below, p. 95 and pl. 178. These examples could easily be multiplied.

[2] The only Cypriot dated palimpsest MS we know is Athens National Library 842 of 1251/52; see below, p. 119 and pls. 30 and 181. The Church canons forbid this practice in regard to biblical texts; see PG 147, cols. 748-52. But in many cases this prohibition—and the MS of Athens is one case—was neglected; cf. Wilson, "Books and Readers", p. 2.

umes the name of the former owner was erased and that of the new owner took its place.[3]

If the ordinary book was an expensive commodity, the luxurious or illuminated manuscript could be acquired only by a few high-ranking individuals in Church or State. Archbishops and abbots of wealthy monasteries or governors and military men in Cyprus commissioned a number of precious manuscripts with religious texts, mostly for private use.

The colophons preserved in the books sometimes tell us the story of the copying, the origin of the humble scribe, and the patron of the manuscript and his social position. In a few cases the cost of the parchment, or the copying, and even of the binding are mentioned.[4] By examining the colophons of manuscripts copied in Cyprus we get a rough idea about copyists working in the island, monks and clergymen, officials and wealthy commissioners of precious volumes. In a number of cases the scribe considered it necessary to compose a colophon in verse full of clichés in which we are given further information about the patron.[5]

From the more than one hundred scribes known to have produced books in Cyprus or to be Cypriots working outside their island during the Middle Ages only a few can be distinguished as outstanding.[6] Actually, they are not all Cypriots; some of them came to the island to practise their skills at times of hardship in their own lands or in periods of high demand in Cyprus. Among them we find copyists from Thrace,[7] Rhodes,[8] or Romania,[9] i.e. Byzantium, and a number of others who simply refer to themselves as *xenoi*, i.e. foreigners in the island.[10]

In examining the ownership entries of Cypriot manuscripts we have come to know of monasteries which no longer exist or are deserted or in ruins but which flourished at certain periods of the Middle Ages and owned a number of manuscripts. This is for example the case with the famous monastery τῶν Ἱερέων which flourished between the tenth and twelfth centuries, now a small *metochion* of the monastery of Kykkos.[11] Although only the ruins of the monastery τῆς Ἁγρίας can be seen today, the manuscripts preserved from this monastery indicate that it was flourishing in the eleventh century and later.[12] Other monasteries cannot be located because

[3] See for instance Jerus., Saba 259, f. 317^{r} where the original owner of the volume is erased and the monastery of St. Nikolaos at Akroteri took its place instead; cf. also Vat. Gr. 1231, f. 456^{v} where the last part of the original colophon was erased and the name of the new owner, Anna, daughter of Loukas Notaras, was written in 1470. For severe curses appearing in Cypriot MSS see for instance Paris. Gr. 1531, f. 309^{v}, col. B; Paris. Gr. 301, f. 316^{v}; Jerus., Taphou 281, f. 342^{v}.

[4] See for example the detailed colophon of Paris. Gr. 317, ff. 222^{v}–223^{r}, below, pp. 281–82.

[5] From the many Cypriot MSS with poetic subscriptions one could mention Laura Γ 17, f. 78^{v} (11th cent.), New York, H. P. Kraus Four Gospels (*olim* Andros, Hagias 32), f. 341^{r-v}; Athens, Benaki Museum, Vitr. 34.3, ff. 174^{v}–175^{r}; Jerus., Taphou 281, ff. 340^{v}–342^{v} (A.D. 1547); Paris. Gr. 872, f. 275^{r} (A.D. 1552); Karditsa, Monastery of Korone 8, ff. 397^{v}–398^{r} (A.D. 1563); Vat. Ottob. Gr. 25, ff. 297^{v}, 298^{r-v}, (A.D. 1564/65). See Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 76, n. 1 with further bibliography; see also below, pp. 85, 87, 305–6, 323, 349, and 352–53.

[6] From the 12th century one can mention Klemes, monk and later abbot of the monastery τῶν Ἱερέων and Basil *taboullarios* of Paphos. From the 14th century one can refer to the celebrated scribes Romanos Anagnostes and to Demetrios Romanites. Finally, special mention can be made of Ambrosios, monk and later abbot of the monastery τῶν Ἀνδρείων in the 16th century. On these scribes see below, pp. 72, 75, 196–97, 204, 208, 273, 275, 285, 286, 294, 315, 316, 323–24.

[7] The scribe of Athens, National Library 842, of 1251/52, was Xenos Romanites, surnamed Makrozonares from Voleron in Thrace.

[8] Copyists and sponsors from Rhodes worked in Cyprus. This is the case with George of Rhodes, who copied Paris. Gr. 301 for the church of St. Epiphanios in the village of Kouklia in 1204 (cf. f. 316^{v}). The Rhodian monk Makarios copied in Nicosia the present Sinai Gr. 813 (cf. f. 167^{v}). The priest Klemes Parthenos from Rhodes commissioned Paris. Gr. 317, for the monastery of St. Paraskeve in 1533 (cf. f. 222^{v}). On these MSS see also below, pp. 103 ff., 258 ff., 280 ff.

[9] Demetrios Romanites, probably coming from Romania, or Byzantium, copied in Cyprus in the first half of the 14th century, Oxon. Auct. E. 5. 10 (A.D. 1336/7), Leukara, Staurou 1 (A.D. 1345/6), and participated in the copying of Vat. Gr. 569 of 1348-52; see Constantinides, "Ὁ γραφέας Λευκάρων".

[10] One example is the copyist of the Gospel Lectionary of the Metropolis of Paphos 6, Symeon Xenikos, who completed this volume on 18 May 1472. On this MS see below, p. 241.

[11] On the monastery τῶν Ἱερέων see below, pp. 7–8.

[12] These MSS are Paris. Gr. 158, 668, 748, 756, 803, 1131, and 1479. On this monastery see N. Kyriazes, "Ναογραφία Μαραθάσας", *KCh* 11 (1935), 77–79.

they were either destroyed in the sixteenth century, such as the monastery of St. George of Mangana,[13] or have not yet been identified. One would like to know more about the monasteries of St. John Eleemon mentioned in a Gospel Lectionary of 1193,[14] of St. Mamas Κουρεμένων,[15] of St. Sabas τῆς Καρόνου,[16] or the monastery τῶν Κρινέων.[17] These are mostly known only through their surviving manuscripts.

Other useful information which can be culled by the patient study of manuscripts comes from the later notes, the ownership entries, the ἐνθυμήσεις, i.e. notes on natural and historical events or personal information by their owners. In the case of Cyprus this in fact offers a long register of people connected with books during the Middle Ages. In certain cases, as in the twelve-month or six-month *synaxaria* belonging to monasteries, the manuscript becomes a register of the deaths of monks and the appointments of new abbots.[18] Private manuscripts contain information about marriages, births and deaths of the members of the family of the owner, whose career can sometimes be followed in his book.

Famines, prices of wheat and barley, plagues, droughts or disastrous rainfalls, earthquakes and physical disasters are often reported in the margins or on the blank folios of Cypriot manuscripts. Even more interesting for the student of the history of Cyprus are the historical notes referring to political events, attacks by foreign powers, accessions of kings, and the consecration of higher ecclesiastics. The contribution of all this information to our knowledge of a province for which historians and chroniclers have always had little to say in their narratives is very valuable.[19]

History

Mediaeval Cyprus was not a centre of learning. Being on the eastern frontier of the Byzantine Empire, especially from the seventh century onwards, it had a military and commercial role to play rather than a literary one. At the same period Cyprus was the eastern sea border between the Christian and the Muslim worlds. It was the last stop of pilgrims travelling to the Holy Land throughout the Middle Ages. During the Arab expansion in the middle of the seventh century Cyprus became a no-man's-land between the two main powers of the Middle East. Three centuries later, when the power of the Arabs started to decline, the island became once again an important Byzantine province (A.D. 965). At the end of the twelfth century Cyprus fell victim to the soldiers of the Third Crusade. Occupied by the king of England, Richard Lion Heart, in 1191, it was first sold to the military-religious Order of the Templars and shortly after to Guy de Lusignan. The island remained in Western hands for nearly four centuries and officially passed to the Venetians in 1489, until the Ottomans, who had already occupied all the

[13] The monastery of St. George of Mangana in Nicosia remained outside the new Venetian walls of the city and was destroyed by the defenders in 1570. For the new smaller establishments within the Venetian circuit walls of Nicosia see Hill, *History*, III, pp. 845-49; Hackett, *Church of Cyprus*, p. 361; Constantinides, "'Ο διβλιογράφος Φιλόθεος", p. 77, n.

[14] See Berlin, Staatsbibliothek 287 (Fol. 51) (now Cracow), f. 272^{v}; cf. Darrouzès, "Notes II", p. 42, nos. 1-2; see also below, no. 12 and p. 95.

[15] See Paris. Gr. 69, f. 395 and a register of the books of the monastery of St. Mamas Κουρεμένων of 1602, ed. Darrouzès, "Notes IV", p. 28, nos. 1-2.

[16] See Paris. Gr. 202, Paris. Gr. 872, and Paris. Coislin 53, which belonged to the monastery of St. Sabas τῆς Καρόνου. On this monastery see L. Philippou, "Κυπριακὰ μοναστήρια. Ἡ μονὴ τοῦ Ἁγίου Σάββα τῆς Καρόνου", *KCh* 6 (1929), 145–56. From a register of the property of the monastery in 1805 we are informed that the monastery preserved books, probably MSS, which were all *"παλαιὰ καὶ ἄχρηστα"*; cf. Philippou, op. cit., p. 151; see also below, p. 324 and n. 7.

[17] Two MSS are connected with the monastery τῶν Κρινέων which lay in the Pentadaktylos range: Vat. Barber. Gr. 528 and Athos Laura Θ 33. From the latter we are informed that the monastery became in the 15th century a *metochion* of the wealthy monastery of St. George of Mangana; see Darrouzès, "Autres mss", p. 140, no. 26 and p. 160, no. 139; see also below, pp. 36 and n. 140, 57–59.

[18] See for example Paris. Gr. 1588 and 1590 connected with the monasteries τῶν Ἱερέων and that of Asinou respectively.

[19] The most important notes have been included in item 10 of the descriptions of the MSS in this volume.

lands of the Byzantine Empire, captured Cyprus in 1570/71. This is in a few lines the history of mediaeval Cyprus.

The early Byzantine period (4th–7th centuries)

As far as learning is concerned — an element closely linked with the copying and circulation of books — four different phases may be distinguished.

The first lasted until the middle of the seventh century. During that period the island was under the cultural influence of the Hellenistic world. The great centres of learning in the East, Alexandria, Antioch and the flourishing coastal cities of the Middle East, Beirut, Gaza and Caesarea, were the usual places for study. However, even in the relatively small towns of Cyprus, especially in Salamis but also in Paphos and Amathous, one can find educated clerics and bishops as well as schools operating. Though no manuscript has survived from this early period, there is specific evidence in St. Epiphanios' *Vita* referring to the copying of manuscripts in Salamis-Constantia, the metropolis of Cyprus.[20] One is inclined to suspect that the professional copyist-deacons working for Epiphanios were primarily engaged in transcribing his own works or ecclesiastical texts used for liturgical purposes. This may well have been one of the reasons why Epiphanios' writings and treatises attributed to him survived in numerous manuscripts and were translated quite early into many languages.[21]

During this period learned ecclesiastics occupied various episcopal sees of the island. The writings of some have survived. Others are known from later sources to have been authors of religious works now lost. Apart from Epiphanios, metropolitan of Salamis (367–ca. A.D. 403), who seems to be one of the most prolific writers of his epoch, mention can be made of the learned bishops who participated in the Third Oecumenical Council of Ephesos (A.D. 431). Outstanding among them were Reginos of Constantia and Zenon of Kourion.[22]

From the sixth and seventh centuries a number of important authors working in the island are known. The patriarch of Alexandria, St. John Eleemon or Almsgiver, wrote the Life of St. Tychon of Amathous, the place of his own birth and death.[23] Theodore of Paphos wrote the Life of St. Spyridon, bishop of Tremithous.[24] The best known among them is Leontios, the bishop of Neapolis, who flourished in the middle of the seventh century, shortly before the Arab invasion. He produced a number of lives of saints written in a provincial style and thus much appreciated by the student of Greek or linguistics.[25] At the same time Leontios' style is a clear

[20] *Vita Epiphanii*, ed. G. Dindorf, vol. I, Leipzig, 1859, pp. 60, 22–23, 61, 1–2, 11–12; new critical edition by Claudia Rapp, Oxford D.Phil. thesis, 1991.

[21] See general bibliography in M. Geerard, *Clavis Patrum Graecorum*, II, *Ab Athanasio ad Chrysostomum*, Brepols, Turnhout, 1974, pp. 324–41.

[22] Reginos of Constantia and Zenon of Kourion took part in the Council of Ephesos (A.D. 431) and supported successfully the Church of Cyprus against the aggressive policy of John of Antioch. On Reginos see E. Schwartz, *Acta Conciliorum Oecumenicorum*, I, *Concilium Universale Ephesenum*, pt. VII, Berlin-Leipzig, 1929, pp. 118, 17–122, 22. On Zenon of Kourion see J. -M. Sauget, "S. Zenon évêque de Chypre", *REB* 25 (1967), 147-53; see also G. Downey, "The Claim of Antioch to Ecclesiastical Jurisdiction over Cyprus", *Proceedings of the American Philological Society* 102 (1958), 224–28; C. N. Constantinides, "Cypro-Ephesena", in *Πρακτικὰ Συμποσίου Κυπριακῆς Ἱστορίας*, Ioannina, 1984, pp. 41–51, with further bibliography.

[23] Ed. H. Usener, *Sonderbare Heiligen*, I. *Der Heilige Tychon*, Leipzig, 1907, pp. 111–47; *BHG* 1859; see also H. Delehaye, "Saints de Chypre", *AnalBoll* 26 (1907), 244–45.

[24] Ed. Van den Ven, St. Spyridon, pp. 1–103; *BHG* 1647.

[25] On Leontios of Neapolis see H. Gelzer, *Leontios von Neapolis, Leben des heiligen Ioannes des Barmherzigen*, Leipzig, 1893; A.-J. Festugière and L. Rydén, *Leontios de Neapolis Vie de Symeon le fou et Vie de Jean de Chypre*, Paris, 1974; O. Kresten, "Leontios von Neapolis als Tachygraph", *Scrittura e civiltà* 1 (1977), 155–75; C. Mango, "A Byzantine Hagiographer at Work: Leontios of Neapolis", in *Byzanz und der Westen. Studien zur Kunst des europäischen Mittelalters*, Vienna, 1984, pp. 25–41; L. Rydén, *Bemerkungen zum Leben des heiligen Narren Symeon von Leontios von Neapolis*, Uppsala, 1970; idem, *Das Leben des heiligen Narren von Leontios von Neapolis*, Stockholm-Göteborg-Uppsala, 1963; W. Aerts, "Leontios of Neapolis and Cypriot Dialect Genesis", in *Πρακτικὰ τοῦ Β' Συνεδρίου*, II, pp. 379–89.

indication of the decline of the high level of literacy in the island. For the lives of saints were written to be recited to the public and they needed to be understood by the many and not by a small élite. Only one author is known to have written a secular work at that period, George of Cyprus. His *Descriptio orbis Romani*, however, survived only partly and we do not know for certain if George worked in Cyprus or in another part of the seventh-century Byzantine Empire.[26]

The period of the Arab raids (7th–10th centuries)

The Arab raids against Cyprus in 649–50, 653, and at irregular intervals later until the tenth century resulted in the destruction of the coastal cities of the island and led to economic and cultural decline.[27] Thus begins the second or "Dark" period of the cultural history of the island, which lasted for nearly three centuries. With one exception, the Life of St. Demetrianos, written early in the tenth century by one of his contemporaries, no work survives from this period.[28]

However, a number of manuscripts dating from the ninth to tenth centuries have been connected with Cyprus, and some of them may have been copied in the island. The most interesting case is that of a Gospel Lectionary, now in France, Carpentras, Bibl. Munic., no. 11, which has been dated in the ninth century. Though the earliest dated note on this manuscript is that of 1091 (cf. f. 277^{r}), it is very probable that the manuscript was originally copied in the island. If this is so, this important Lectionary together with another ninth-century Four Gospels, now in Paris (Gr. 63), would be the only two complete volumes written in majuscule to survive from the island.[29]

The mid-Byzantine period (10th–12th centuries)

A third phase in the cultural history of the island during the Middle Ages started with its recovery by the Byzantine patrician Niketas Chalkoutzes in 965.[30] Even before this date, however, there were flourishing monastic centres in Cyprus, such as the monastery τῶν Ἱερέων in Paphos. It was there that the founder of the Great Laura on Mount Athos, St. Athanasios the Atho-

[26] See *Georgii Cyprii, Descriptio orbis Romani*, ed. H. Gelzer, Leipzig, 1890; see also *Le Synekdèmos d'Hiéroklès et l'opuscule géographique de Georges de Chypre*, ed. E. Honigmann, Brussels, 1939.

[27] See A. Papageorghiou, "Les premières incursions Arabes à Chypre et leurs conséquences", *Ἀφιέρωμα εἰς Κωνσταντῖνον Σπυριδάκιν*, Nicosia, 1964, pp. 94–114; Th. Papadopoullos, "Chypre: Frontière ethnique et socioculturelle du monde byzantin", *XV Congrès International d'Études Byzantines, Rapports et Co-Rapports*, Athens, 1976; N. Oikonomakes, "Ἡ Κύπρος καὶ οἱ Ἄραβες (622–965 μ.Χ.)", *Μελέται καὶ Ὑπομνήματα* 1 (Nicosia, 1984), 217–374; R. J. H. Jenkins, "Cyprus between Byzantium and Islam, A.D. 688–965", in *Studies Presented to D. M. Robinson*, St. Louis, 1953, pp. 1006–14; C. P. Kyrris, "The Nature of the Arab–Byzantine Relations in Cyprus from the Middle of the Seventh to the Middle of the Tenth Century", *Graeco-Arabica* 3 (1984), 149–75; I. A. Dikigoropoulos, "The Political Status of Cyprus A.D. 648–965", in *Report of the Department of Antiquities, Cyprus 1940–1948*, Nicosia, 1958, pp. 94–114; C. Chatzepsaltes, "Ἡ Κύπρος, τὸ Βυζάντιον καὶ τὸ Ἰσλάμ. Ἡ ναυτικὴ σπουδαιότης τῆς Κύπρου κατὰ τὴν περίοδον τῶν Ἀραβοβυζαντινῶν συγκρούσεων (648–965)", *KS* 20 (1956), 15–29; see also R. Browning, "Byzantium and Islam in Cyprus in the Early Middle Ages", *Epeteris* 9 (1977–79), 101–16.

[28] Ed. H. Grégoire, "Saint Demetrianos évêque de Chytri", *BZ* 16 (1907), 204–40; *BHG* 495; see also R. J. H. Jenkins, "The Mission of St. Demetrianus of Cyprus to Bagdad", in *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves* (Mélanges H. Grégoire), 9 (1949), 167–75. In a 14th century Arabic author, Ǧamal ad-Dīn ibn Nubāta al Miṣrī (died 1366), there is important though not necessarily reliable information that during the reign of the Caliph Al-Mamūn (813–833) the Arabs confiscated a library in Cyprus. See G. Strohmaier, "Arabische Quellen", in *Quellen zur Geschichte des frühen Byzanz (4–9. Jahrhundert)*, ed. F. Winkelmann and W. Brandes, Berlin, 1990, p. 241. We owe this last reference to Prof. E. Chrysos.

[29] On Carpentras no. 11 see above, n. 1. On Paris. Gr. 63 see Montfaucon, *Palaegraphia*, p. 41; Omont, *Inventaire sommaire*, I, p. 9; Gregory, *Textkritik*, pp. 54–55 (siglum K). This MS entered the collection of Colbert in 1673 as no. 5149 and probably was connected with the monastery τῶν Ἱερέων; Omont, *Missions*, I, p. 236; cf. Darrouzès, "Mss originaires de Chypre", p. 167.

[30] On this event see Kedrenos (CSHB), II, p. 363, 19–22; Zonaras (CSHB), XVI, chap. 25, p. 503, 9–11; Hackett, *Church of Cyprus*, p. 50; Hill, *History*, I, p. 295; Ostrogorsky, *History*, p. 290.

nite, took refuge shortly before the island was recovered by the Byzantines, in 963.[31] It appears that the economic and cultural recovery of the island followed the decline of Arab power from the middle of the tenth century onwards.[32] The influence of Constantinople and the great concern of the Byzantine emperors for Cyprus is shown by the foundation of castles and monasteries which may sometimes have been decorated by metropolitan artists.[33] Especially during the Comnenian period Cyprus became an important military and naval base for the Byzantine armies fighting for the recovery of Asia Minor and the reversal of the results of the Turkish victory at Mantzikert.[34] This is perhaps the period when mediaeval Cyprus under Constantinopolitan influence reached its cultural peak. Important governors were sent to the island and educated clerics were elevated to its archiepiscopal throne.[35] Monasteries such as those of Kykkos, Machairas, St. John Chrysostom, Theotokos τῶν Φορβίων or Asinou, Lagoudera, and the Enkleistra were founded and decorated.[36]

A relatively high number of manuscripts, many of them illuminated, date from this period. Well-known scribes such as Klemes, monk and later abbot of the monastery τῶν Ἱερέων early in the twelfth century, Manuel Hagiostephanites in the middle, and Basil *taboullarios* at the very end of this century left us a number of important manuscripts.[37] Cyprus seems to have contributed in a large degree to the famous "Decorative Style" family of manuscripts. Nearly twenty manuscripts from this group have connections with Cyprus.[38] One must accept with a certain caution the view of Constantine Manasses, who visited the island ca. 1161 and reported in his poetic itinerary that Cyprus was a land *σπανίζουσα λόγων*. Manasses may have been expressing in this way his unhappiness at being away from Constantinople for such a long time, an attitude found in other scholars too.[39]

[31] *Vita Athanasii Athonitae*, ed. I. Pomjalovskij, *Žitie prepodobnago Athanasija Athonskago*, St. Petersburg, 1895, §§ 92–93, pp. 38, 24–39, 12, and §§ 94–100, pp. 39–42; see now J. Noret, ed., *Vitae duae antiquae Sancti Athanasii Athonitae* (CCSG 9), Turnhout, 1982, § 92, p. 41; *BHG* 187. See now D. Papachrysanthou, *Ὁ Ἀθωνικὸς μοναχισμός*, Athens, 1992, p. 212.

[32] Cf. Hill, *History*, I, pp. 295 ff; Ostrogorsky, *History*, pp. 278, 282–84, 290.

[33] Hill, *History*, I, pp. 271–73; Stylianou, *Painted Churches*, pp. 35–36.

[34] For the role played by the dukes of Cyprus, see Hill, *History*, I, pp. 300 ff.

[35] This is the case with capable governors such as Eumathios Philokales, Manuel Voutoumites, Constantine Euphorvenos, and Leo Nikerites. Among the archbishops, mention can be made of Nikolaos Mouzalon (1107–11) and John the Cretan (1152–76).

[36] See Hill, *History*, I, pp. 302–3, 310–11; Hackett, *Church of Cyprus*, pp. 331 ff, 345 ff, 348 ff, 354–55, 356 ff; Stylianou, *Painted Churches*, pp. 35–36.

[37] On these three important scribes of the 12th century and the MSS they have copied see below, pp. 72, 75, 82, 85, 97, 101, 108, 116.

[38] The "decorative style" is "the largest homogeneous group of illuminated MSS known to have survived from Byzantium" and today numbers more than 150 MSS, of which at least two–thirds are illuminated. This group was earlier called the "Nicaean School MSS", or "the Family 2400" after this number was given to the Rockefeller McCormick MS 965 by E. von Dobschutz, in his supplement to the catalogue to the work of C. Gregory, "Neutestamentliche Handschriften", *Zeitschrift für neutestamentliche Wissenschaft* 32 (1933), 194 ff. For this family of MSS see Carr, "Provincial MSS", pp. 39–41; Constantinides, "Unknown MS", p. 169; see now Carr, "Cyprus and the Decorative Style", with all relevant bibliography. The MSS connected with Cyprus in this family of MSS are: (1) Vat. Gr. 1231, Catena in Job (ca. 1107–18) (see below, p. 68); (2) New York, H. P. Kraus (*olim* Andros, Hagias 32), Four Gospels (A.D. 1153) (below, p. 84); (3) Vat. Barber. Gr. 449, Four Gospels (A.D. 1156) (below, p. 81); (4) Paris. Coislin 287, Works of Neophytos Enkleistos (ca. 1200) (below, p. 99); (5) Paris. Supp. Gr. 1317, Works of Neophytos Enkleistos (ca. 1200) (below, p. 96); (6) Paris. Gr. 1189, Works of Neophytos Enkleistos (ca. 1200) (below, p. 106); (7) Edinburgh, Univ. Lib. 224, *Typikon* of the monastery of the Enkleistra (A.D. 1214) (below, p. 115); (8) Athens, Benaki Museum, Vitr. 34. 3, Psalter (ca. 1150–80) (below, p. 87); (9) B.L. Add. 11836, Four Gospels, Acts, Epistles, and Canticles (ca. 1150–80) (below, p. 363); (10) Berlin, Staatsbibliothek 287 (Folio 51) (now in Cracow), Gospel Lectionary (A.D. 1193) (below, p. 94); (11) Paris. Gr. 301, Gospel Lectionary (A.D. 1204) (below, p. 103); (12) Machairas Monastery 17, *Typikon* of the monastery of Machairas (A.D. 1201–10) (below, p. 111); (13) Codex Nicosiensis, Four Gospels (ca. 1180–90) (below, p. 366); (14) St. Neophytos Monastery 11, Gospel Lectionary; (15) *Istorikē kai Ethnologikē Etaireia* no. 256, Council Canons and relevant material; (16) Athos, Laura A 9, Four Gospels; (17) Paris. Gr. 97, Four Gospels; (18) Jerus., Taphou 47, Four Gospels, Acts, and Epistles; (19) London, B.L. Add. 37002, Four Gospels.

[39] K. Horna, "Das Hodoiporikon des Konstantin Manasses", *BZ* 13 (1904), 337, line 98: *εἰς γῆν παροικῶ τὴν σπανίζουσαν λόγων*.

A famous monk stands at the end of this period as a representative of the cultural and religious spirit of Cyprus. He is Neophytos, founder of the homonymous Enkleistra near Paphos. Though uneducated until the age of eighteen, he seems to have loved learning and established a rich library in his monastic foundation. With the exception of Epiphanios, Neophytos was the most prolific writer of mediaeval Cyprus.[40]

However, despite the great care Neophytos took in his *Typikon* and the books themselves to safeguard the continuity of his library, which during his lifetime numbered some 150 volumes, nearly all the manuscripts of the Enkleistra were taken outside Cyprus in the seventeenth century and later, and only a very small portion of the library survives today in the monastery.[41]

The period of Western domination (1191–1570)

The next phase in the history of Cypriot culture in the Middle Ages covers the period of the Latin domination of the island, i.e. 1191–1570/71. The Greek Orthodox population was during this period under the rule of the French dynasty of the Lusignans (1192-1489) and the Venetian Republic (1489–1571). A new political system was imposed and in the early stages of the Latin domination an aggressive religious policy was followed.[42] The execution of the thirteen orthodox monks of Kantara in 1231[43] and the *Bulla* or *Constitutio Cypria* of Pope Alexander IV in 1260[44] show on the one hand the resistance and on the other the reconciliation of the Orthodox Church with its Latin masters.

The cultural life of Cyprus was thus disrupted after the arrival of the soldiers of the Third Crusade. Neophytos Enkleistos vainly expected the alien power to come to an end quickly.[45] On the contrary he had to suffer another blow when news reached him in the Enkleistra of the loss

[40] On Neophytos Enkleistos see generally I. Tsiknopoullos, "Ἡ θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz.* 37 (1967), 311–414, (with 43 pls. and refs. to other works by the same author); idem, "Τὰ ἐλάσσονα τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz* 39 (1969), 318–419 (with 9 pls.); idem, *Κυπριακὰ τυπικά*, Nicosia, 1969; C. Mango and E. Hawkins, "The Hermitage of St. Neophytos and Its Wall Paintings", *DOP* 20 (1966), 119–206; R. Cormack, *Writing in Gold: Byzantine Society and Its Icons*, London, 1985, pp. 215–51; Catia Galatariotou, *The Making of a Saint. The Life, Times and Sanctification of Neophytos the Recluse*, Cambridge, 1991.

[41] Neophytos speaks clearly on the books of the Enkleistra, cf. *Κυπριακὰ Τυπικά*, op. cit., p. 83, 10–13: *τὰς βίβλους καὶ τὰς ἁγίας εἰκόνας, ὡς τῷ θ(ε)ῷ καὶ τῇ ἁγίᾳ ἐγκλείστρᾳ ἅπαξ καθιερωθέντα, οὐδεὶς ὀφείλει τι ἐξ αὐτῶν ἀφελέσθαι, οὔτε κατ' ἐξουσίαν οὔτε κατὰ χάριν, εἰ μὴ καὶ ὁ διδοὺς καὶ ὁ λαμβάνων τῇ ἀρᾷ ὑποβληθῶσι καὶ τῷ ἀφορισμῷ τῷ ἔξω τῆς ἐκκλησίας.* A similar curse exists in most of the surviving MSS of the Enkleistra; see for instance Paris. Gr. 1189, f 235ᵛ: *Τουτον το βιβλίον ἔνι της αγιἄς ἐγκλ(ει)στρας | καί ἠτοις βουληθη ἀρε αυ(τον) ναν αφορεισμένος | και ἐξό πἄσης εκλοισιας.* Cf. *Apostolos Barnabas* 5 (1933), 247; see also below, p. 110. On the library of the Enkleistra, see I. Tsiknopoullos, "Κίνητρα καὶ πηγαὶ τοῦ συγγραφικοῦ ἔργου τοῦ Ἐγκλείστου ἁγίου Νεοφύτου. Ἡ ἁγία βιβλιοθήκη", *KS* 18 (1954), ογ'–ϟϛ'; idem, in *Byz.* 37 (1967), 387–88.

[42] See in general Hill, *History*, II, pp. 1–13; Hackett, *Church of Cyprus*, pp. 59–74; see also Setton, *History of the Crusades*, II, pp. 598–629. On the religious aggression of the Latin Church, see Hackett, *Church of Cyprus*, pp. 74 ff, 82 ff; Hill, *History*, II, pp. 46–48, 88, and III, pp. 1041–49; see also Kyrris, *History*, pp. 212–14.

[43] Cf. Sathas, *MB*, II, pp. 1–49; see also Hackett, *Church of Cyprus*, pp. 93–97; Hill, *History*, III, pp. 1049–51. See now the critical edition of the martyrdom of the monks of Kantara by Th. Papadopoullos, "Μαρτύριον Κυπρίων", *Apostolos Barnabas* 50 (1975), 307–38 (text, pp. 320–37); see also P. Gounarides, "Ἡ 'Διήγησις' τοῦ μαρτυρίου τῶν μοναχῶν τῆς Καντάρας καὶ ἡ Ἐκκλησία τῆς Κύπρου", in *Πρακτικὰ τοῦ Β' Συνεδρίου*, II, pp. 313–32.

[44] On the *Bulla Cypria* see the detailed analysis by Hackett, *Church of Cyprus*, pp. 114–24, Hill, *History*, III, pp. 1059–62; Setton, *History of the Crusades*, III, p. 628. The earliest edition of the Greek text of the *Bulla Cypria* was made by V. Riccardi and his text was reproduced in PG 140, cols. 1533–60; other editions by Sathas, *MB*, VI, pp. 501–13, who reproduces the text of Paris. Gr. 1391, mutilated at the beginning and the end; see also A. Palmieri, "Una versione greca della Constitutio Cypria di Alessandro IV", *Bessarione* 8 (1905), 141–49 (reproduces the text of Vat. Ottobon. Gr. 436). The text is also preserved in Vat. Barber. Gr. 390, ff. 93ᵛ–110ᵛ, and Athos, Dionysiou 489, ff. 173ʳ–185ᵛ and 190ᵛ–192ʳ. For a discussion of this text see now J. Darrouzès, "Textes synodaux chypriotes", *REB* 37 (1979), 7–10 and 82–83.

[45] See the work of St. Neophytos, *"Περὶ τῶν κατὰ χώραν Κύπρον σκαιῶν"*, in Sathas, *MB*, II, pp. 1–4; see also C. D. Cobham, *Excerpta Cypria*, Cambridge, 1908, pp. 10–13, with an English translation; see now a new edition of the text by I. Tsiknopoullos, from the two MSS preserving the text, i.e. Marcianus Gr. 575, ff. 395ᵛ–396ᵛ and Paris. Gr. 1335, f. 6ʳ⁻ᵛ, in "Τὰ ἐλάσσονα τοῦ ἁγίου Νεοφύτου τοῦ Ἐγκλείστου", *Byz.* 39 (1969); 336–43, with a detailed analysis of the work.

of Constantinople to the soldiers of the Fourth Crusade in 1204.[46]

This moment was crucial not only for Byzantium itself which lost its capital and the centre of its civilisation but also for the Byzantine provinces which always looked towards Constantinople as their spiritual, political and cultural *trophos*. Soon, however, the Church of Cyprus—the only Greek authority left in the island—established the closest ties with the Byzantine government-in-exile at Nicaea. This was the Orthodox response to the disrupting events that followed the Third and Fourth Crusades. And it was in Nicaea that the Cypriot bishops took refuge during the Latin persecution in the island.[47] In the eyes of the people of Cyprus Nicaea was considered as the new cultural centre and acquired fame on that account. George of Cyprus, the future Patriarch of Constantinople Gregory II, left his island secretly in 1259 to pursue his higher studies there after being very disappointed by the standard of the *enkyklios paideia*, both Greek and Latin, available in Nicosia, the capital of Cyprus.[48]

The *Bulla Cypria* did not bring peace to the Orthodox flock of the island. However, it forced the higher clergy—reduced from fourteen to only four Greek bishops—to submit to the Catholic bishops. It seems that a special relationship was established between the Latin and Orthodox churches, and with the acceptance of the supremacy of the Latin bishops the Orthodox Church survived side by side with the smaller Catholic one, whose archbishop was very often absent from the island.[49] Various reasons may have led to this development in the relations between the two churches. The discussions for the Union of the Churches which started during the reign of the Emperor John III Vatatzes and were repeated under Michael VIII Palaiologos in the 1260s, resulting in the Union of Lyons (1274), may have diminished the resistance of the Orthodox Church of Cyprus.[50] On the other hand the Lusignan court was quickly hellenised, especially after the losses the Crusaders suffered in the Holy Land with the final loss of Jerusalem in 1244 and Acre in 1291. For apart from refugees from Palestine and brides and bridegrooms from the West, very few reinforcements were added to the Catholic population of the island, mainly merchants.[51] Thus the Catholic population declined in favour of the Orthodox. In 1285 the patriarch of Constantinople thought it was his duty to congratulate the new king of Cyprus Henry II and at the same time to advise him to respect, as his father did, the rights of his Orthodox subjects.[52]

The Fourteenth Century

One must point out, however, that among the Lusignan kings of Cyprus were men of cul-

[46] See V. Englezakis, "Ἀνέκδοτον ὑπόμνημα τοῦ ὁσίου Νεοφύτου τοῦ Ἐγκλείστου εἰς τὴν ἀποκάλυψιν", *Epeteris* 7 (1975–77), 75, and chap. 11, pp. 105–8: *Περὶ τῆς πόρνης πόλεως καὶ τῆς ἁλώσεως αὐτῆς*, i.e. Constantinople; see also Kyrris, *History*, p. 207.

[47] See C. Chatzepsaltes, "Ἡ ἐκκλησία Κύπρου καὶ τὸ ἐν Νικαίᾳ Οἰκουμενικὸν Πατριαρχεῖον", *KS* 28 (1964), 135–68; M. Angold, *A Byzantine Government in Exile: Government and Society under the Laskarids of Nicaea (1204–1261)*, Oxford, 1975, pp. 17–18; idem, "The Problem of the Unity of the Byzantine World after 1204: The Empire of Nicaea and Cyprus (1204–1261)", in *Πρακτικὰ τοῦ Α΄ Συνεδρίου*, II, pp. 1–6.

[48] See Lameere, *Grégoire de Chypre*, pp. 177, 16–183, 27, see esp. p. 179, 26–28: *ἐς τὰς ἐν Νικαίᾳ διατριβὰς ὅπου καὶ λόγος ἐκράτει γενομένῳ τινὶ αὐτὰς ἐξεῖναι δοκεῖν, τά γ' ἐς σοφῶν ἀνδρῶν ἀφθονίαν, τὰς παλαιὰς Ἀθήνας ὁρᾶν*. For a discussion of George–Gregory of Cyprus' studies in Cyprus and Nicaea, see Constantinides, *Higher Education*, pp. 25–26.

[49] For the oath of obedience of the Orthodox bishops to the Latin bishop of their diocese (pl. 237) see Hackett, *Church of Cyprus*, pp. 115–16; Kyrris, *History*, p. 215.

[50] Cf. Angold, *A Byzantine Government in Exile*, op. cit., pp. 15–16. On the negotiations of Michael VIII Palaiologos with the Catholic Church which resulted in the Union of Lyons, see D. Geanakoplos, *Emperor Michael Palaiologos and the West 1258–1282: A Study in Byzantine–Latin Relations*, Cambridge, Mass., 1959, pp. 229–76, with further bibliography.

[51] See D. Jacoby, "Famagusta and the Fall of the Crusader States of the Levant", in *Πρακτικὰ τοῦ Β΄ Συνεδρίου*, II, pp. 83–84; idem, "The Rise of a New Emporium in the Eastern Mediterranean: Famagusta in the Late 13th Century", in *Μελέται καὶ Ὑπομνήματα* 1 (1984), 143–79; Kyrris, *History*, p. 216.

[52] See Lameere, *Grégoire de Chypre*, pp. 193–94; see also Kyrris, *History*, pp. 228–29.

ture. They may have refused in the 1290s to provide a bride for the co-emperor Michael IX Palaiologos[53] but early in the fourteenth century Byzantine culture reached and influenced their court.[54] George Lapithes, who was connected with the Lusignan king Hugh IV (1324-59), was a highly educated man and author in his own right. He corresponded with the great Byzantine scholar Nikephoros Gregoras and posed questions on astronomy and philosophy. He was also acquainted with Barlaam of Calabria and Gregory Akindynos, whose views on the Hesychast controversy he had adopted.[55] A number of Byzantine scholars and theologians, both anti-hesychasts and Palamites, visited the island and stayed there for some time. Nikephoros Gregoras addressed a treatise, *On Kingship,* to the king of Cyprus Hugh IV, which survived and was published under the name of the rhetor Thomas Magistros. The former Byzantine emperor, John VI Kantakouzenos, corresponded with the bishop of Karpasia, John Mantzas.[56] Even Orthodox monasteries were founded or restored in the fourteenth century with money provided by the kings or queens of Cyprus. This is for example the case with the monastery of Timios Stauros Φανερωμένος in Leukara founded in the 1340s with money provided by the court.[57] Also the monastery of Kykkos, burnt down in 1365, was rebuilt with financial assistance given by Queen Eleanor or Alice of Aragon.[58]

Under these circumstances the Orthodox Church recovered most of its power and Byzantine culture was once again important in the island. New Orthodox cathedrals were built in the major cities of Cyprus, such as Nicosia and Famagusta, and the Greek bishops seem to have returned to their urban residences.[59] Monasteries were redecorated[60] and an astonishing number of Greek manuscripts were copied in or brought to the island.

In the fourteenth century Byzantium was reduced to the status of a minor power. In the first half of the century the Turks occupied the prosperous western Asia Minor where the Nicaean Empire had flourished during the thirteenth century. Also during the first half of the fourteenth century two destructive civil wars in Byzantium consumed all the remaining strength of the empire. Shortly after the middle of the century the Ottomans crossed over the Straits and settled in Europe, and by the end of the century they had conquered nearly all the lands of the former Byzantine Empire and were besieging Constantinople.[61] It was a period when people

[53] See S. Kourouses, "Ὁ λόγιος οἰκουμενικὸς Πατριάρχης Ἰωάννης ΙΓ' ὁ Γλυκύς", *EEBS* 41 (1974), 312–13; A. Laiou, *Constantinople and the Latins: The Foreign Policy of Andronicus II, 1282–1328,* Cambridge, Mass., 1972, p. 55; Constantinides, *Higher Education,* pp. 98–99 and nn. 51–61.

[54] Kyrris, *History,* pp. 228–31; D. Pingree, "The Byzantine Version of the *Toledan Tables:* The Work of George Lapithes?", *DOP* 30 (1976), 88–89.

[55] Gregoras, *Byzantina Historia* (CSHB), III, chap. XXV, pp. 8, 9; Hill, *History,* II, p. 305 and n. 2 and III, p. 1105; R. E. Sinkewicz, "The Solutions Addressed to George Lapithes by Barlaam the Calabrian and Their Philosophical Context", *Mediaeval Studies* 43 (1981), 151–211; G. Danezes, "Ὁ Σπανέας καὶ οἱ πολιτικοὶ στίχοι τοῦ Γεωργίου Λαπίθη", *Δίπτυχα* 4 (1987), 413–25. On Lapithes see also *DHGE* 20 (1984), 115–16 (by J. S. Nadal); Ap. Karpozelos, "Ἡ ἡσυχαστικὴ ἔριδα καὶ ἡ Κύπρος", *Epeteris* 11 (1981–82), 491–98; Kyrris, *History,* pp. 229–33; see also W. H. Rudt de Collenberg, "Le déclin de la société franque de Chypre entre 1350 et 1450", *KS* 46 (1982), 71–83.

[56] Ed. PG 145, cols. 397–404; Hill, *History,* II, p. 306; Kyrris, *History,* pp. 229–30.

[57] See Hill, *History,* III, p. 1078. The story of the founding of the monastery of Stauros at Leukara is confused in the sources. The discovery of the Gospel Lectionary of the monk Gabriel of 1345/46 (on this MS see below, p. 203), confirms the foundation of the monastery in the 1340's for the housing of the miraculous relic. Cf. Kyprianos, *Ἱστορία,* p. 358.

[58] According to the *Περιγραφὴ τῆς Σεβασμίας καὶ βασιλικῆς μονῆς τοῦ Κύκκου,* ed. Ephraim, Venice, 1751, pp. 51–52, the monastery of Kykkos was refounded by Queen Eleanor of Aragon, wife of Peter I, after the monastery was burnt down in 1365; cf. also C. Spyridakis, "Ἡ περιγραφὴ τῆς μονῆς Κύκκου ἐπὶ τῇ βάσει ἀνεκδότου χειρογράφου", *KS* 13 (1949), 27; C. Chatzepsaltes, "Τὸ ἀνέκδοτο κείμενο τοῦ Ἀλεξανδρινοῦ κώδικος 176 (366)", *KS* 14 (1950), 67; Hackett, *Church of Cyprus,* p. 366.

[59] Cf. Kyrris, *History,* pp. 228–29.

[60] Cf. Stylianou, *Painted Churches,* p. 37.

[61] On the history of 14th-century Byzantium, see Ostrogorsky, *History,* pp. 478–552; see also D. M. Nicol, *The Last Centuries of Byzantium (1261–1453),* London, 1972, pp. 114–333, and J.V.A. Fine, *The Late Medieval Balkans,* Ann Arbor, 1987, passim.

fled in horror before the Turkish *Ghazis*. Once flourishing monasteries in the Maeander valley and Mount Olympos in Bithynia were either deserted or declined very rapidly. Refugees, both laymen and monks, from the conquered provinces fled to safe Christian lands. Cyprus was one of these.[62]

It must not, therefore, be surprising that fourteenth-century Cyprus witnessed a flourishing of copyists. It is very probable that scriptoria operated in the island.

A famous scribe, Romanos Anagnostes, worked in Cyprus in the first quarter of the fourteenth century. Ten of the volumes written in his peculiar script have been identified so far. What is striking, however, is not the great number of manuscripts copied by Romanos but the content of these books. They include philosophical texts like Psellos, *De omnifaria doctrina*, Aristotle, *De mundo*, or lexicographical works and even the *schedographia* of Manuel Moschopoulos, composed by the famous Byzantine philologist a few years earlier.[63]

Another important scribe copied a number of manuscripts shortly before the middle of the fourteenth century. He is the *anagnōstēs* Demetrios Romanites, a calligrapher copying religious texts. His script has been considered as non-Cypriot by Canart and he may have come to Cyprus from Romania, i.e. Byzantium, to escape the Turkish menace. Three manuscripts written over a period of fifteen years have recently been attributed to Romanites, an indication that even if he came from Byzantium he found Cyprus a hospitable place to work as a scribe.[64] We have examined all three manuscripts copied by Demetrios Romanites and eight of those attributed to Romanos Anagnostes. All eleven manuscripts were written on good quality bombycine paper available in the first half of the fourteenth century in Cyprus. It appears that a detailed study of the fourteenth-century manuscripts copied in Cyprus will produce interesting results concerning the writing materials available at that time on the island.[65]

Refugees coming to the island brought their manuscripts with them. Refugee monks especially carried with them as sacred treasures the books commissioned by them or bequeathed to them. It is very probable that manuscripts copied in Palestine or Antioch arrived in Cyprus together with their owners, monks or laymen.[66] At the same time wealthy Cypriot monasteries and bishoprics commissioned professional scribes to copy for them manuscripts of religious

[62] On the refugees from Bithynia who crossed to Europe in horror in the summer of 1302 see Pachymeres (CSHB), II, pp. 335–37; cf. Nicol, *Last Centuries*, op. cit., pp. 134–35. On refugee scribes who fled to Crete and Cyprus during the 14th century, see Constantinides, "Ὁ γραφέας Λευκάρων", pp. 637–38 and n. 10.

[63] The MSS attributed to Romanos Anagnostes, all included in this volume, are: (1) Lesbos, Leimonos 70 (A.D. 1315/16); (2) Paris. Gr. 234 (A.D. 1318; (3) Leiden, Vulcanius 52 (ca. 1320); (4) Oxon. Barocc. 27 (ca. 1320); (5) Paris. Gr. 2134 (ca. 1320); (6) Paris. Gr. 2617 (ca. 1320); (7) Patmos, St. John Monast. 304 (ca. 1320); (8) Vat. Pii II Gr. 54 (ca. 1320); (9) B. L. Harley 5579 (A.D. 1320/21); and (10) Athos, Laura E 43 (A.D. 1323/24). On Romanos Anagnostes see Canart, "La chypriote bouclée", pp. 305, 307, 312–13, 315–16; Browning, "Notes on Greek Cypriot MSS", pp. 119–21.

[64] On Demetrios Romanites and the MSS he copied, see Constantinides, "Ὁ γραφέας Λευκάρων", with plates from all three MSS attributed to this scribe, i.e. Oxon. Auct. E. 5. 10, Leukara, Staurou 1, and Vat. Gr. 569. On these MSS see below, pp. 196, 203, and 205.

[65] A few parchment volumes were copied in 14th-century Cyprus. The great majority of MSS we have examined, especially during the first half of the century, were copied on excellent quality yellowish bombycine paper mostly in a deep black ink. It is quite probable that this paper was manufactured in Cyprus itself. That this may have been so is indicated by the importation into Aragon of Cypriot paper, as a recent study has shown. See Ma. D. Cabanes Pecourt, "Nota documental sobre papel de Chipre", *Ligarzas* 4 (1972), 267–72; cited by A. Luttrell, "Notes on Cyprus and Aragon: 1306–1386", *Epeteris* 18 (1991), 130.

[66] For instance Paris. Gr. 784 connected with the monastery of St. John Prodromos on the river Jordan (cf. f. 290^{v}) and Florence, San Marco 787. Both MSS were earlier in Palestine before they arrived in Cyprus. A characteristic example of books travelling with their owner is given by the colophons of the bibliophile patriarch of Antioch Theodosios IV Prinkips (1275/?–83). In all his surviving books there is the following stereotyped subscription: *† "Οστις ἂν ἀφέληται τὸ παρὸν βιβλίον ἀπὸ τοῦ τόπου ἔνθα κεῖται τὸ ταπεινὸν σῶμα ἐμοῦ Θεοδοσίου τοῦ πρίγκιπος ἔστω ἀφορισμῷ ἀλύτῳ καθυποβεβλημένος· ἀπὸ π(ατ)ρ(ὸ)ς υἱοῦ καὶ ἁγίου πν(εύματο)ς· καὶ ἡ μερὶς αὐτοῦ μετὰ ἰούδα τοῦ προδότου.* Cf. C. N. Constantinides, "Ὁ βιβλιόφιλος Πατριάρχης Ἀντιοχείας Θεοδόσιος IV Πρίγκιψ (1275/;–1283)", *Epeteris* 11 (1981–82), 371–84.

texts or those for liturgical use. The Enkleistra of St. Neophytos is an outstanding example and the monasteries of Kykkos and Machairas would have belonged in the same category if successive fires had not burnt down the monasteries and their libraries.[67]

A special interest in astronomy and astrology can be observed in the manuscripts copied during the Frankish rule of Cyprus. In the fourteenth century a number of important volumes containing mainly astronomical material were copied. This is for example the case with Vat. Gr. 212, recently dated ca. 1350, and Oxford, Barocci 166, which seems to be copied from an exemplar written in Cyprus ca. 1347.[68] Ascription of these manuscripts to the circle of George Lapithes, who evidently showed interest in astronomy and corresponded with Byzantine scholars on this subject, though probable, is not supported by any evidence.[69] A third manuscript (Athos, Iveron 126) containing astronomical and geographical material was partly written in Famagusta in the palace of King Janus in May 1408.[70] Thus learned Cypriots were able to follow disciplines which became fashionable in Constantinople and to discuss these subjects at the court of the Lusignan kings. As far as astrology is concerned, one might consider that there was some influence from the East. Perhaps refugees coming from Syria and Palestine brought with them manuscripts of translations into Greek of astronomical works. However, one must keep in mind that such translations reached Byzantium in the fourteenth century through another channel, the Empire of Trebizond.[71]

A peculiar script in the fourteenth century

We may now refer to the script of two well-known scribes working in Cyprus in the first quarter of the fourteenth century. The first, Constantine Anagnostes, is the copyist of a celebrated codex, Vat. Palat. Gr. 367, which, as Turyn has established, was copied ca. 1317-20.[72] This miscellaneous manuscript contains many documents important for the history of the island in the thirteenth and early fourteenth centuries. The scribe seems to have had access to the chancery of the Lusignan kings of Cyprus in Nicosia from which he probably transcribed the documents. The script of Constantine Anagnostes has been described by Canart as "chypriote bouclée", a name now generally accepted by the students of Greek palaeography. It is a very unusual and difficult script. The scribe uses many ligatures and tries to conserve space. His pi inclines to the right ( ) while distinct features are his bulging beta ( ) and the double stroke = as an abbreviation for *ov*. It seems that this script, which was identified in nearly forty manuscripts dated between 1314 and 1368, may have been influenced by the official documents written in the island during the early fourteenth century. Constantine Anagnostes was in fact the *primikērios* of the *taboullarioi* or notaries of Cyprus and perhaps was trained in writing documents

[67] The library of the Enkleistra continued to grow even after Neophytos' death (ca. 1220). A number of volumes were presented to the monastery by donors. A few examples may suffice. Paris. Gr. 710 copied in the area of Antioch in 1066 was in the hands of Nikolaos Zepak in 1450, who at the request of Abbot Ioakeim donated the volume to the Enkleistra because the monastery did not possess the homilies of St. John Chrysostom on the Gospel of St. John (cf. f. 246^{v}); see also *Apostolos Barnabas* 5 (1933), 65. Paris. Gr. 1106 containing works of St. John of Damascus was donated to the Enkleistra by a certain Nephon (cf. f. 186^{v}); also *Apostolos Barnabas* 5 (1933), 177. Two important MSS copied by the famous scribe Anastasios ca. 890, i.e. Paris. Gr. 1476 and 1470, were later acquired by the monastery of the Enkleistra; see also above, n. 41. On the destructive fires which burnt down the monasteries of Kykkos and Machairas, see below, chap. II, p. 37.

[68] On Vat. Gr. 212 see below, p. 209. On Oxon. Barocci 166 see below, p. 379.

[69] On Lapithes' correspondence with Nikephoros Gregoras on astronomical problems, see Gregoras, *Byzantina Historia*, ed. Niebuhr (CSHB), I, pp. LIX–LX, where Lapithes requested astronomical books from Gregoras not available to him. He also claims that he knew the Latin and Arabic sources on the subject; see also pp. XCI–XCIII; see now *Nicephori Gregorae Epistulae*, ed. P. A. M. Leone, Matino, 1982, vol. II, pp. 406–8 and 408–11.

[70] On Athos, Iveron 126, see below, pp. 227.

[71] On the translations into Greek of Persian astrology and astronomy which reached Byzantium via Trebizond, see Constantinides, *Higher Education*, pp. 109 and 158, with further bibliography.

[72] Turyn, *Codices Graeci Vaticani*, pp. 117–24 and pls. 96, 190a–c. On this MS see below, pp. 153–65 and pls. 45, 46, 185a, 236, 237.

rather than manuscript books. He seems to have been an educated man and some of his poems are included in his personal volume.[73]

This sort of writing, or a hand very close to it but easily identified, is known from another *anagnōstēs* working at the same period in Cyprus. He is Romanos Anagnostes, whose script can be studied in the ten manuscripts identified so far in the copying of which he collaborated.[74] Romanos' script has been called "notarial" Cypriot script and shows him to be a calligrapher who takes extra care with the texts he copies. His diminutive and peculiar script and the deep black ink is common to all the surviving manuscripts. He carefully transcribes both the text and the marginal scholia. The wide range of texts he copied over a period of ten years (i.e. 1315-24) shows that those manuscripts were available or were transferred for this purpose to the island. Unfortunately, his colophons, when existing, say very little about the place of writing or the sponsors of the manuscripts.[75] Nevertheless, Romanos was not writing for the many, and the manuscripts themselves do not show any signs of wide usage. It appears probable though not provable that Romanos might have been in the service of a wealthy sponsor who seems to have been well acquainted with pagan as well as Greek Orthodox learning. Only one candidate is known so far with these qualifications. He is George Lapithes, scholar and statesman connected with the Lusignan court. His surviving works can justify his designation as the last Byzantine scholar of Cyprus.[76] A century later the picture will be quite different: another statesman conscious of his origin, Leontios Machairas, will write a chronicle in Greek whose style the Byzantines of his time would undoubtedly have regarded as barbarous.

The fifteenth and sixteenth centuries

If we can judge from the dated manuscripts the fifteenth century witnessed a decline in the copying of Greek books in Cyprus. The political situation both in the island and in the Balkans may have been responsible to a degree for this development. The rapacious attack of the Mamluks in 1426,[77] the internal conflicts of the Lusignans,[78] and the transfer of power to the Venetians in 1489[79] seem to have had a strong effect on the production of books.

One important event, however, must not pass unnoticed: in 1442 a Byzantine princess, Helena Palaiologina, the niece of the last Byzantine emperor, became the queen of Cyprus by marrying the Lusignan king John II (1432–58). Helena kept her Orthodoxy and protected the Orthodox Church of the island.[80] The contemporary historian Leontios Machairas ends his narrative "on the sweet land of Cyprus" by stressing her sorrow when news reached the island of the fall of Constantinople in 1453. She took great care of the refugees arriving in Cyprus, both laymen and ecclesiastics, and refounded the monastery of St. George of Mangana in Nico-

[73] For a description of Constantine Anagnostes' script, see Canart, "La chypriote bouclée", pp. 304–7. For his poems see below, p. 155 (ff. 136^{v} and 138^{r}), with references to the editions.

[74] See above, p. 12 and n. 63.

[75] Cf. Canart, "La chypriote bouclée", pp. 309–11. On Romanos' colophons see below, pp. 144, 147, 170, 178, 186.

[76] His works include a moral poem, ed. PG 149, cols. 1009–46, a translation of the *Toledan Tables*, a philosophical treatise, and a work *On the Seven Sacraments*. See Pingree, "The Byzantine Version of the *Toledan Tables*", pp. 86–132; Sinkewicz, "The Solutions Addressed to George Lapithes" (above, n. 55); Hill, *History*, II, p. 305, n. 2 and III, p. 1105; E. Tsolakes, "Ὁ Γεώργιος Λαπίθης καὶ ἡ ἡσυχαστικὴ ἔριδα", *Ἑλληνικά* 18 (1964), 84–96; C. P. Kyrris, "Ὁ Κύπριος Ἀρχιεπίσκοπος Θεσσαλονίκης Ὑάκινθος (1345–46) καὶ ὁ ρόλος του εἰς τὸν Ἀντιπαλαμιτικὸν ἀγῶνα", *KS* 25 (1961), 89–122, esp. 106–8; idem, *History*, p. 230; *ΘΗΕ* IV (1964), cols. 477–78.

[77] See Leontios Makhairas (ed. Dawkins), I, §§ 672–95, pp. 652–73; Hill, *History*, II, pp. 476–85, with further bibliography.

[78] See Hill, *History*, III, pp. 548–620, with further bibliography; see also W. H. Rudt de Collenberg, "Le déclin de la société franque de Chypre entre 1350 et 1450", *KS* 36 (1982), 71–83.

[79] See Hill, *History*, III, pp. 711–50, esp. 749–50; see also E. Aristidou, *Ἀνέκδοτα ἔγγραφα τῆς Κυπριακῆς Ἱστορίας ἀπὸ τὸ Ἀρχεῖο τῆς Βενετίας, (1474–1508)*, Nicosia, 1990, pp. 20–36.

[80] See Hill, *History*, III, pp. 527 ff, with further bibliography; A. Vacalopoulos, "Une reine grecque de Chypre mal comprise par les historiens, Hélène Paléologine (1442–1458)", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, II, pp. 277–80;

sia to offer them a place of safety. She also granted the monastery landed property in order to ensure its future prosperity.[81] It is perhaps reasonable to assume that some of the monks of St. George of Mangana in Nicosia may have had earlier connections with the homonymous monastery in Constantinople. What also appears to be certain is that these monks brought some of their manuscripts or at least their scribal activities to Nicosia.[82]

Almost all the Greek historians of the fall of Constantinople speak of the dispersal of manuscripts during the sack of the city by the Turks and the low prices they fetched in the market after their gold or silver ornamental bindings had been stripped off by the victorious soldiers of Mehmed II.[83] Perhaps a number of these *bibloi* reached the relatively rich island of Cyprus after this event.[84] It is not, therefore, surprising that three precious illuminated manuscripts, two of which are of Constantinopolitan origin, had become the property of Helena Palaiologina's daughter, Queen Charlotte Lusignan (1458-74/75). It is equally possible that some of her books may have been heirlooms from her mother. She donated two of her books to Pope Innocent VIII after she left her throne in 1474/75 to live in exile in Italy, while a Psalter of hers is now preserved in Berlin.[85]

It seems quite possible that a certain scribe, Symeon Xenikos or foreigner, copied a Gospel Lectionary in 1472, now in the metropolis of Paphos.[86] Nor is there any difficulty in assuming that the monks of St. George of Mangana copied books like the Psalter and *hōrologomēnologion* of 1483, now in the collection of the Greek patriarchate of Alexandria.[87] On the contrary, the appearance in Cyprus of a calligraphic script in the sixteenth century similar to the one known from the monastery τῶν Ὁδηγῶν in fourteenth-century Constantinople has perhaps an explanation in these refugee monks who came to the island after the loss of Constantinople in 1453.[88] It is a great pity that the monastery of Mangana, together with a number of other churches and monasteries which remained outside the smaller Venetian walls of Nicosia, was destroyed by the defenders shortly before the siege of Nicosia by the Turks in 1570.[89]

The Ottoman capture of Constantinople in 1453 almost coincides with the discovery of printing. Thus from the second half of the fifteenth century onwards Latin and to a smaller degree Greek texts began to be printed. This did not prevent the Orthodox world from continuing to copy their own books in the lands of the former Byzantine Empire now in Latin or Mus-

[81] Leontios Makhairas (ed. Dawkins), I, § 711, p. 682: *Καὶ ἔχοντα καὶ εἰς τοὺς ϛυνγ' ἐπῆρεν ὁ ἄνομος Τοῦρκος τὴν Πόλιν τῇ κη' μαΐου, ἐποῖκεν μεγάλην λύπην ἡ ἄνωθεν ρήγαινα εἰς τὴν Κύπρον· καὶ ἦλθαν εἰς τὴν Κύπρον πολλοὶ καλοὶ ἄνδρες ἀπὸ τὴν Κωνσταντινούπολιν, καὶ πολλοὶ καλογῆροι, καὶ διὰ νὰ τοὺς ἀναπάψῃ, ἐπῆρεν τὸν "Αγιον Γεώργιον ἐπονομαζόμενον Μάγκανα καὶ ἔκτισεν καὶ ἐποῖκεν τους μοναστήριν, καὶ ἐχάρισεν χωργιὰ καὶ πολλὲς ρέντες, διὰ νὰ μνημονεύγεται.* See also Hackett, *Church of Cyprus*, p. 361; Hill, *History*, III, p. 528, n. 1; Stylianou, *Painted Churches*, p. 38; Kyrris, *History*, p. 235.

[82] On the monastery of St. George Mangana in Constantinople, see R. Janin, *La géographie ecclésiastique de l'Empire byzantin*, part I, *Le siège de Constantinople et le patriarcat oecuménique*, tome III, *Les églises et les monastères*, Paris, 1969, pp. 70–76.

[83] Cf. Kritoboulos (ed. Reinsch, CFHB), bk. I, 62, 3, p. 73; Doukas, (ed. Niebuhr, CSHB), p. 312; see also below, p. 26, n. 54.

[84] For instance in 1454 Michael Synkritikos bought in Prousa a luxurious volume of A.D. 1007 containing the works of St. Gregory of Nazianzos for 22½ *nomismata* and four measures of wine; cf. Paris. Gr. 519, f. 2ʳ: *'Ο αυτὸς γριγόριος ὁ θεολ(ό)γ(ος) | ἔνη καμοῦ τοῦ ταπυνοῦ, κ(αὶ) αναξύου καὶ τάχα θύτου μϊχαήλ. | τσῦ σϊνγκριτηκοῦ ἔνδον λευκουισίας κύπρου· ὀνησάμην | αυτὸ ἀπο χόρασ προύσασ· | ἦσ ονομ(ίσματα)· ὑκοσι δύο κ(αὶ) ἥμησι. | κ(αὶ) κρασ(ίου) μ(έ)τρ(α) ·δ· ἦσ εχρον(ίαν) | ϛυνδ χ(ριστο)ῦ: † εὐχ(ε)σθ(ε) αὐτοῦ· | δια των κ(ύριο)ν· ἀμήν.* This note also ed. Darrouzès, "Notes IV", p. 35. Jerus., Saba 65, a deluxe 14th-century volume copied by the famous scribe Ioasaph of the monastery τῶν Ὁδηγῶν, was in the monastery of Charsianites in Constantinople and then taken to Cyprus after 1453; see below, pp. 33 and n. 121.

[85] See below, Chap. II, pp. 20–21 and nn. 12–17.

[86] On this MS see below, p. 241 and pls. 96 and 195.

[87] On Alex., Greek Patriarchate 195 (A.D. 1483), see below, p. 246 and pls. 98 and 196b.

[88] On the imitation of the *Hodēgōn* style in Cyprus by the famous scribe Ambrosios of the monastery τῶν Ἀνδρείων, see below, pp. 273, 285.

[89] On the Venetian walls of Nicosia see Hill, *History*, III, pp. 845–49; Stylianou, *Painted Churches*, p. 38; see also above, p. 5 and n. 13.

lim hands. Especially in Venetian-held Cyprus and Crete a great number of manuscripts were copied, mainly for liturgical purposes.[90] An important scriptorium was established in the wealthy monastery τῶν Ἀνδρείων in Nicosia. We know of a famous scribe working there during the second third of the sixteenth century: Ambrosios, first monk and then abbot of the monastery τῶν Ἀνδρείων, whose hand has been identified in at least nine manuscripts dated between 1530 and 1552.[91] Ambrosios imitates the "*Hodēgōn* style" and his fame may have spread outside Cyprus. An *eilētarion* copied by him containing the liturgy of St. John Chrysostom, now in the monastery of Dionysiou on Mount Athos, may have been commissioned by this monastery. Another manuscript of his containing the liturgies was in the monastery of Kosinitsa near Drama until 1917 (now in Sofia).[92] A nun found it beneficial to her soul to commission Ambrosios to copy for her a Gospel Lectionary which she donated to the monastery of the Holy Cross in Palestine.[93]

The flourishing production of hand-written books in Cyprus until the end of the Venetian rule is shown by the following incident. Filippo Mocenigo, the last Catholic archbishop of Cyprus, discovered an important manuscript containing the works of St. Neilos in the monastery τῶν Ἀνδρείων in Nicosia. He immediately asked the best scribe of the island to prepare him a copy of the volume. The work fell on the shoulders of Philotheos, Orthodox abbot of the monastery of Hierax. A luxury copy was prepared in 1564/65, the present Vat. Ottobon. Gr. 25. Through its long poetic colophon we get detailed information about the copying of the manuscript. Even more important is line 13, which speaks of the archbishop's intention to take the manuscript to the West, perhaps to his native place, Venice, and commission its publication.[94] Though this was never done, it shows clearly the collaboration of a Venetian humanist with an Orthodox abbot in the preparation of a hand-written master copy for a printed edition. In fact the scholarly Latin archbishop, who spent his fortune for the defence of Nicosia, survived the capture of Cyprus by the Turks and lived in Italy until 1586. In 1581 Filippo Mocenigo, who continued to regard himself as "archiepiscopus Nicosiensis," published a volume in which his sorrow for the loss of Cyprus is clearly expressed in his introduction addressed to Pope Gregory XIII.[95]

Translations into the Cypriot vernacular

During the era of western rule in Cyprus many languages were spoken in the island (if we are to accept what Leontios Machairas says and go through a few pages of his and George Boustronios' Chronicles) and the local Greek dialect was very much influenced by western languages, mainly Latin and French but also Italian.[96] Nothing demonstrates more clearly the cos-

[90] At least 45 dated or datable MSS of this volume come from the 16th century. On 16th–century MSS from Cyprus, see Canart, "Les écritures chypriotes", pp. 44–50 and n. 73.

[91] On this scriptorium and the MSS copied by Ambrosios see above, p. 15, n. 88 and below, pp. 271, 274, 276, 283, 285, 293, 315, 316, 323; see also Constantinides, "'Ο διβλιογράφος Φιλόθεος", p. 78, n. 3.

[92] On these MSS see below, pp. 285–87 and 293–95.

[93] On Jerus., Staurou 9 see below, pp. 283–85.

[94] For an edition and analysis of this colophon, see Constantinides, "'Ο διβλιογράφος Φιλόθεος", pp. 75–82, with further bibliography.

[95] See Philippi Mocenigi, Archiepiscopi Nicosiensis regni Cypri, *Universales Institutiones ad hominum perfectionem; quatenus industria parari potest*, Venice, 1581, apud Aldum; see esp. the preface, pp. v, vi. Jason Denores, a Cypriot scholar living in Italy, dedicated one of his works to Filippo Mocenigo in 1571; cf. Legrand, *Bibl. hellénique XVe et XVIe siècles*, IV, no. 681, p. 171. On Jason Denores see now N. M. Panagiotakes, *Ἰάσων Δενόρες: Κύπριος θεωρητικὸς τοῦ θεάτρου (c. 1510–1590)*, Rethymnon, 1984.

[96] Leontios Machairas, referring to the spoken language in Cyprus during the period of Latin rule, says that people started learning French and their Greek became barbarous; see (ed. Dawkins), § 158, p. 142, 9–13: *ὡς που καὶ 'πῆραν τὸν τόπον οἱ Λαζανιάδες καὶ ἀπὸ τότες ἀρκέψα νὰ μαθάνουν φράγκικα, καὶ 'βαρβαρίσαν τὰ ρωμαῖκα, ὡς γοιὸν καὶ σήμερον, καὶ γράφομεν φράνγκικα καὶ ρωμαῖκα, ὅτι εἰς τὸν κόσμον δὲν ἠξεύρουν ἴντα συντυγχάννομεν.* On the language of the Chronicle of Machairas itself see ibid., II, pp. 31–40.

mopolitan climate of Cyprus than a hexaglot manuscript, the present Modena, Gr. 19, copied in Rome by David, the bishop of the Armenians in Cyprus.[97] However, a language essentially Greek was widely spoken and understood even in the Frankish court. It is into this language that the code of laws introduced by the Lusignan dynasty was translated, as can be seen from the two surviving manuscripts preserving the Assizes of Jerusalem, Paris. Gr. 1390 and Paris. Supp. Gr. 465. The first was copied in 1469 by Antonios Synkritikos, whose knowledge of Greek was very limited.[98] The second is dated 1512, though it is certainly copied from an earlier manuscript.[99]

These are not the only manuscripts written in the Cypriot vernacular of that time. In another manuscript recently dated ca. 1260–1306 (Paris. Gr. 1391), one can see the beginning of the formation of this dialect through some legal acts of the Orthodox bishop of Arsinoe or Paphos.[100] However, in the sixteenth century we meet the first attempts to have translations into this vernacular from difficult Greek works and also from foreign languages. In the former category we have a translation into this dialect of a work of John of Damascus, which *μεθερμηνεύθη εἰς τὴν ἡμετέραν ἰδιοτικὴν τὴν τῶν Κυπρέων γλόττα*, Vat. Gr. 1171.[101] Two important manuscripts from Cyprus show the cultural relations of bilingual Cypriots with western knowledge. Codex Vindob. Phil. Gr. 218, dated ca. A.D. 1500-1525, and Jerus., Saba 284, dated July 1527, are translations into the Cypriot vernacular of *Fior di Virtù*.[102] A colophon in the Jerusalem manuscript speaks of the copyist, the priest Loukas Ntorgia. His surname is not Greek and he may have been responsible for the translation also.[103] This tradition continued even during the *Tourkokratia*, as we can see from the history of Étienne de Lusignan translated into the Cypriot vernacular. Two manuscripts preserved this as-yet-unpublished translation, i.e. Athens, Metochion of Panagios Taphos in Constantinople 325, and Alexandria, Averoff Gymnasium 536, now missing.[104] It is interesting that these bilingual Cypriots were proud of their origin and continued to refer to themselves as Cypriots long after they had left Cyprus to live in Italy or elsewhere. Some of them proved to be competent authors in both Greek and Latin or Italian. Jason Denores, for example, who left Cyprus some thirty years before the island was lost to the Turks, left us a volume now in Parma (Palat. Gr. 260) that contains a number of his own works in both languages.[105]

The conquest of Cyprus by the Ottoman Empire brought an end to the island's interaction with the Italian Renaissance. Catholics as well as Orthodox of the upper classes left the island in great numbers.[106] Those who decided to stay or did not manage to escape were forced to accommodate themselves to the conditions established by the new rulers. A new period of accul-

[97] On this MS see below, p. 370 and pls. 156 and 234a.

[98] The text of both MSS was edited by Sathas in *MB*, VI, pp. 3–497. The text of Paris. Gr. 1390 is edited on pp. 249–497. On this MS see below, pp. 238–41.

[99] On Paris. Supp. Gr. 465 see below, pp. 261–64.

[100] I.e. ff. 10r–47v; see D. Simon et al., *Zyprische Prozessprogramme*, Munich, 1973; J. Maruhn, "Eine zyprische Fassung eherechtlicher Titel der Epitome", *Fontes Minores*, IV (1981), 218–55, esp. 218. On this MS see below, pp. 127–32.

[101] See P. Nikolopoulos, "Μετάφρασις ὁμιλίας Ἰωάννου τοῦ Δαμασκηνοῦ περὶ τῶν ἐν πίστει κεκοιμημένων εἰς τὴν Κυπραίων γλῶτταν", in *Πρακτικὰ τοῦ Α΄ Συνεδρίου*, III, pt. II, pp. 237–40.

[102] On these MSS see Hunger, *Katalog*, I, p. 326; *Ἱεροσ. Βιβλ.*, II, p. 411; see also below, pp. 266–68 and 270–71.

[103] See *Ἱεροσ. Βιβλ.*, II, p. 411; see also below, p. 271 and n. 3.

[104] On cod. 325 of the Metochion of Panagios Taphos, see *Ἱεροσ. Βιβλ.*, IV, pp. 300–301; Darrouzès, "Autres mss", p. 149, no. 75. On Alex., Averoff Gymnasium 536, which is again a translation of the chronicle of Étienne de Lusignan into the Cypriot vernacular by Loizos, *skeuophylax* of Leukara, see Chr. Pantelides, "Κυπριακὸν χειρόγραφον", *Ἀθηνᾶ* 34 (1922), 130–65; Darrouzès, "Autres mss", p. 134, no. 5. Surprisingly there is an Italian translation of the Chronicle of Leontios Machairas by Diomede Strambaldi; see *Chroniques d'Amadi et de Strambaldi*, ed. R. De Mas Latrie, seconde partie, *Chronique de Strambaldi*, Paris, 1891.

[105] See N. M. Panagiotakes, *Ἰάσων Δενόρες: Κύπριος θεωρητικὸς τοῦ θεάτρου (c. 1510–1590)*, Rethymnon, 1984, p. 9.

[106] See Kyprianos, *Ἱστορία*, pp. 304–6; Hill, *History*, III, p. 1032; Kyrris, *History*, pp. 254–58.

turation started for the island which was to last for nearly two centuries.

Nevertheless, though most of the Cypriot scribes fled from Cyprus or were little appreciated within the island, a few manuscripts were copied there shortly after the cataclysmic events of 1570/71. An *Euchologion,* now in Milan, Bibl. B.N. Brera AD XI 47, was copied in Famagusta in 1573 by the *prōtopapas* Laurentios Dalephantos.[107] The following year a certain George Korphiates, a perfumer in Famagusta, was to copy a volume (Paris. Gr. 947) from a now lost *antibolon* or exemplar of 1523 to while away his time since no one was interested any more in the products he was selling. He subscribed his book in September 1574. His long colophon is of great interest for the historian of the first years of Ottoman rule in Cyprus as well as for the linguist, for it contains a number of Italian words as well as others found in Leontios Machairas a century earlier.[108] A certain monk Hilarion copied ca. 1575 an important volume, the so-called *Euchologion* of Allatius, which was one of the basic manuscripts for the edition of the *Euchologion* by J. Goar in 1647. The manuscript, now in the Vatican collection (Barber. Gr. 390), preserves a long poetic colophon of forty-nine verses, where unfortunately apart from poetic loquacity we are told very little and even the date of the completion of the volume is not mentioned.[109] A monk and deacon Leo copied in February 1583 in Kilani, Cyprus, a medical treatise of Alexander of Tralles, *De dignoscendis et curandis morbis,* i.e. Florence, Riccardianus 10 (K. I. 11), folios 67^{r}-242^{v}.[110]

These exceptions, however, do not alter the general picture. The copying and circulation of books in Cyprus declined very rapidly soon after 1570/71 and most of those who commissioned or even copied manuscripts were no longer living there. The next development was the flight of Cypriot manuscripts outside the island, a process that started soon after this event, reached its climax in the seventeenth century, and continues even today.

[107] See E. Martini, *Catalogo di manoscritti greci esistenti nelle biblioteche italiane,* I, Milan, 1893, pp. 2–5; Darrouzès, "Autres mss", pp. 150–51, no. 88; see now Constantinides, "Laurentios Dalephantos".

[108] See Omont, *Inventaire sommaire,* I, pp. 181–82; Halkin, *Mss grecs de Paris,* p. 92; Omont, "MSS grecs XVe et XVIe siècles", p. 69; Darrouzès, "MSS originaires de Chypre", p. 182; idem, "Notes IV", pp. 36–38; Canart, "Les écritures chypriotes", p. 46, n. 73; Constantinides, "Laurentios Dalephantos", p. 176, n. 1.

[109] Darrouzès, "Autres mss", pp. 159–60, no. 138; Canart, "Les écritures chypriotes", p. 46, n. 73.

[110] See Darrouzès, "Autres mss", p. 145, no. 46; *NE* 8 (1911), 94; Canart, "Les écritures chypriotes", p. 46, n. 73.

CHAPTER II

The Dispersal of Manuscripts from Cyprus

Habent sua fata libelli manuscripti

Today it is well established that of the nearly nine hundred surviving manuscripts connected with Cyprus either through being copied by Cypriots or being in the island during the Middle Ages, only one-third are still in the island.

The most important and valuable manuscripts were removed especially during the period of Turkish rule in the island (1570–1878) and ended up in many of the well-known manuscript collections. In the Bibliothèque Nationale in Paris alone there are at least three hundred manuscripts which were taken from the island by various French agents or officials, or by specially organized missions during the seventeenth century. Other major collections of Greek manuscripts possess relatively few Cypriot manuscripts. There are for instance some forty in the Vatican and the other Italian collections, and even fewer in the British Library and the other libraries of Great Britain, Vienna, or Munich. Some twenty found their way to various collections in Athens. Many others were taken to the monastic libraries of the Orthodox world, in Jerusalem, Sinai, and Mount Athos. Thus any serious study of the mediaeval manuscripts of Cyprus must be pursued first and foremost in the Bibliothèque Nationale in Paris, and then in the other collections, and finally in Cyprus itself.[1]

A clear distinction should be made, however, between those manuscripts taken to the West and those which reached the monastic collections of the Orthodox world. For the former were carefully selected, purchased, or confiscated, while the latter were donated or taken to the various monasteries by humble monks or pilgrims. This is the main reason why the latter with a few exceptions are mostly theological, while the former comprise manuscripts of both theological and secular texts.

The process of the flight of manuscripts from Cyprus started, however, with the Italian humanists and collectors of Greek manuscripts more than a hundred years before the capture of the island by the Turks in 1570/71.

An example is that of Benedictus de Ductarius de Vincentia, who took part in the Council of Florence[2] and later became the secretary or chancellor of the king of Cyprus in the middle of the fifteenth century. Benedictus de Ductarius or Ovetarius seems to have been well acquainted with classical scholarship and acquired two volumes containing rhetorical works. Among his manuscripts is the present Modena, Biblioteca Estense 82 (III C 3), an important fourteenth-century manuscript containing the letters of George-Gregory of Cyprus. His ownership entry on folio 195^{r} reads as follows: *Hic liber est mei Benedicti de Ductariis de Vincentia Secretarii Serenissimi*

[1] See Darrouzès, "Mss originaires de Chypre"; idem, "Autres mss"; Canart, "La chypriote bouclée"; idem, "Le style palestino-chypriote epsilon"; idem, "Les écritures chypriotes"; Constantinides, "Dated Greek MSS"; Browning, "Notes on Greek Cypriot MSS".

[2] See *DTC* VI (1924), col. 48.

d(o)m(in)i Regis Jerusalem Cipri et Armenie ... MCCCCLII.[3] Another of his books is now in the Vatican, Urbin. Gr. 122, an important eleventh-century manuscript containing the works of Aelius Aristides. On folio 301^{r} Benedictus wrote this ownership entry: *Hic liber Aristidis philosophi est mei Benedicti | de Auctariis de Vicentia, Cancellarii d(o)m(in)i Regis Ierusalem Cypri et Armenie 1461.*[4]

Whether Benedictus acquired these two precious volumes in Cyprus we cannot tell for certain. He may have done so in Italy or elsewhere. In 1459, however, he was residing in Nicosia and his name appears in a document as *Benedictus de Onetarius de Vicentia.*[5] It seems most likely that he acquired these two volumes in Cyprus if he did not bring them there himself.

A few years later, ca. 1465-75, a collector of books, Laudivius Zacchia, acquired several Greek manuscripts in Cyprus. Six of his books are now in the Vatican collection: Vat. Gr. 7, 212, 372, 457, 569, and 1120. He acquired Vat. Gr. 7 in Rhodes,[6] and Vat. Gr. 212 in Crete. The latter is a precious astronomical volume, which, as recently suggested, was copied in Cyprus by George Lapithes and another scribe.[7] Laudivius acquired the other four books in Cyprus itself. Vat. Gr. 372 is a fourteenth-century manuscript containing Pseudo-Dionysios the Areopagite in George Pachymeres' paraphrase and Theophanes of Nicaea, *Adversus Iudaeos.* Folio 1^{r} contains the following ownership entry: *Laudivius hu(n)c olim Constantinopoli missu(m) in Leucosia cypri emit.*[8] In 1469 Laudivius acquired in Nicosia another fourteenth-century volume containing sixteen sermons of Gregory of Nazianzus, the present Vat. Gr. 457. On folio 1^{v} he wrote this ownership entry: *Laudiuij Vezanensis cypri | emptus. 14 LXVIIII* (i.e. A.D. 1469).[9] At about the same time he acquired the present Vat. Gr. 569, copied in Cyprus in 1348-52, and containing works of John Chrysostom. On folio 1^{v} he wrote: *Laudiuius hu(n)c in graecia Leucosiae emit olim.*[10] Finally, Laudivius also acquired in Nicosia a miscellaneous volume copied in Cyprus in the fourteenth century, the present Vat. Gr. 1120.[11] Thus Laudivius Zacchia seems to be one of the earliest collectors of Greek manuscripts in Cyprus, who took a number of good quality volumes outside the island.

Queen Charlotte Lusignan (1458-75), the daughter of John II Lusignan and Helena Palaiologina, was highly influenced by her mother. She was a woman of culture who impressed Pope Sixtus IV (1471-84) and Pope Innocent VIII (1484-92).[12] Three of Charlotte's books survive and may have been removed from Cyprus by her during her adventures: she was deprived of her throne by her half-brother James II in the 1460s. She donated two of these precious manuscripts to Innocent VIII, perhaps after she ceded the Kingdom of Cyprus to the house of Savoy

[3] See V. Puntoni, "Indice dei codici greci della Biblioteca Estense di Modena", *SIFC* 4 (1896), 440; Lameere, *Grégoire de Chypre,* p. 23, who read the date as 1453; Darrouzès, "Autres mss", p. 151, no. 89.

[4] C. Stornajolo, *Codices Urbinates Graeci Bibliothecae Vaticanae,* Rome, 1895, p. 207; Darrouzès, "Autres mss", pp. 161-62.

[5] L. De Mas Latrie, *Histoire de l'île de Chypre,* III, Paris, 1885, p. 95.

[6] Cf. f. 2^{r}; G. Mercati and P. Franchi de'Cavalieri, *Codices Vaticani Graeci,* I, Rome, 1923, pp. 4-5; Turyn, *Codices Graeci Vaticani,* pp. 108-9.

[7] Mercati-Cavalieri, op. cit., p. 274; see now D. Pingree, "The Byzantine Version of the *Toledan Tables:* The Work of George Lapithes?", *DOP* 30 (1976), 85-132, esp. 87-90. On f. 1^{r} his ownership entry reads: *Laudiuij Equitis hierosolymitani liber in Creta emptus.*

[8] See R. Devreesse, *Codices Vaticani Graeci,* 4 vols., Vatican City, 1923-50, vol. II, pp. 62-65, esp. p.65.

[9] Devreesse, op. cit., p. 221.

[10] Ibid., pp. 456-60, esp. 460. On Laudivio see F. Didot frères, *Nouvelle biographie générale,* XXIX, Paris, 1859, col. 887; U. Chevalier, *Répertoire des sources historiques du Moyen Age. Bio-bibliographie,* II, Paris, 1907, col. 2767; G. Tiraboschi, *Storia della letteratura Italiana,* III, Milan, 1833, p. 177; Turyn, *Codices Graeci Vaticani,* pp. 109, 149; Constantinides, "Ὁ γραφέας Λευκάρων", 627-30. On this MS see below, pp. 205–9, with further bibliography.

[11] See Canart, "La chypriote bouclée", p. 317, no. 34.

[12] Pope Pius II (1458-64) described her eloquence as "speech smooth and flowing torrent-like after the manner of the Greeks"; cf. Hill, *History,* III, pp. 548, 614. A portrait of her kneeling before Pope Sixtus IV exists in the sacristy of S. Spirito; cf. Hill, op. cit., p. 614; see also Setton, *History of the Crusades,* III, pp. 377-84, esp. 380 ff.

in Rome on 25 February 1485.[13] They are Vat. Gr. 1158 and 1208. Both date from ca. 1300 and are among the highest quality Byzantine illuminated books. Vat. Gr. 1158 contains the Four Gospels and Vat. Gr. 1208 the Acts of the Apostles and the Epistles.[14] These Vatican manuscripts are of Constantinopolitan origin and have recently been attributed to Theodora Raoulaina Palaiologina.[15] The third of Charlotte's manuscripts is the Hamilton Psalter of the Kupferstichkabinett 78. A. 9 in Berlin. This bilingual, Greek and Latin, illuminated Psalter was recently dated ca. 1300 and comes from a Latin-ruled Orthodox land.[16]

We still do not know, however, if these manuscripts were acquired by Charlotte herself or were bequeathed to her by her mother Helena Palaiologina. Whatever the answer, one thing is certain. A queen of Cyprus brought up in the Byzantine tradition, adopting Greek as the language of her official communication, appreciated Greek books and possessed three precious illuminated manuscripts which she carried with her to the West where she took refuge after she lost her throne.[17]

Even before the fall of Cyprus to the Turks in 1570/71, when many noble Cypriots fled to the West and to parts of the Balkans remaining in Christian hands, such as Crete and Wallachia, some Cypriot scribes and scholars left their island for the West. Furthermore, a number of upper-class young men went to Italy to pursue advanced studies, and some of them never returned home.[18] In the 1540s the case of Jason Denores, an author in his own right, is worth mentioning. One of Denores' books containing some of his unpublished works in both languages, Greek and Italian, survives. It is the present Parma, Palatinus 260.[19]

More interesting is the case of Hieronymos Tragoudistes, a well-known scribe but also a musicologist. Hieronymos seems to have been in Cyprus at least until 1541, for in that year he acquired a volume containing legal texts, the present Paris. Gr. 1391, and wrote an ownership entry on folio 240^{v}.[20] Sometime later he left for Italy where he studied in Venice and Padua for nine years. At that time he wrote a musical treatise, preserved in the present Sinai, Gr. 1764, folios 5^{r}–31^{r}, but his efforts to publish it remained unsuccessful.[21] In 1558/59 he was a librarian in the Fugger library in Augsburg. Three of the manuscripts he copied in Germany are now in the

[13] See Hill, *History*, III, pp. 611-12 and refs., esp. p. 613, n.; Setton, *History of the Crusades*, III, p. 385.

[14] See G. Mercati, "I mss biblici greci donati da Carlotta Lusignano ad Innocenzo VIII", in *Miscellanea di cultura ecclesiastica*, IV (1966), 337-38, repr. in G. Mercati, *Opere Minori*, II (ST 77), Vatican City, 1937, pp. 480-81.

[15] Hill, *History*, III, p. 613, n. 6; cf. also H. Buchthal and H. Belting, *Patronage in Thirteenth-Century Constantinople: An Atelier of Late Byzantine Book Illumination and Calligraphy* (DOS 16), Washington, D.C., 1978, pp. 6–7.

[16] See Chr. Havice, *The Hamilton Psalter in Berlin, Kupferstichkabinett 78. A. 9*, Ph.D. thesis, Pennsylvania State University, 1978; see also eadem, "The Marginal Miniatures in the Hamilton Psalter (Kupferstichkabinett 78. A. 9)", *Jahrbuch der Berliner Museen* 26 (1984), 79-142 (figs. 1-30). On the inserted f. 1^{v} is the following inscription: *Isto libro la Regina Charlotta de Jerusalem de Chipre et Armenia*; cf. Havice, ibid., p. 79. Another noble lady from Constantinople, Anna Notara, was in Italy during the same period. In the 1470s Anna possessed another MS connected with Cyprus which also ended up in the Vatican Library: the Job MS, Vat. Gr. 1231; see Sp. P. Lambros, "Ἄννα Νοταρᾶ ὡς κυρία κώδικος", *NE* 5 (1908), 485-86; idem, "Ὁ Κωνσταντῖνος Παλαιολόγος ὡς σύζυγος ἐν τῇ ἱστορίᾳ καὶ τοῖς θρύλοις", *NE* 4 (1907), 459-60. On Vat. Gr. 1231 see below, pp. 68–70, with further bibliography and pls. 9 and 174.

[17] Hill, *History*, III, p. 613, n. 6; Setton, *History of the Crusades*, III, pp. 384-85.

[18] On the flight of Cypriots to Venice and Italy before and after 1570, see in general C. P. Kyrris, "Cypriot Scholars in Venice in the XVI and XVII Centuries...", in *Ὁ Ἑλληνισμὸς εἰς τὸ ἐξωτερικόν, Über Beziehungen des Griechentums zum Ausland in der Neueren Zeit*, ed. J. Irmscher and M. Mineemi (Deutsche Akademie der Wissenschaften zu Berlin), Berlin, 1968, pp. 183-272; C. P. Kyrris, "Further Documents Relating to Cypriote Immigrants in Venice (XVI – XVII Centuries)", *Epeteris* 3 (1969-70), 145-65; see also Z. Tsirpanlis, *Τὸ Ἑλληνικὸ Κολλέγιο τῆς Ρώμης καὶ οἱ μαθητές του* (Ἀνάλεκτα Βλατάδων 32), Thessalonike, 1980.

[19] See Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 27-31; see now N. M. Panagiotakes, "Ἰάσων Δενόρες: Κύπριος θεωρητικὸς τοῦ θεάτρου (c. 1510-1590)", in *Πρακτικὰ τοῦ Β΄ Συνεδρίου*, II, pp. 473-74 and 485, with further bibliography.

[20] For Paris. Gr. 1391 and Hieronymos' note, see below, pp. 127–32, esp. p. 130.

[21] For Hieronymos' studies in Italy and his musical treatise, see below, pp. 130, 301–2, and esp. pp. 321–23.

Bayerische Staatsbibliothek in Munich: Monacenses Gr. 143, 177, and 189.[22]

In a recent study on the Fugger collection it was observed that ninety-eight manuscripts recorded in a sixteenth-century hand-written catalogue of the Bibliotheca Palatina (i.e. cod. Palat. Lat. 1950), are prefixed by the abbreviation *cyp.* This has been explained as indicating a connection with Cyprus or with a private collection of a Cypriot, like Hieronymos Tragoudistes.[23] Nevertheless, further study of the actual manuscripts is needed before a final answer is given to this intriguing question.

Not only were Cypriot manuscripts taken outside Cyprus, but some were used as exemplars for the early editions of Greek texts in Europe. Mention has already been made of Filippo Mocenigo's intention to publish the works of St. Neilos from a copy he commissioned in Nicosia in 1564/65, the present Vat. Ottobon. Gr. 25.[24] Another volume copied in the island ca. 1575/76 was used as one of the main manuscripts for Goar's edition of the *Euchologion*, the present Vat. Barber. Gr. 390.[25] Cypriot scholars themselves seem to have carried to the West Greek manuscripts which they presented to humanists to whom perhaps they looked for protection and support. Leontios Eustratios, for instance, a student of Maximos Margounios and a teacher in Cyprus and elsewhere, presented a parchment volume of John Chrysostom to D. Hoeschel, which was used by him for the *editio princeps* of John Chrysostom, *Contra Iudaeos* in 1602.[26] Another volume of Leontios containing scholia of Psellos on Aristotle's *Logic*, which he gave to Martinus Crusius, survives in Munich (Monacensis Gr. 548).[27]

Not only books but also scribes left Cyprus to practise their profession elsewhere. Apart from Hieronymos Tragoudistes, mentioned above, there are two notable examples of scribes who left Cyprus shortly after the island was lost to the Turks. They are John Sanctamauras or Hagiomauras from Nicosia, and Loukas, later bishop of Buzău (1583-1603) and Wallachia (1603-29). The first left for Italy ca. 1570 and copied numerous manuscripts in Messina, Calabria, Naples, and Rome, where he served as scriptor for the Vatican from 1585 to 1612.[28] Loukas on the oth-

[22] On these MSS see below, pp. 336–43.

[23] See P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken*, I, Tübingen, 1956, pp. 68-69, 106-116, 135; see also the Catalogue of these MSS, ibid., II, pp. 79-105. See now *Biblioteca Palatina, Katalog zur Ausstellung vom 8. Juli bis 2. November 1986, Heiliggeistkirche Heidelberg*, ed E. Mittler et al., Heidelberg, 1986, text vol. pp. 378 and 380, plate vol. p. 250.

[24] See above, p. 16 and n. 94 and below, pp. 350–54.

[25] See above, p. 18 and n. 109.

[26] See Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 32-41, esp. 33, 34, and 36, with further references; see the edition: *D. Joannis Chrysostomi, Contra Judaeos, Homiliae VI, Graece nunc primum, III Mss cod. Palatino, Augustano et Cyprio, inter se conlatis, Latine partim modò, partim emendatiores ac integriores quam antea, editae*, opera Davidis Hoeschelii Augustani, Augustae, 1602; see esp. pp. III–VI where Hoeschel says (p. V): *istas elegantissimas orationes, è Cyprio exemplari mea manu transcriptas.* Leontios Eustratios was also a scribe and his hand has recently been identified in four MSS, i.e. Paris. Supp. Gr. 156, Oxon. Holkh. Gr. 59 (ff. 549^{v}–726), Oxon. Holkh. Gr. 48 (ff. 286–312), and Paris. Gr. 1631 (ff. 147–164); see *Repertorium*, II, no. 325, with further bibliography and pl. 181b (=Paris. Gr. 156, f. 1^{r}).

[27] See Philippou, *Ἑλληνικὰ γράμματα*, II, p. 33. On Monacensis Gr. 548 see I. Hardt, *Catalogus codicum manuscriptorum graecorum Bibliothecae Regiae Bauaricae*, V, Munich, 1812, pp. 369-70.

[28] On John Sanctamauras see Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 24-26; Kyrris, "Cypriot Scholars in Venice", op. cit., pp. 205-6 and 249, n. 81; Vogel-Gardthausen, *Schreiber*, pp. 193-96; Ch. G. Patrinelis, "Ἕλληνες κωδικογράφοι τῶν χρόνων τῆς Ἀναγεννήσεως", *Ἑπετερὶς Μεσαιωνικοῦ Ἀρχείου* 8–9 (1958–59), 106–7; P. Canart, "Scribes grecs de la Renaissance. Additions et corrections aux répertoires de Vogel-Gardthausen et de Patrinelis", *Script.* 17 (1963), 67, 80; H. Omont, "Le dernier des copistes grecs en Italie: Jean de Sainte-Maure (1572–1612)", *REG* 1 (1888), 177–91; idem, "Note sur un portrait de Jean de Sainte-Maure conservé à la Bibliothèque Ambroisienne de Milan", *REG* 5 (1892), 427-30; idem, *Fac-similés de manuscrits grecs des XVe et XVIe siècles*, Paris, 1887, p. 31; A. Komines, *Πίνακες χρονολογημένων Πατμιακῶν κωδίκων*, Athens, 1968, p. 63; I. Chasiotes, "Ἕνα ἰδιότυπο εἰκονογραφημένο κείμενο τοῦ Ἰωάννου Ἁγιομαύρα", *Ἑλληνικὰ* 19 (1966), 108-13; A. Komines, "Ἄγνωστον ἔργον τοῦ Κυπρίου ἀντιγραφέως κωδίκων Ἰωάννου Σανκταμαύρα", *Δίπτυχα* 1 (1979), 7–19, pls. I–III; see now *Repertorium*, I, no. 179, pp. 105-6, with further bibliography, and II, no. 238.

Cypriots worked as correctors of various liturgical and other editions in Venice both before and after the conquest of Cyprus by the Turks. For instance in 1565/66 a Cypriot monk, Symeon Βερίβελος, was the editor of three liturgical texts published by the printer Iakobos Leonginos. These are an *Ὀκτώηχος* (1565), a *Τριώδιον* (1565), and an *Εὐχολόγιον* (1566);

er hand went to the Orthodox land of Wallachia and became one of the leading copyists of the Orthodox world, specializing in liturgical manuscripts. He had students and followers, and a number of his highly calligraphic, illuminated manuscripts survive.[29]

Shortly before the middle of the seventeenth century we find in France the climate prevalent in late fifteenth and sixteenth-century Italy. The French kings and the upper classes showed a great interest in acquiring antiquities and Greek and Oriental manuscripts and organized missions for this purpose, or officials of the French State were given instructions to examine the possibility of acquiring manuscripts in the East. H. Omont examined most of the official documents concerning these missions and wrote an important work on the subject.[30]

The first French scholar and antiquarian known to have acquired manuscripts from the East including Cyprus is Nicolas-Claude Fabri de Peiresc (1580–1637). In 1627 Peiresc received three manuscripts from Cyprus sent to him by the French consul in the island. These contained a register of the expenditure of the Kingdom of Cyprus for the year 1368, a *mēnaion* of October, and a volume containing Constantine Porphyrogenitus, *Excerpta de Virtutibus et Vitiis*, now Tours, Bibl. Munic. 980. However, his most celebrated volume acquired from Cyprus is the present Carpentras, Bibl. Munic. 11, containing a ninth or tenth-century Gospel Lectionary in majuscule.[31] Peiresc was soon to be followed by others.

Cardinal Mazarin (1602–61) in particular was eager to enrich his library with these strange Oriental manuscripts. Thus Jean de La Haye, the ambassador of France in Constantinople, was charged with this duty by Mazarin in 1643.[32] De La Haye visited Mount Athos, examined Greek

see Legrand, *Bibl. hellénique XVe et XVIe siècles*, II, no. 143, p. 3; ibid., no. 144, p. 4; ibid., IV, no. 632, p. 119. In 1575 another Cypriot monk, Theophanes Logaras, corrected the edition of the *Evangelion* published again by Iakobos Leonginos; see Legrand, op. cit., IV, no. 700, p. 191. Again in 1582 a liturgical anthology was published in Venice: ἐπιμελείᾳ καὶ ἐπιδιορθώσει, ὑπ' ἐμοῦ, νικολάου ἱερέως κυπρίου ... Οἱ τύνοιν ἀναγινώσκοντες σὺν Θεῷ ἔρρωσθε, καὶ ἡμῶν μέμνησθε, εἰδ' εἴτι σφαλερὸν εἴη, ἐπανορθώσατε. χαλκογράφων γὰρ πάθος τὸ ἁμαρτάνειν; see Legrand, op. cit., IV, no. 756, p. 236. Logaras also corrected the edition of a Psalter in 1578 and a few other ecclesiastical texts; see Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 43–45. Twenty years later, in 1602, the Cypriot scholar Neophytos Rodinos was the editor of a book by his teacher, Maximos Margounios; see Legrand, op. cit., II, no. 5, p. LXIX. In 1611/12 the Cypriot Θεοφάνης Ἱερομόναχος Ξενάκιος corrected in Venice the edition of an *Hōrologion* and a *Mēnaion* for December respectively: Legrand, *Bibl. hellénique XVIIe siècle*, V, nos. 27, p. 15 and 28, p. 15; also the priest George of Cyprus (cf. Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 42–43). This list of Cypriot editors can easily be augmented; cf. Matthaios Tzigalas (Legrand, op. cit., IV, no. 177), Alexander, noble from Cyprus (ibid., no. 85), Antonios Kotonios (ibid., nos. 104, 116), and authors like Étienne Lusignan, Neophytos Rodinos, Jason Denores, Peter d'Avila, and others (cf. Philippou, *Ἑλληνικὰ γράμματα*, II, pp. 32, 45-50). These persons are mentioned here because early printed books followed for more than a century the rules and indeed the script of MSS and most of the correctors of those early editions were teachers and copyists themselves.

[29] On Loukas Buzău see Polites, "Eine Schreiberschule", pp. 282–83 and pl. 31; idem, "Persistances byzantines dans l'écriture du XVIIe siècle", in *La paléographie grecque et byzantine*, Paris, 1977, pp. 371–83; idem, "Un centre de calligraphie dans les principautés danubiennes au XVIIe siècle. Lucas Buzău et son cercle", in *Dixième Congrès International des Bibliophiles*, Athens, 1977, pp. 1–11; G. Cronț, "Le chypriote Luca évêque et métropolite en Walachie (1683–1629)", *Πρακτικὰ τοῦ Α' Συνεδρίου*, III, pp. 45–47; G. K. Vikan, *Illustrated Manuscripts of Pseudo-Ephraem's "Life of Joseph" and the "Romance of Joseph and Aseneth"*, Princeton, 1976, pp. 485 f and 620 f; O. Gratziou, *Die Dekorierten Handschriften des Schreibers Matthaios von Myra (1596–1624)*, Athens, 1982, pp. 26, n. 34, 29–31, 71, 98–103, 110, 111, 126–27, 128 f, 134, 148, 153, 160; idem, "Ἡ διακόσμηση στὰ χειρόγραφα τοῦ Λουκᾶ Οὐγγροβλαχίας τοῦ Κυπρίου", *Epeteris* 17 (1987–88), 57–80 (with 24 figs. as pp. 68-80); M. Polite, "Λειτουργικὰ χειρόγραφα τῆς 'Σχολῆς Μποζέου' στὴν Κύπρο", *Epeteris* 17–18 (1987–88), 81–111 (with 12 pls. as pp. 99–111); Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 79 and n. 5, p. 80.

[30] See Omont, *Missions;* see also Darrouzès, "Mss originaires de Chypre", pp. 162–64.

[31] On Peiresc see in general *Nouveau Larousse illustré, Dictionnaire Universel Encyclopédique*, XVI (n.d.), p. 756. His correspondence comprising seven volumes was published by Tamizey de Larroque in *Collections des documents inédits de l'histoire de France*, Paris, 1883–98. See De Mas Latrie, *Histoire de l'île de Chypre*, op. cit., p. 184; H. Omont, *Catalogue des manuscrits grecs des départements*, Paris, 1886, pp. 26–27 and pls. 1–3; Darrouzès, "Autres mss", pp. 141–42 and n. 1 with further bibliography, and p. 155, no. 111; K. Hadjioannou, "Ἡ βιβλιοθήκη τοῦ Carpentras καὶ τὸ χειρόγραφο Νο 10", in idem, *Τὰ ἐν διασπορᾷ Β', τῆς δεκαετίας 1969–1979*, Nicosia, 1979, pp. 70–79.

[32] Omont, *Missions*, I, pp. 1–2. Mazarin had a passion for "livres curieux" and asked J. de La Haye to "recherchez de tous les endroits ou je pois croire d'en recouvrer".

manuscripts there, and sent his first report to Mazarin on 23 April 1644.[33] In his second report, dated November 1644, de La Haye says that he has entrusted the work to a Capuchin monk, P. Roman, and to a Greek priest, Athanasios from Cyprus, who was on a similar mission for the Chancellor Séguier.[34]

Athanasios proved to be the right choice and indeed succeeded in looting certain monastic libraries including the Enkleistra of St. Neophytos in Cyprus, Meteora, and Mount Athos.[35] His abilities for his mission were reported by de La Haye to Mazarin in 1653: "Athanase ... est un papas grec ... un ... homme si intelligent en la connoissance des bons livres, si capable d'en faire le choix et si affectionné comme il s'est montré à rendre ce service à Vostre Eminence".[36]

The life and career of Athanasios can be followed through his own short autobiography, the surviving documents, and his correspondence with many high-ranking officials and ecclesiastics. Though it is only partly published, it was used by Omont, Manousakas, and others.[37] Athanasios was born in Constantia, Cyprus, in 1571. But as he tells us he left the island as a child and went to Constantinople ca. 1606. There he benefited from the support of two patriarchs, Neophytos II (1602–3 and 1607–12) and Timotheos (1612-21). They provided for his education and sent him to a Jesuit school in Constantinople and later to Rome for further studies.[38] It is probably at this stage of his life that he was converted to Catholicism. Because of his age he was not accepted by the College of St. Athanasios and sometime later he left for France. In Paris he became acquainted with high court circles and was selected by the Chancellor Séguier for a mission to the East to acquire manuscripts. Though he was more than seventy years old, Athanasios undertook a long mission which was to last with intervals for ten years (1643-53). When he visited Cyprus and how long he stayed there we cannot tell for certain. He seems, however, to have gone briefly to Constantinople and then to Cyprus, and he was there in the winter of 1643. He had since 1612 a letter of recommendation from Patriarch Neophytos II;[39] in December 1643 he acquired a similar letter from the archbishop of Cyprus, Nikephoros. The letter survives in the original in Paris. Supp. Gr. 582 and was published by Manousakas.[40] Archbishop Nikephoros granted him full privileges to celebrate the liturgy as a priest and to preach in Cyprus, as did the letter of Patriarch Neophytos some thirty years earlier. This seems to have helped Athanasios to have freedom of movement within the island and to visit the monasteries from which he seems to have acquired manuscripts. His 1643 mission to Cyprus brought him a harvest of forty-six manuscripts. These, together with ten others from Constantinople, entered the

[33] Omont, *Missions*, I, p. 2.

[34] Ibid., p. 3.

[35] See Dositheos Notaras, *Περὶ τῶν ἐν Ἱεροσολύμοις πατριαρχευσάντων*, Bucharest, 1715, bk. XI, chap. X, 5, p. 1173 (cited by Omont, *Missions*, I, p. 20, n. 1): Ἀθανάσιός τις Κύπριος, παπιστὴς ὅμως, καθ' Ἕλληνας ἠμφιεσμένος καὶ ὑποκρινόμενος τὸν ὀρθόδοξον, ἀπῆλθεν εἰς τὸ ὄρος τοῦ Ἄθωνος καὶ εἰς ἄλλα μοναστήρια Θράκης, Θετταλίας καὶ Μακεδονίας, καὶ ἐκλεξάμενος πολλὰ βιβλία τῶν ἁγίων πατέρων καὶ τῆς ἔξω σοφίας, ἠγόρασε αὐτὰ ὀλίγου τιμήματος· τοὺς δὲ ἐν τῇ μονῇ τῶν λεγομένων Μετεώρων πατέρας τοσοῦτον ἠπάτησεν ὥστε καὶ τρυτάνῃ, ὅπερ λέγεται κοινῶς στατέριον, ἠγόραζε τὰ τῆς μονῆς αὐτῶν βιβλία, ἐν ἑκάστῃ τριλίτρῳ, ἤτοι ὀκάδι, δοὺς αὐτοῖς συμπεφωνηθεῖσαν ποσότητα τῶν ἀργυρίων. At about the same time as Athanasios was looting Mount Athos and the other monastic collections, the Russian Athanasios Sukhanov (1653) carried more than 300 MSS from the Holy Mountain and the other collections back to Moscow, where they were deposited in the Synodal Library in Moscow; cf. Omont, *Missions*, I, p. 7, n. 4, with further references. On Sukhanov's MSS see now B. L. Fonkič, *Grečesko-russkie kul'turnye svjazi v XV-XVIII vv.*, Moscow, 1977, pp. 68–104.

[36] Omont, *Missions*, I, p. 8.

[37] His short autobiography survives in his personal volume, Paris. Supp. Gr. 1027, ff. 348^{v} – 350^{v}; see Astruc-Concasty, *Supplément grec*, p. 116; partly edited by Legrand, *Bibl. hellénique XVIIe siècle*, III, pp. 417–18.

[38] See Omont, *Missions*, I, pp. 19–20; M. I. Manousakas, "Ἀνέκδοτα πατριαρχικὰ ἔγγραφα περὶ Ἀθανασίου τοῦ ῥήτορος", *Ἐπετηρὶς Μεσαιωνικοῦ Ἀρχείου* 2 (Athens, 1940; pub. 1950), 134–35.

[39] Ed. Manousakas, "Ἀνέκδοτα πατριαρχικὰ ἔγγραφα", op. cit., 139–40.

[40] Ed. Manousakas, ibid., pp. 144–45.

collection of Chancellor Séguier during the first months of 1646.[41]

Athanasios the Rhetor returned to Paris in 1653. His long mission to the East brought some two hundred manuscripts which were sent to France, to Mazarin and Séguier, by the French ambassador de La Haye.[42] Athanasios also seems to have kept some of the manuscripts he collected for himself. His last years, however, were sad. In 1655 Chancellor Séguier seized a hundred of his manuscripts without any payment. Athanasios started a long dispute with him which lasted until he died eight years later.[43] He even addressed a letter to King Louis XIV at the end of 1662, asking for justice and requesting either the return of his books or payment for them.[44]

The following year Athanasios died, 13 March 1663, at the age of ninety-two in a home dependent on the abbey of Ste. Geneviève and was buried in the Church of St.-Étienne-du-Mont.[45] Séguier answered the king four weeks after Athanasios' death and claimed that the books in question were of little value.[46]

All the other books of Athanasios became the property of Ste. Geneviève, and the *ex libris* in his books reads:

Hic liber cum aliis bene multis fisco nostro abbatiali S. Genovefae accessit, albinatus et ex haeredentiae jure ac beneficio, post mortem D. Athanasii Rhetoris presbyteri Bizantini, qui intra domnii seu territorii nostri limites decessit decima tertia die mensis martii 1663, in vico S. Joannis Bellovacensis ad insigne Horologii.[47]

In the eighteenth century various papers, letters, and notes of Athanasios entered the library of the bishop of Metz, Henri-Charles du Cambout de Coislin, grandson of Séguier, and were described by Bernard de Montfaucon in 1715 in his *Bibliotheca Coisliniana.* Today they are in the Bibliothèque Nationale, Supp. Gr. nos. 1014, 1026, 1027, and 1030. Other works of his or letters addressed to him are preserved in Paris. Supp. Gr. 582, Coislin 162, Bibl. Sainte-Geneviève, Supp. R. 1. 268bis. His philosophical works are preserved in Paris. Gr. 2106 and Coislin 391.[48] R. Devreesse gave a list of the forty-six manuscripts Athanasios acquired in Cyprus, which he identified in the fonds Coislin of the Bibliothèque Nationale.[49] Darrouzès, however, did not include all these Coislin manuscripts in his erudite study of the Cypriot manuscripts in the Bibliothèque Nationale.[50]

Athanasios was not alone in collecting manuscripts for high officials in France. A Dominican monk, Johan-Michael Wansleben, arrived in Cyprus in June 1671 to collect manuscripts for the king of France. His first shipment contained forty-seven volumes from Cyprus, of which six

[41] Omont, *Missions,* I, pp. 14–15, nn. 1–2; Devreesse, *Fonds Coislin,* pp. IV–VI.

[42] Omont, *Missions,* I, pp. 20–21.

[43] Athanasios addressed surviving letters to Séguier; the last, on 10 July 1662, asked for the return of his books or reasonable compensation; see ibid., I, pp. 22–23; Devreesse, *Fonds Coislin,* p. VII.

[44] Omont, *Missions,* I, pp. 23–24; Devreesse, *Fonds Coislin,* pp. VI–VIII; Legrand, *Bibl. hellénique XVIIe siècle,* III, p. 419.

[45] Omont, *Missions,* I, p. 24; Devreesse, *Fonds Coislin,* p. VIII; Legrand, *Bibl. hellénique XVIIe siècle,* III, p. 419.

[46] Omont, *Missions,* I, pp. 24–25; Devreesse, *Fonds Coislin,* p. VIII.

[47] Omont, *Missions,* I, p. 25.

[48] Ibid., pp. 25-26; Manousakas, "Ανέκδοτα πατριαρχικὰ ἔγγραφα", op. cit., p. 138; Legrand, *Bibl. hellénique XVIIe siècle,* III, p. 421. For Athanasios' philosophical and theological works, see *DTC* I (Paris, 1937), cols. 2187–88 (by L. Petit); see also *DHGE* IV (Paris, 1930), cols. 1394–96 (by G. Korolevskij); *ΘΗΕ* I (Athens, 1962), cols. 561–62 (by Ch. G. Patrinelis); see also Philippou, *Ἑλληνικὰ γράμματα,* II, pp. 60-66.

[49] Devreesse, *Fonds Coislin,* pp. V–VI. His list contains the following MSS of the Coislin collection: 6, 8, 10, 13, 18, 20, 25, 32, 37, 44, 47, 56, 60, 98, 120, 127, 152, 170, 173, 178, 192, 207, 216, 240, 243, 276, 279, 293, 299, 304, 306, 311–12, 322–23, 330, 337, 366–69, 382–84, 386–87.

[50] In fact Darrouzès ("Mss originaires de Chypre") includes these Coislin MSS which bear specific evidence of their origin: 19, 53, 65, 71, 80, 105, 189, 209, 227, 245, 256, 266, 287, 327, 375; see also I. Tsiknopoulos, "Κίνητρα καὶ πηγαὶ τοῦ συγγραφικοῦ ἔργου τοῦ Ἐγκλείστου Ἁγίου Νεοφύτου, "Η Ἁγία Βιβλιοθήκη"", *KS* 18 (1954), ογ' – ϟϐ', pp. πζ' – ϟα', who follows Darrouzès; see also Omont, *Missions,* II, p. 857 for 9 MSS from the Enkleistra taken to France by Athanasios the Rhetor, (i.e. Coislin 53, 65, 71, 80, 105, 227, 245, 256, 327).

manuscripts were Greek, sixteen Arabic, eight Syriac, and sixteen Coptic.[51]

However, the man who most zealously collected Greek manuscripts, for the French statesman Jean Baptiste Colbert (1619-83), was Balthasar Sauvan, vice-consul and then consul des Échelles of France in Cyprus for more than twenty years (1669–1691). In fact it was Sauvan who arranged for the dispatch of the Wansleben manuscripts to France in August 1671.[52] For fifteen years Sauvan collected and dispatched manuscripts from Cyprus to Colbert, and continued to do so even after Colbert's death in September 1683. Sauvan sent to Colbert thirty-seven Greek manuscripts which he received on 29 November 1672. Colbert's letter acknowledging receipt of these volumes mentions their cost, for which Sauvan was to be reimbursed: all thirty-seven manuscripts cost 105 piastres.[53] The average price per volume was less than 3 piastres. This appears to be an extremely low price for manuscripts in the last quarter of the seventeenth century. Even in Constantinople in 1453 the numerous books looted by the Turks fetched higher prices in the market.[54] On 22/23 May 1673 Sauvan shipped sixteen Greek manuscripts of which fourteen were parchment volumes.[55] Again on 4 June 1673 he sent two boxes of manuscripts which contained fifty-two volumes.[56] Three years later on 12 June 1676 Sauvan sent to Colbert "une cinquantaine de manuscrits grecs". The catalogue of these manuscripts as they were registered on entering Colbert's collection survives in Paris. Lat. 9364, folios 152-153 and was published by Omont. These "cinquantaine" of manuscripts were forty-nine Greek and two Syriac volumes.[57] Though a great number of valuable manuscripts from the island had already been taken outside Cyprus by the missions of Athanasios the Rhetor, Wansleben, and Sauvan himself, from this list we can get a rough idea of the type of manuscripts still available in the island in the 1670s. Apart from the high-quality volumes containing religious texts described as "bon" (no. 6), "ancien et bon" (no. 3), or "codex 700 annorum" (no. 2), there are a number of manuscripts containing secular texts. Thus we find in the list the Chronicle of George Synkellos in excellent condition (no. 1); also in excellent condition, the history of Arrianos (no. 31); a *grammatica graeca* (no. 8); the History of Barlaam and Joasaph (no. 10); a collection of canon and civil law in excellent condition (no. 11); and Aphthonios and Hermogenes together with Dionysios of Halicarnassos, *De interpretatione nominum* (no. 24), identified with Paris. Gr. 2926.[58]

On 10 December 1677 another box containing fifteen or twenty manuscripts was sent from the island to Colbert.[59] A further shipment reached his collection on 29 November 1685.[60] Sauvan sent a last shipment of manuscripts, some twenty-eight pieces and sixty-seven medallions on 5 June 1686. In his accompanying letter Sauvan complained of the high prices manuscripts

[51] A description of these MSS is given by Omont, *Missions*, I, pp. 74–78, 235–36, and II, pp. 879–80; see also Darrouzès, "Mss originaires de Chypre", p. 163.

[52] These MSS arrived in Colbert's collection in November 1671 as a letter of his to Sauvan indicates; see Omont, *Missions*, I, pp. 235–36. On Jean Baptiste Colbert (1619 – 6 Sept. 1683), see *New Catholic Encyclopedia*, III (Washington, D.C., 1967), p. 987; see also J. B. Colbert, *Lettres, instructions et mémoires*, ed. P. Clément, 7 vols., Paris, 1861–73. On Balthasar Sauvan and his activities in Cyprus see now A. Pouradier Duteil-Loizidou, *Consulat de France à Larnaca (1660–1696). Documents inédits pour servir à l'histoire de Chypre*, vol. I, Nicosia, 1991, pp. 14, 16, 18, 20 and passim. For a new edition of Colbert's letter see ibid., p. 66, no. 4.

[53] See Omont, *Missions*, I, p. 236; ed. also by Loizidou, *Consulat*, op. cit., p. 67, no. 5.

[54] Cf. Kritoboulos (ed. Reinsch, CFHB), bk. I, 62, 3, p. 73; Doukas, (ed. Niebuhr, CSHB), chap. 42, p. 312.

[55] Omont, *Missions*, I, p. 236; ed. also by Loizidou, *Consulat*, op. cit., pp. 67–68, no. 6a.

[56] Omont, *Missions*, I, pp. 236–37; ed. also by Loizidou, *Consulat*, op. cit., p. 69, no. 7. See also ibid., pp. 69–70, no. 8 for Colbert's letter of receipt of these MSS.

[57] Omont, *Missions*, I, p. 237 and II, pp. 967-69.

[58] Ibid., II, pp. 967–69. Omont also identified a number of theological texts from this shipment. A more detailed study no doubt would help in the identification of other MSS now in the Bibliothèque Nationale.

[59] See Omont, *Missions*, I, p. 237; Darrouzès, "Mss originaires de Chypre", p. 163; see now Loizidou, *Consulat*, op. cit., pp. 100–101, no. 25.

[60] Omont, *Missions*, I, pp. 237; Darrouzès, op. cit., p. 163.

fetched in the market for "si peu qu'il reste sur l'isle de manuscrits, les papas ou religieux grecs en demandent des prix très grands. La susdite caisse et médailles me reviennent cent vingt-trois piastres".[61]

L. Delisle speaks of another delivery of books from the Levant in the collection of Colbert on 12 October 1674, of "trente-deux manuscrits grecs et seize manuscrits hébreux".[62] Darrouzès suggested correctly that these manuscripts from the Levant were sent from Cyprus and identified them with an undated list of Greek manuscripts published by Omont.[63] Indeed a number of items in this list refer to well-known Cypriot manuscripts and it is very probable that all originate from the island.[64]

Thus with Balthasar Sauvan's activities more than two hundred Greek manuscripts from Cyprus found their way into the collection of Colbert, the powerful minister of Louis XIV. Unfortunately, the binding of nearly all these manuscripts was removed and replaced with a purple leather binding bearing Colbert's coat of arms on the front and back covers. Colbert's collection of more than 350,000 books and manuscripts was acquired by the Royal Library of king Louis XV in 1732.[65]

After these feverish activities of the seventeenth century very few other Cypriot manuscripts were taken outside Cyprus for the French collections. In fact few important manuscripts remained in the island. A number of Cypriot manuscripts belonging to the Supplément Grec of the Bibliothèque Nationale were already outside Cyprus in Orthodox monastic collections of the East. This is the case for example with Paris. Supp. Gr. 465, containing a Greek translation of the Assizes of Jerusalem, which was taken to France by Minoïde Mynas in 1842 from the monastery of the Great Laura on Mount Athos.[66] Also Paris. Supp. Gr. 1317, containing the works of Neophytos the Recluse, acquired by the Bibliothèque Nationale in 1905, was formerly in the collection of the Metochion of Panagios Taphos in Constantinople as no. 370.[67] Codex Paris. Supp. Gr. 1331, a fourteenth-century Gospel Lectionary, originally dedicated to the church of St. Theodore in the village of Lemythou, was acquired by the Bibliothèque Nationale on 11 January 1913. At the beginning of this century this volume was in the *Νέα Συλλογή* of the manuscripts in the patriarchate of Jerusalem.[68]

As a result of these well-organised French missions, some three hundred of the best manuscripts existing in the island were transferred to Paris in the seventeenth century. It is therefore not surprising that other missions organised by French collectors or by the Royal Library in the seventeenth and eighteenth centuries omitted Cyprus and were directed to other countries of the Orient. Furthermore, in the eighteenth and especially the nineteenth century, collectors and museums, which started to grow, were more interested in antiquities and monumental art rather than manuscripts.

The Russian monk Vasilij Grigorevič Barskij, who visited the island in 1727, 1730, and 1734-

[61] Omont, *Missions*, I, pp. 237–38; see now Loizidou, *Consulat*, op. cit., pp. 126–27, no. 40, who gives the year of this letter as 1685.

[62] Delisle, *Cabinet des manuscrits*, I, p. 447.

[63] Omont, *Missions*, II, p. 983; Darrouzès, "Mss originaires de Chypre", p. 163.

[64] Omont, *Missions*, II, p. 983, list no. 17: no. 22: *Neophyti presbyteri monachi et inclusi homiliae* (= Paris. Gr. 1189); no. 29: *Constitutiones apostolicae per Clementem* (= Paris. Gr. 931; no. 9: *Cassiani nonnulla ascetica. Historia Lausiaca Palladii* (= Paris. Gr. 853); no. 30: *Dorothei abbatis doctrinae seu capita moralia* (= Paris. Gr. 1093); cf. Darrouzès, "Mss originaires de Chypre", p. 163.

[65] See Delisle, *Cabinet des manuscrits*, I, pp. 484–85.

[66] On this MS see below, pp. 261–64 and pls. 105 and 198c; H. Omont, "Minoïde Mynas et ses missions en Orient (1840-1855)", in *Mémoires de l'Institut Nationale de France, Académie des Inscriptions et Belles Lettres* 40 (1916), 374, no. 6, 376, no. Θ.

[67] See *Ἱερσ. Βιβλ.*, IV, pp. 338–45; see also below, pp. 96–99.

[68] See Astruc-Concasty, *Supplément grec*, pp. 633–34; Richard, *Répertoire*, p. 119, no. 444, § VII; Darrouzès, "Autres mss", p. 186; Gregory, *Textkritik*, p. 461.

36 and stayed in most of the large and even in some of the very small monasteries of Cyprus, seems to have shown no interest in the manuscripts still existing in these monasteries. Only in one instance does he speak of his failed effort to find a manuscript referring to the history of the monastery of St. Neophytos.[69] Other foreign travellers who visited the island and left accounts of their visits to Cyprus during the same period also seem to have showed little or no interest in manuscripts existing in the island.[70]

Scholars of Greek manuscripts, especially those of the Bible, who visited the great collections of the Orthodox East and acquired there manuscripts of the Bible and other religious texts, are not known to have explored the possibility of finding manuscripts in Cyprus itself. Constantine Tischendorf, for example, who visited these collections in 1844, managed to acquire a number of manuscripts from Sinai, Jerusalem, and Constantinople. He also visited Cyprus and stayed there for two days, 4–6 August 1844, but speaks of no search for manuscripts in the island during his brief visit.[71]

The story of the abandonment of the majuscule and the destruction of manuscripts written in this script after the introduction of the minuscule hand seems to have been repeated in the Orthodox East with the printed book during the *Tourkokratia.* The long struggle of the manuscript against the cheaper printed book was lost. For more and more printed books published in Venice or elsewhere reached even the poorest churches and monasteries of Cyprus and the other Orthodox countries. Few manuscripts were now copied, mostly liturgies, musical manuscripts, or texts for local saints, though competent scribes continued to operate in the island during the seventeenth and eighteenth centuries.[72] The Church of Cyprus, scholar-archbishops, like Philotheos and Chrysanthos, or wealthy monasteries, such as Kykkos, sponsored the publication of books in Venice.[73]

The problem now was the preservation from decay of the mediaeval manuscripts which, from being books used every day, were now neglected and left at the mercy of dust, damp, and moths.

When the Greek scholar Chrysostomos Papadopoulos visited the island in 1889 and described the manuscripts he had seen in the various monasteries, numerous manuscripts still existed there but many showed signs of decay or damage from moths.[74] Papadopoulos speaks of the good library of the monastery of Machairas, which contained many manuscripts and printed books, including four parchment volumes of the Four Gospels, one with illuminations of the four evangelists, works of Neophytos the Recluse, the Chronicle of Leontios Machairas, another of George Boustronios, and many others with theological works, chrysobulls, and documents. Papadopoulos proposed that the monks prepare a catalogue of their manuscripts and take care of them.[75] It was not to be: the monastery was totally destroyed by fire on 5 September

[69] A. Stylianou, *Αἱ περιηγήσεις τοῦ Ρώσσου μοναχοῦ Βασιλείου Γρηγόροβιτς Βάρσκυ-Πλάκα-Ἀλπόβ, ἄλλως Βασιλείου Μοσκοβορώσσου Κιεβοπολίτου ἐν Κύπρῳ,* (= *KS* 21 1957), Nicosia, 1957, p. 71.

[70] See generally C. D. Cobham, *Excerpta Cypria,* Cambridge, 1908.

[71] See C. Tischendorf, *Travels in the East,* trans. W. E. Schuckhard, London, 1847, p. 107 (Sinai), p. 168 (Georgian monastery of the Holy Cross in Palestine), pp. 195–96 (Monastery of St. Sabas in Palestine), p. 260 (Patmos), pp. 272–73 (Constantinople). His visit to Cyprus, where he was escorted by the consul of Sardinia and enjoyed the best Cyprus wine, is given on pp. 251–52.

[72] M. Polite, "Λειτουργικὰ χειρόγραφα" (above, n. 29).

[73] See Hill, *History,* IV, pp. 345, 354 and n. 3; Kyprianos, *Ἱστορία,* pp. 314, 325; S. Perdikes, *Ἡ μονὴ Κύκκου ὁ Ἀρχιμανδρίτης Κυπριανὸς καὶ ὁ τυπογράφος Μιχαὴλ Γλυκής,* Nicosia, 1989, pp. 47–50. The editions of Ephraim the Athenian and Archimandrite Kyprianos were sponsored by the monasteries of Kykkos and Machairas and Archbishop Chrysanthos.

[74] See Chr. Papadopoulos, "Περιγραφὴ μονῶν τινῶν τῆς νήσου Κύπρου μετὰ τῶν ἐν αὐταῖς χειρογράφων", *Σωτὴρ* 13 (Athens, 1890), 315.

[75] Ibid., 316.

1892, and with the exception of the *Typikon* and the holy icon of the Theotokos almost all its contents perished.[76] Papadopoulos also found a good collection of manuscripts in the monastery of Kykkos,[77] the monastery of St. John Chrysostom (i.e. Koutsoventis),[78] and a few in the monasteries of St. Herakleidios and St. Mnason a few miles from Nicosia.[79] He also speaks of the manuscripts of the monastery of St. Spyridon, transferred to the collection of the Archbishopric in Nicosia,[80] and of the monastery of Melandrina near Agios Ambrosios in Kyrenia, where a few hagiographical manuscripts still existed.[81] He also found a good library in the monastery of St. Neophytos, containing some of the works of Neophytos himself.[82] Some hagiographical manuscripts and an *Evangelion* were seen by him in the Hagia Mone, that is the monastery τῶν Ἱερέων.[83] He reports smaller collections of manuscripts in the monasteries of Palouriotissa in Nicosia,[84] and in that of Eleousa in Karpasia.[85] He found the libraries neglected and dispersed in the monasteries of St. George Kontos in Larnaca[86] and St. George Makrys outside that town, where the manuscripts were eaten by moths,[87] and in Chrysorhogiatissa in the Paphos district, where he noticed that many of the manuscripts recorded in the handwritten catalogue were missing.[88] In the monastery of the Apostle Barnabas he found few of the many previously existing parchment manuscripts, and some others had been transferred to the collection of the Archbishopric in Nicosia.[89] He noted a few parchment volumes in the monastery of Acheiropoietos near Lapethos,[90] and he reported many lost or in great decay in the monastery of St. Anastasios in the village of Peristerona in the Mesaoria plain.[91] He found a few manuscripts in the monastery of Agia Napa, including an *Evangelion*,[92] and in the monastery of Kanakaria, including a volume containing parenetic ecclesiastical works and encomia.[93] He found only one manuscript in the monastery of St. Andrew in the homonymous cape of the Karpasia peninsula, since the monastery was burnt down during the war of Greek independence.[94] In the monastery of Vasilia, a dependency of the Sinai monastery, he found two parchment *Evangelia* and a volume containing among other texts Hesiod's *Works and Days*, with scholia.[95] Finally, he saw a few manuscripts in the monastery of Chrysospelaiotissa near Famagusta.[96]

Papadopoulos seems not to have taken manuscripts back with him to Constantinople. He transcribed only two manuscripts in the monastery of St. Herakleidios, one of the archbishop of Sinai Constantios, containing the *Κυπριὰς χαρίεσσα* and a chronicle, which he donated to

[76] Hackett, *Church of Cyprus*, p. 348.
[77] Papadopoulos, "Περιγραφὴ μονῶν", op. cit., 320.
[78] Ibid., 318–19.
[79] Ibid., 316–18.
[80] Ibid.
[81] Papadopoulos, "Περιγραφὴ μονῶν", *Σωτὴρ* 14 (1891), 304.
[82] Ibid., 305.
[83] Ibid., 306.
[84] Ibid., 307.
[85] Ibid.
[86] Ibid., 308.
[87] Ibid., 309.
[88] Ibid.
[89] Ibid., 344.
[90] Ibid., 345.
[91] Ibid., 346.
[92] Ibid., 348–49.
[93] Ibid., 349.
[94] Ibid., 377.
[95] Ibid., 380.
[96] Ibid., 381.

the Greek Philological Society in Constantinople.[97] Papadopoulos was a lawyer-antiquarian and his account must not be taken uncritically. He seems to muddle the dating of manuscripts and to confuse early printed texts with manuscripts, and his research seems to have been hurried and unsystematic. Nevertheless, one thing emerges from his account: at the end of the nineteenth century there still existed many manuscripts in the monastic collections and churches of Cyprus.

A Greek scholar and publisher, Athanasios Sakellarios, who spent a few years in the island collecting the material for his celebrated two-volume work, *Τὰ Κυπριακὰ* (Athens, 1891), seems not to have engaged in the acquisition of manuscripts from the island during his stay there from the middle of the nineteenth century onwards.[98] There seems to be only one exception, that of an illuminated Four Gospels manuscript, which he acquired in the church of St. Luke near Famagusta and sent to his friend Sp. Skouphos in Athens in 1853, the present Athens, National Library 147.[99]

The British, who took over Cyprus in 1878, seem to have found very little to explore, or rather British scholars showed a limited interest in Greek manuscripts in Cyprus. For neither Hackett nor Cobham, who studied the history of the Orthodox Church of Cyprus and travellers to the island during the Middle Ages and later respectively, is known to have collected manuscripts.[100] Cobham, however, seems to have acquired a Gospel Lectionary, now in the Vatican (Gr. 2311), which he donated to a collector of manuscripts in Cyprus, Major Tankerville James Chamberlayne, on 8 July 1894, for Chamberlayne wrote on the front flyleaf: "Formerly I believe, from Lefcara | Cyprus. | Given to me by Mr C. Delaval Cobham | 8 July 1894 | T. J. C."

Chamberlayne devoted great labour to studying the funerary inscriptions in the churches and mosques of Nicosia, which he presented in an important volume printed in Paris in 1894.[101] He also seems to have collected a number of manuscripts in Cyprus in the 1890s. He wrote in blue pencil his initials as well as the serial number of these manuscripts either on a folio pasted to the inner front cover or on the first folio. His collection contained more than twenty manuscripts, most probably all acquired in Cyprus, and he donated a number of them to the Biblioteca Apostolica Vaticana in the late 1890s. The donation document to the Vatican Library has not as yet been traced, and the exact number of these manuscripts has not been determined.[102]

On Wednesday, 3 July 1929 Christie's sold at auction some old silver by order of the executors of the late Major T. J. Chamberlayne. No manuscripts were included in the catalogue of this auction, and it seems that Chamberlayne may have donated all his manuscripts before his death.[103]

During the *Tourkokratia* a great number of manuscripts left Cyprus to reach the great monastic centres of the Orthodox world as dedications or donations by Cypriot monks or pilgrims. This process had already started during the Western rule of the island and continued to the

[97] Papadopoulos, "Περιγραφὴ μονῶν", *Σωτὴρ* 13 (1890), 317.

[98] For Sakellarios' contribution towards the study of the sources of the history and language of Cyprus, see Th. Papadopoullos, "'Αθανάσιος Α. Σακελλάριος (1826–1901)", *KS* 32 (1968), 3–8.

[99] Sakellion, *Κατάλογος 'Εθνικῆς Βιβλιοθήκης*, p. 28; A. M. Chatzinicolaou and Chr. T.-Paschou, *Illuminated Byzantine Manuscripts of the National Library of Greece*, I, Athens, 1978, pp. 200–201 (figs. 532–36); Sakellarios wrote the following note on the front paper flyleaf: 'Εκ τῆς ἐκ Κύπρου παρὰ τὴν Σαλαμίνα | Μονῆς τοῦ 'Αγίου Λουκᾶ. | Τῷ Κυρίῳ Σπ. Σκούφῳ | σημεῖον βαθυτάτου σεβασμοῦ | τῇ 9ῃ Δεκεμβρίου | 'Αθανάσιος Α. Σακελλάριος | ἐν 'Αθήναις 1853.

[100] Hackett, *Church of Cyprus;* C. D. Cobham, *Excerpta Cypria*, Cambridge, 1908.

[101] *Lacrimae Nicosienses, Recueil d'inscriptions funéraires ... suivi d'un Armorial Cypriote et d'une description topographique et archéologique de la ville de Nicosie*, Paris, 1894. On Vat. Gr. 2311 see below, pp. 325–27.

[102] On Chamberlayne and the MSS he donated to the Vatican, see Darrouzès, "Autres mss", pp. 157–59. These MSS are Vat. Gr. 2307-20 and 2337; see also Constantinides, "Δύο χφ Καϊμακλίου", p. 140, n. 2.

[103] See below, p. 327 and n. 2.

nineteenth and even the twentieth century.

Furthermore Cypriot scribes, mostly monks, were active in the great Orthodox monastic centres during the period of Western rule in Cyprus if not earlier. In particular the great monasteries of Palestine, with their long-standing ties with Cypriot monasteries, attracted monks and pilgrims from the island, many of whom practised their skills as scribes while others donated manuscripts brought from their country of origin. Donation to the Holy Sepulchre and St. Sabas monastery by high ecclesiastics from Cyprus or abbots of flourishing monasteries was a normal token of respect for the holy places.

From the great number of scribes of Cypriot origin who worked in Palestine we refer to a few who copied books before 1571. Thus the Cypriot monk Ioasaph Sarbos copied in 1556/57 two volumes in the monastery of St. Sabas in Palestine, the present Jerus., Saba 145 and 396.[104] Ten years later another Cypriot scribe, the *anagnōstēs* Leontios, copied in the same monastery Palladios' *Lausiac History*, a volume sponsored by the *prosmonarios* Nathanael (Jerus., Saba 369).[105]

Well-known scribes working in the island copied books which were for Palestinian monasteries. Thus in 1535 the famous scribe Ambrosios copied a luxurious volume of the Four Gospels sponsored by the nun Xene Kypriotissa, which she donated to Jerusalem, the present Jerus., Staurou 9.[106]

Abbots of Cypriot monasteries found it beneficial to their souls to dedicate luxurious volumes to the monastic centres of Palestine. Thus Symeon, the bibliophile abbot of the monastery of Kykkos in the middle of the sixteenth century, dedicated a theological volume to the monastery of St. Sabas, the present Jerus., Taphou 112.[107] At about the same period Akakios, the abbot of the royal monastery of St. George of Mangana, dedicated to the monastery of St. Sabas in Palestine an important and handsome volume containing the Proceedings of the Fourth and Fifth Oecumenical Councils, the present Jerus., Taphou 138. In the dedicatory note it is stated that the volume was taken to Palestine by the monk Nathanael together with a number of portable icons which were presented to the monastery of St. Sabas. Nathanael himself wrote a list of these icons on folio 322^{v} of the volume.[108]

Manuscripts copied in Cypriot monasteries which eventually became *metochia* or subordinate to those of the Holy Land were later transferred to Palestine. This is the case with an important parchment volume containing lives and encomia of saints, copied in 1089/90. The volume was at a later period the property of the monastery of St. Nikolaos of the Akroteri, which at an even later period became a *metochion* of the monastery of St. Gerasimos in Palestine. The book was probably taken there before entering the collection of the monastery of St. Sabas (i.e. no. 259).[109] Another volume copied in the fourteenth century in the monastery of St. Nikolaos in

[104] On these MSS see below, pp. 333–36, with further bibliography.

[105] See *Ἱεροσ. Βιβλ.*, II, pp. 494–95; Darrouzès, "Autres mss", p. 148, no. 65; Meïmares, "Νεόφυτος Κύπριος", 420, 428.

[106] See *Ἱεροσ. Βιβλ.*, III, pp. 31–32; Darrouzès, "Autres mss", p. 148, no. 72; Meïmares, "Νεόφυτος Κύπριος", 420, 428. On this MS see also below, pp. 283–85.

[107] See *Ἱεροσ. Βιβλ.*, I, pp. 197–98. The dedication note on f. 208^{v} was read by Papadopoulos-Kerameus (p. 198) as follows: *Σίμων ἱερομόναχος καὶ ἡγούμενος τῆς ὑπεραγίας Θεοτόκου Κύκκου προσήλωσε τὸ παρὸν βιβλίον εἰς τὴν λαύραν τοῦ ἁγίου Σάββα ἐν Ἱεροσολύμοις;* Darrouzès, "Autres mss", p. 145, no. 49; Meïmares, "Νεόφυτος Κύπριος", pp. 420, 429; Jakovljević, "Προσωπογραφία", p. 123.

[108] On Jerus., Taphou 138 see *Ἱεροσ. Βιβλ.*, I, pp. 244–46. At the end of this volume the monk Nathanael wrote the following note edited by Papadopoulos-Kerameus (pp. 244–45): *Βιβλίον λεγόμενον τὰ ᾄσματα τῶν ᾀσμάτων ἑρμηνεμένα καὶ πρακτικὰ τῆς δ' καὶ πέμπτης συνόδου, ἀφιερωθὲν παρὰ κυροῦ Ἀκακίου ἱερομονάχου καὶ καθηγουμένου ἐκ βασιλικῆς μονῆς τοῦ μεγαλομάρτυρος Γεωργίου τῶν Μαγγάνων ἐκ νήσου Κύπρου, ἀφιερωθὲν δὲ ἤγουν εἰς τὴν λαύραν τοῦ ἁγίου Σάβα τοῦ ἐν Ἱεροσολύμοις διὰ ψυχικὴν αὐτοῦ σωτηρίαν καὶ τῶν αὐτοῦ γονέων;* cf. Darrouzès, "Autres mss", p. 145, no. 50; Meïmares, "Νεόφυτος Κύπριος", pp. 420, 429.

[109] On this MS see *Ἱεροσ. Βιβλ.*, II, pp. 384–88 and pl. opp. p. 384; Darrouzès, "Autres mss", p. 147, no. 63. On this MS see also below, pp. 63–68.

Cyprus by the monk Jonas from Monembasia entered the collection of St. Sabas (no. 67). According to the subscription of this manuscript, St. Nikolaos was a *metochion* of the great Laura of St. Gerasimos in the desert of the river Jordan.[110] A number of other dated manuscripts copied in Cyprus found their way to the collections of Jerusalem at a later period. This is for example the case with a theological volume copied in the monastery of the Archangel Michael by Antonios son of Tourkies in 1547. A few years later the volume was bought by the monk Nikanor from the relatives of the late monk Antonios and donated to the monastery of St. Sabas in Palestine (Jerus., Taphou 281).[111] A luxurious *mēnaion* of January copied by the famous scribe Ambrosios in 1530 for the monastery τῶν Ἀψι<ν>θίων in Cyprus was acquired later by the Metochion of Panagios Taphos in Constantinople (no. 19).[112]

Numerous manuscripts were taken to Palestine by Cypriot monks and donated or left to monasteries there from the fourteenth century onwards. A few examples may suffice. An illuminated volume of the twelfth century containing the Four Gospels, Acts, and Epistles, which belongs to the "decorative style" family, was taken from Cyprus to Palestine in 1577 by a certain Χαηντάρης. The volume was sold to deacon Kyprianos who donated the book to the Church of the Holy Sepulchre.[113] A volume copied in 1555/56 containing an anthology of liturgies was in the hands of the monk Christodoulos from the village of Chrysochou in the Paphos district in 1693 before reaching the monastery of Stauros in Palestine and finally the Holy Sepulchre.[114]

Many manuscripts owned by Cypriots in one way or another entered the collections of Jerusalem. A few examples may suffice. Codex Jerus., Saba 411, a thirteenth-century *Tetraevangelion*, belonged to John *Katholikos* of Paphos in the fourteenth century.[115] Worth mentioning is the case of the Cypriot monk Paphnoutios who in 1556 owned a fifteenth-century volume containing theological texts. Paphnoutios gave his book as security for a loan of one Venetian ducat by a certain monk Theodoulos. He died before he was able to return the money, as the new owner tells us. This volume subsequently became the property of the collection of St. Sabas as no. 132.[116] Another twelfth-century parchment volume, containing *Varia theologica*, was owned in the sixteenth century by the monk Pachomios from Galata in Cyprus and was left after his death to the monastery of St. Sabas (no. 66).[117] Two manuscripts may have been taken into the collection of the Patriarchate of Jerusalem by Ephraim the Athenian who acted as scholar and teacher in Cyprus before he became Orthodox patriarch of Jerusalem in 1766. The first is Jerus., Taphou 210, copied in 1507, containing theological and philosophical texts. This volume was in the sixteenth century in the hands of the Cypriot Benjamin and early in the seventeenth

[110] See *Ἱεροσ. Βιβλ.*, II, pp. 115–16. Papadopoulos-Kerameus gave the following subscription on f. 269ᵛ: *Πληρῶν δοξάζω θεῶ τῶ δόντι τέλος ἀμήν. Ἐπληρώθη τοπαρὸν βιβλίον διὰ χειρὸς καμοῦ τοῦ ἁμαρτωλοῦ Ἰωνὰ καὶ τάχα (μον)αχ(οῦ) ἐκ χώρας τοῦ Μυζηθρᾶ, πλησίον Μονεμβασίας· ἐγράφη δὲ διὰ συνεργίας καὶ πόθ(ου) πολλοῦ κυροῦ Νίκωνος ἱερομονάχου καὶ πνευματικοῦ πατρὸς ἐν τῆ νύσσω Κύπρ(φ) εἰς τ(ὴν) μονὴν τοῦ ὁσ(ίου) π(ατ)ρ(ὸς) ἡμῶν Νικολάου, μετόχιον τοῦ ὁσ(ίου) π(ατ)ρ(ὸς) ἡμῶν Γερασίμ(ου) τοῦ μ(ε)γ(ά)λ(ου), τοῦ ἐν τῆ ἐρήμω τοῦ ἁγιωτ(ά)τ(ου) Ἰορδάνου· καὶ οἱ ἀναγινώσ(κον)τες αὐτ(ὴν) διὰ τὸν Κ(ύριο)ν εὔχεσθε διὰ τῶν πολλῶν μου σφαλμάτων καὶ μὴ καταρᾶσθε, ὅτι οὐδεὶς ἔχων τὸ τέλειον ...*; cf. Darrouzès, "Autres mss", p. 147, no. 59; Meïmares, "Νεόφυτος Κύπριος", pp. 420, 429.

[111] See *Ἱεροσ. Βιβλ.*, I, pp. 354–56; Meïmares, "Νεόφυτος Κύπριος", pp. 420, 427. On this MS see below, pp. 303–8.

[112] See *Ἱεροσ. Βιβλ.*, I, p. 34; Darrouzès, "Autres mss", p. 149, no. 74; Meïmares, "Νεόφυτος Κύπριος", pp. 420, 429.

[113] See *Ἱεροσ. Βιβλ.*, I, pp. 126–27 (= Jer. Taphou 47); Darrouzès, "Autres mss", p. 145, no. 47; see now Carr, *Byzantine Illumination*, cat. no. 55, pp. 235–36 (fiches 5c1–5c4), with further bibliography; Meïmares, "Νεόφυτος Κύπριος", p. 429.

[114] See *Ἱεροσ. Βιβλ.*, I, p. 166 (= Taphou 84); Darrouzès, "Autres mss", p. 145, no. 48; Meïmares, "Νεόφυτος Κύπριος", p. 429.

[115] *Ἱεροσ. Βιβλ.*, II, pp. 528–29; Darrouzès, "Autres mss", p. 148, no. 66; Meïmares, "Νεόφυτος Κύπριος", p. 429.

[116] Though it is not precisely mentioned that this MS came from Cyprus, a note informs us of its Cypriot owner and also of the price a medium-size volume of 348 folios could fetch in the market in 1556. See *Ἱεροσ. Βιβλ.*, II, p. 211, f. I: *Αὕτη ἡ βίβλος εἶναι τοῦ Παφνουτίου ἀπὸ τὴν Κύπρον· ἔδωσά του ἕνα δουκάτο δανεικὸν καὶ ὅποτε δώσει τὸ δουκάτον νὰ τὴν ἐπάρῃ· ἔτους ζξε', σεπτεβρίῳ* (= 1556) *Θεόδουλος μοναχὸς ἔδωσα τὸ φλουρί. - Ὁ αὐτὸς Παφνούτιος ἐκοιμήθην καὶ ὁ Θεὸς νὰ τὸν μακαρίσῃ;* Darrouzès, "Autres mss", p. 147, no. 61; Meïmares, "Νεόφυτος Κύπριος", p. 429.

[117] See *Ἱεροσ. Βιβλ.*, II, pp. 113–114; Darrouzès, "Autres mss", p. 146, no. 58; Meïmares, "Νεόφυτος Κύπριος", p. 429.

in the hands of a Cypriot collector of manuscripts, the monk Philotheos Kanakeus or Kanakes, before it was acquired by Ephraim in the eighteenth century. The second volume is the present Jerus., Taphou 328 copied in 1695 by the monk Sophronios by order of Meletios, abbot of the monastery of Kykkos. This small volume containing the history of the holy icon of Kykkos was later the property of the Cypriot monk Philotheos, perhaps the same Kanakeus as above. Ephraim the Athenian, at the request of the monastic community of Kykkos, published in Venice in 1751 a book on this subject, and he may have had before him this manuscript, which he improved, expanded, and corrected in order to produce his own text.[118] A luxurious parchment Gospel Lectionary of the eleventh century was bought during the Frankish rule of Cyprus with the Lusignan *ἄσπρα τῆς Κύπρου* (i.e. silver coins) by John, son of the priest Vrachimes, and his wife Chouzire and was dedicated to the church of the Holy Virgin in the bishopric of Kition. In 1431 this volume was dedicated to the Holy Sepulchre in Jerusalem by Fathala, son of Theodore, as a poetic note in Arabic on folio 1^{r} indicates.[119] Worth mentioning are two volumes which ended in the collection of the Metochion of Panagios Taphos in Constantinople, nos. 120 and 325. The former, a parchment two-column, eleventh-century volume containing the homilies of St. John Chrysostom on Genesis, was taken to the Metochion of Panagios Taphos by a certain Ephraim in 1588/89 *εκ της νίσου Κίπρου*. The latter, containing the translation of Lusignan's *Chorographia* in the Cypriot vernacular, was sent to the patriarch of Jerusalem Chrysanthos by the archbishop of Cyprus Sylvestros (1718-32).[120]

As an example of the adventures of mediaeval books we refer to two Constantinopolitan manuscripts which were taken to Cyprus before they were acquired by the collection of St. Sabas in Palestine. The first, Jerus., Saba 65, is an important volume containing the *Scala Paradisi* of John Klimax. It was copied in Constantinople in the fourteenth century by the famous scribe Joasaph of the monastery τῶν Ὁδηγῶν (cf. f. 473^{v}: *Θεοῦ τὸ δῶρον καὶ πόνος Ἰωάσαφ*). Most probably after the loss of Constantinople in 1453 this volume was taken to Cyprus to the monastery of St. George of Mangana refounded by the Queen of Cyprus Helena Palaiologina to shelter refugees from Constantinople. The presence in Cyprus of this volume is very important for the development of the script in the island. For we now have specific evidence that manuscripts of the "*Hodēgōn* style", written by a leading scribe of this Constantinopolitan scriptorium, the monk Joasaph, came to Cyprus and influenced local scribes. In fact the main representative of the "*Hodēgōn* style" in Cyprus, Ambrosios of the monastery τῶν Ἀνδρείων in Nicosia, in 1552 copied John Klimax, *Scala Paradisi* (Paris. Gr. 872), probably from this very exemplar.[121] The second bombycine volume is the present Jerus., Saba 334, containing the *History of Barlaam and Joasaph*. The manuscript was copied in Constantinople in 1335/36 by John Choumnos (cf. f. 126^{v}). In the fourteenth century a certain Lympidios, son of Protopapas, acquired this volume in Constantinople. Finally in 1404, if not earlier, the manuscript was in Cyprus, as the following

[118] See *Ἱεροσ. Βιβλ.*, I, p. 289, and pp. 372–73; Darrouzès, "Autres mss", p. 146, nos. 52 and 54; Meïmares, "Νεόφυτος Κύπριος", p. 428. Jakovljević, "Προσωπογραφία", nos. 58, 91, pp. 116, 124; see also Ephraim the Athenian, *Περιγραφὴ τῆς σεβασμίας βασιλικῆς μονῆς τοῦ Κύκκου ...*, Venice, 1751. On Ephraim see Philippou, *Ἑλληνικὰ γράμματα*, I, pp. 141–57; C. Chatzepsaltes, "Συμπληρωματικὰ περὶ Ἐφραὶμ τοῦ Ἀθηναίου καὶ τῶν ὑπ' αὐτοῦ γενομένων ἐκδόσεων", *KS* 26 (1962), 1–9; *ΘΗΕ* V (1964), 165–67 (by N. L. Phoropoulos); C. N. Constantinides, "Ἡ στάχωση τοῦ κώδικα 9 τῆς ἱερᾶς Μονῆς Κύκκου", *Epeteris Kykkou* 1 (1990), 52, n. 7; S. Perdikes, *Ἡ μονὴ Κύκκου, ὁ Ἀρχιμανδρίτης Κυπριανὸς καὶ ὁ τυπογράφος Μιχαὴλ Γλυκής*, Nicosia, 1989, pp. 24–25.

[119] This volume is the present Jerus., Saba 23; see *Ἱεροσ. Βιβλ.*, I, p. 39; Darrouzès, "Autres mss", p. 146, no. 56.

[120] See *Ἱεροσ. Βιβλ.*, IV, pp. 26–27 and 300–301; Darrouzès, "Autres mss", pp. 148–49, nos. 73 and 75.

[121] On Jerus., Saba 65 see *Ἱεροσ. Βιβλ.*, II, pp. 112–13. The following important note is published on p. 112: *† Τὸ βιβλίον τοῦτο πρώην ὑπάρχ(ον) τῆς ἁγίας μονῆς τοῦ Χαρσιανίτου, τῆς ἐπ' ὀνόματι τῆς ὑπεραγίας Θεοτόκου τῆς Νέας Περιβλέπτου, νῦν δὲ δι' οἷς κρίμασιν ὁ Θεὸς οἶδεν, ἔνι τῆς μονῆς τοῦ μεγάλου Γεωργίου τῶν Μαγγάνων, τῆς ἐν τῇ Κύπρῳ.* We do not know when this volume reached the collection of St. Sabas; see also Darrouzès, "Autres mss", p. 146, no. 57.

note indicates: *Ὠνησάμην τὸ παρὸν βιβλίον, ὃ καλεῖται Βαρλαὰμ ἀπὸ τὸν ἱερο(μόν)αχ(ον) Νῖλον, εἰς τὴν ἐγχρονίαν τοῦ Χριστοῦ νδ΄* (i.e. A.D. 1404). The manuscript continued its journey to the East and ended in the monastery of St. Sabas at a later period.[122]

The Cypriot scribes and authors of various works in Palestine, especially during the Ottoman rule of the island, have recently been studied by John S. Meïmares, who produced a list of twenty-eight copyists dating from the fifteenth to the twentieth century.[123] From this study it becomes apparent that the strong religious links of Cyprus with the Holy Land continued throughout the Middle Ages to the present.

Cyprus also had close contacts with the ancient monastery of St. Catherine on Mount Sinai, which had its own *metochia* in Cyprus. A number of manuscripts copied in Cyprus or by Cypriots found their way to this great monastery. This is the case with Sinai, Gr. 789, a twelfth-century volume containing the life of St. Demetrianos and probably coming from a church in Chytroi or Kythrea, a few miles east of Nicosia.[124] Sinai, Gr. 989, a sixteenth-century *Euchologion*, also contains the *Synodikon* of the Orthodox Church used in Cyprus ca. 1170-80, a fact that points to connections with Cyprus, though these may not be direct.[125] Sinai, Gr. 432, containing Palladios' *Lausiac History* and other theological material copied in Cyprus by two scribes in 1334, was first taken to Egypt and then donated by the patriarch of Alexandria Joachim to the monastery of St. Catherine in 1523.[126] An *Hōrologion* copied by Constantine, *skeuophylax* of Paphos, in November 1466 later entered the collection of Sinai (Gr. 880).[127] An *Oktōēchos*, Psalter and Canticles, copied by two scribes in Cyprus in 1507-10 was later acquired by the monastery of Sinai (Gr. 813).[128] Another pocket-size *Hōrologion*, copied by the Cypriot scribe Ambrosios ca. 1530, was acquired by Makarios, archbishop of Sinai (1545-57) and was left to the monastery of St. Catherine (Gr. 950).[129] A third *Hōrologion* was copied by the Cypriot monk Sophronios Seiros in 1539 probably on Mount Sinai itself (Gr. 948).[130] Finally a musical treatise, an autograph by its author Hieronymos Tragoudistes, copied in Italy ca. 1551-58, became at a later period the first part of Sinai, Gr. 1764.[131]

Cyprus was in close ecclesiastical relations with the Patriarchate of Alexandria since the Third Oecumenical Council of Ephesos (A.D. 431). A number of Cypriots honoured the patriarchal throne of Alexandria and books copied in the island reached the library of the patriarchate. Examples are two manuscripts connected with the monastery of St. George of Mangana in Nicosia. The first (Alex. 195), a Psalter and *Hōrologion*, was copied by the monk Neophytos in

[122] See *Ἱεροσ. Βιβλ.*, II, pp. 459–60; Darrouzès, "Autres mss", p. 147, no. 64. We do not know when this volume was acquired by the monastery of St. Sabas.

[123] See Meïmares, "Νεόφυτος Κύπριος", pp. 419–30, esp. 427–28 for the list of scribes.

[124] See H. Grégoire, "Saint Demetrianos évêque de Chytri", *BZ* 16 (1907), 204–40; Gardthausen, *Catalogus codicum*, p. 170; Darrouzès, "Autres mss", p. 154, no. 106.

[125] See A. Dmitrievskij, *Opisanie liturgičeskikh rukopisej, khranjaščikhsja v bibliotekakh pravoslavnago vostoka*, II, *Euchologia*, Kiev, 1901, pp. 888–92; Gardthausen, *Catalogus codicum*, p. 215; N. Cappuyns, "Le synodicon de Chypre au XIIe siècle", *Byz.* 10 (1935), 489–504; Darrouzès, "Autres mss", p. 154, no. 109.

[126] Gardthausen, *Catalogus codicum*, p. 104; Beneševič, *Catalogus*, I, pp. 230–32; *Ἱεροσ. Βιβλ.*, II, p. 717; Darrouzès, "Autres mss", p. 154, no. 105. On this MS see also below, pp. 189–91 and pls. 63 and 186c.

[127] See Beneševič, *Catalogus*, I, p. 127; Darrouzès, "Autres mss", p. 154, no. 108. On this MS see also below, pp. 236–38.

[128] See Gardthausen, *Catalogus codicum*, p. 175; Darrouzès, "Autres mss", p. 154, no. 107. On this MS see also below, pp. 258–61, with further bibliography.

[129] Gardthausen, *Catalogus codicum*, p. 203; Polites, "Eine Schreiberschule", p. 280, no. 1; Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 78, n. 3. On this MS see also below, p. 274–76.

[130] Gardthausen, *Catalogus codicum*, p. 202. On this MS see also below, pp. 295–98.

[131] See Beneševič, *Catalogus*, I, p. 186; Strunk, "A Cypriot in Venice". On this MS see also below, pp. 321–23, with further bibliography. On other Sinai MSS connected with Cyprus see Darrouzès, "Autres mss", pp. 154–55.

that monastery in 1483.[132] The second, a sixteenth-century volume, contains homilies of St. John Chrysostom on Genesis (Alex. 21). On the lower margin of folio 219^{v} there is the following dodecasyllabic ownership entry:[133] *Πέφυκε Μονῆς τῶν Μαγγάνων ἡ βίβλος | Γεωργίου μάρτυρος οὗ κλῆσις νέμει.*

Connections of Cyprus with Mount Athos go back to the founder of the Great Laura, Athanasios, in the tenth century. In fact Athanasios found refuge in Cyprus in the monastery τῶν Ἱερέων, ca. A.D. 963, when he tried to escape from the heavy burden imposed upon him by Emperor Nikephoros Phokas of founding the monastery of Laura on Mount Athos.[134] Since then the relations of the island with the Holy Mountain remained uninterrupted to the present.[135] Some forty manuscripts connected with Cyprus or copied by Cypriot copyists are to be found today in the various monastic collections of Mount Athos.[136] A few examples may suffice. An eleventh-century Gospel Lectionary (Laura A 81) was earlier connected with the church of Michael Archistrategos in Paphos, Cyprus.[137] Another eleventh-century volume (Laura Γ 17), containing the works of Isaac Syros, copied by the monk Euthymios, was sponsored by the monk Gerasimos of the monastery of St. John Chrysostom Koutsoventis in Cyprus. The dedicatory poem to the sponsor on folio 78^{v} reads as follows:[138]

Ἡσαὰκ ἀρϊστε π(ατέ)ρων, πατερ:
διδασκάλων πρώτιστε τῆσ ἡφηλίω:
τὸν ἐκ | πόθου, σοῦ τὴν βίβλον καικτιμένον:
γε|ῤασιμον κάλλιστον ἐν μονοτρόποις:
τῆσ | κυπρίων καύχημα, τ(ῶν) ἀζυγΐων: 5
τὸν | ἀγχϊθυρΐζοντα, μονῆσ κουντζοῦβε: |
ἔμπλησον αὐτὸν, τοὺς σοὺς μαργάρ(ους), λόγ(ους), |
δίδαξον αὐτὸν, τ(ὴν) ἄσκησιν αἰσίως:
σὺν | δοσϊθέω, τ(ὸν) αὐτοῦ οἰκοτρίβην:
ἀλλὰ | πρωπατ<ρ>όνυμε π(ατέ)ρων ταξιάρχα,: | 10
δείχνεις εὐθυμίοιο, τόνδε τὸν πόθον |
γράψαντα πίστει τούσδε τ(οὺς) βραχεῖς | στίχους:

An illuminated Gospel book dated in the twelfth–thirteenth century (Laura A 9) and belong-

[132] On Alex. 195 see Th. Moschonas, "'Η Κύπρος καὶ ἡ Πατριαρχικὴ βιβλιοθήκη 'Αλεξανδρείας", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, II, p. 186; see also below, pp. 246–49. The following Cypriots occupied the patriarchal throne of Alexandria: St. John Eleemon (610–19), Ioannikios (1645–57), Paisios (1657–78), Parthenios (1678–88), Kyprianos (1766-83); cf. Moschonas, op. cit., p. 183.

[133] See Moschonas, op. cit., p. 183. For other MSS of the Patriarchal Library of Alexandria connected with Cyprus, see ibid., pp. 183–89.

[134] On this visit of Athanasios to Cyprus see *Vitae duae antiquae Sancti Athanasii Athonitae*, ed. J. Noret (CCSG 9), Turnhout, 1982, pp. 42–44.

[135] This community started to grow during the *Tourkokratia* and expanded even further after the catastrophic events in Cyprus in 1974. Three Cypriots are serving today as abbots in the monasteries of Dionysiou, Esphigmenou, and Vatopedi. Closer relations, however, seem to have been maintained with the monastery of the Great Laura, as the existing MSS relating to Cypriots and Cyprus indicate. A number of documents referring to the official correspondence of the monastery with the Church of Cyprus have been published, while a few are still unedited; see monk Alexandros Lauriotes, "Ἱστορικὰ Κύπρου ἐκ τῶν ἀρχείων τῆς Μονῆς Μ. Λαύρας", *Ἐκκλησιαστικὴ Ἀλήθεια* 24 (1904), 71–73 and 85–87.

[136] For a list of these MSS, most of which date from the period of the *Tourkokratia*, see Constantinides, "Dated Greek MSS", pp. 657–60, 662–66; see also Darrouzès, "Autres mss", pp. 137–41.

[137] See the notes on ff. 172^{v}–173^{v} referring to donations of a *mēnaion* and landed property to the church of St. Michael Archistrategos of Paphos. On this MS see Lauriotes-Eustratiades, *Κατάλογος*, p. 9; Darrouzès, "Autres mss", p. 139, no. 23; Constantinides, "Dated Greek MSS", p. 658, no. 35.

[138] On this MS see Lauriotes-Eustratiades, *Κατάλογος*, p. 33; S. Eustratiades, in *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 157, where the dedicatory poem is edited with minor differences from the above edition; Darrouzès, "Autres mss", p. 139, no. 24; Constantinides, "Dated Greek MSS", p. 658, no. 36.

ing to the "decorative style" was also earlier in Cyprus as three notes on folio 167^{v} indicate.[139] A fifteenth-century *mēnaion* of August (Laura Θ 33) was in the sixteenth century the property of the monastery τῶν Κρινέων in the Kyrenia district.[140] Another partly fifteenth- and mostly sixteenth-century volume (Laura Θ 24), containing various theological works, has a note on folio 128^{v}, copied probably by the scribe of the section of folios 72^{v}–128^{v}, referring to the capture of Cyprus by the Turks in 1570, which may indicate connection with the island. The note on folio 128^{v} reads:[141] *'Εν ἔτοι ζοθ̄· ἠχμαλώτησ(εν) ὁ αλημπασί(ας) τὴν περίφουμον κύπρον· κ(αὶ) τὴν ἀμμώχωστην σὺν τοῖς ἔξωθεν περιχώροις | αὐτῶν. κ(αὶ) ἐπόρθησαν αὐτὰς κατακράτως. κ(αὶ) ἔλαβον ἄπειρον βίον. ἐπὶ τ(ῆς) βασιλοί(ας) του παρανομωτάτου | σελήμη τοῦ οινο πότου:-*

A fourteenth-century theological volume (Vatopedi 434) contains among other texts the *Synodikon* of the Church of Kyrenia in Cyprus and may originate from the island.[142] A fifteenth-century musical volume (Koutloumousiou 455-Lampros 3528) contains various notes referring to persons in Cyprus and a long note commemorating an earthquake which struck Nicosia on 13 October 1569 (cf. f. 212^{v}), which is a clear indication of the provenance of this volume.[143] A Gospel Lectionary of the fifteenth century copied by or for Philotheos, monk of the monastery of Machairas in Cyprus, at the cost of 25 nomismata was donated to the church of St. Marina before reaching the monastery of St. Panteleemon on Mount Athos (no. 761-Lampros 6268).[144] An important *Euchologion* of 1536 (Laura Θ 91) copied by the monk Luke was first dedicated to the Church of Theotokos Φανερωμένη in Paphos before it was acquired by the monastery of Laura.[145]

A number of dated manuscripts or manuscripts copied by well-known Cypriot scribes were dedicated to or otherwise reached Mount Athos. This is the case with a volume of A.D. 1322 (Dionysiou 94-Lampros 3628) containing the commentary on the Psalms and Canticles by Neophytos the Recluse, which may have been written in Cyprus.[146] A manuscript copied by Romanos Anagnostes in 1323/24 also reached the collection of the Great Laura at a later period (Ε 43).[147] A liturgical scroll copied by the famous calligrapher Ambrosios, monk and later abbot of the monastery τῶν 'Ανδρείων in Nicosia ca. 1550, found its way to the monastery of Dionysiou

[139] On this MS see Lauriotes-Eustratiades, *Κατάλογος*, p. 2; Carr, *Byzantine Illumination*, no. 19, pp. 199–200, with further bibliography; Constantinides, "Dated Greek MSS", p. 666, no. 80.

[140] See Lauriotes-Eustratiades, *Κατάλογος*, p. 138; Eustratiades, in *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 758; Darrouzès ("Autres mss", p. 140, no. 26) by a misprint speaks of Laura 915; Constantinides, "Dated Greek MSS", pp. 658-59, no. 39. Interesting for the history of the monastery τῶν Κρινέων are two 16th-century notes by a certain Symeon on f. 254^{v}: (1) *ἐτουτον τω βίβληὸν ἐνε τοϋ αγία μον(ης) τ(ων) κριινέον τησ ὑπεραγίας θ(εοτό)κου· μετόχην τ(ων) μακγάνō.* (2) *† εἰς τὲς ᾱφξγ΄ χ(ριστο)ῦ· εγὸ σιμεὼν | ἀπου την λεύκαν ἤρτα ἰς το μοναστή|ρην τον κρινέῶν ναμαθο γράμματα | κ(αὶ) ὁ θ(εὸς) σιγχορίσι του κονόμου απου με κρὰτησεν καὶ ἔμαθα* ... Thus we are informed that in 1563 an elementary school was operating in the monastery τῶν Κρινέων which by that time had become a *metochion* of the monastery of St. George of Mangana.

[141] On this MS see Lauriotes-Eustratiades, *Κατάλογος*, p. 136; Eustratiades, in *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 758; Darrouzès, "Autres mss", p. 140, no. 25.

[142] On this MS see Arkadios Vatopedinos and S. Eustratiades, *Κατάλογος τῶν ἐν τῇ ἱερᾷ μονῇ Βατοπεδίου ἀποκειμένων κωδίκων*, Paris, 1924, p. 85; Darrouzès, "Autres mss", p. 141, no. 33; Constantinides, "Dated Greek MSS", p. 660, no. 47.

[143] On this MS see Lampros, *Catalogue*, I, p. 317; Darrouzès, "Autres mss", p. 139, no. 24; Constantinides, "Dated Greek MSS", p. 658, no. 34.

[144] On this MS see Lampros, *Catalogue*, II, p. 428; Darrouzès, "Autres mss", p. 141, no. 32; Constantinides, "Dated Greek MSS", p. 660, no. 46.

[145] On this MS see Lauriotes-Eustratiades, *Κατάλογος*, pp. 147–48; Eustratiades, in *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 759; Darrouzès, "Autres mss", p. 140, no. 27; Constantinides, "Dated Greek MSS", p. 659, no. 40; see also below, pp. 287–93, pls. 121 and 207b.

[146] On this MS see Lampros, *Catalogue*, I, p. 333; Constantinides, "Dated Greek MSS", p. 657, no. 28, with further bibliography. This work of Neophytos survived in three other MSS on Mt. Athos, i.e. Iveron 62, Panteleemon 773, and Vatopedi 533. The latter is a copy of Dionysiou 94. On this MS see also below, p. 368–70.

[147] See Lauriotes-Eustratiades, *Κατάλογος*, p. 79; Canart, "La chypriote bouclée", p. 132; Constantinides, "Dated Greek MSS", p. 658, no. 37.

(no. 795).[148] At least six luxurious volumes copied by the Cypriot Loukas, bishop of Buzău and Wallachia (1583–1629), were dedicated to the various monastic collections of Athos. They are Dionysiou 429 (1588), Panteleemon 426 (1599), Laura Ω 140 (1620), Iveron 1385 (1624), Laura H 148, and Simonopetra 140 (1634/35).[149]

An interesting case is that of Laura Λ 100, containing a *Typikon* which was copied by three scribes. Scribe B, the monk Joseph from the monastery of Laura, subscribed his part of the volume (i.e. ff. 222^{v}–268^{r}) on folio 268^{r} in 1448/49. A century later this volume was in Nicosia, as a note on folio 279^{v} indicates, before returning to the monastery of Laura.[150] A final volume can be mentioned, Laura Ω 45, containing the monastic treatise of Antiochos monk of St. Sabas. This manuscript copied by Phrankiskos *prōtonotarios* of Kourion in 1608, was sponsored by a well-known collector of books in early seventeenth-century Cyprus, namely Philotheos Kanakes, before the volume reached the Holy Mountain.[151]

Another reason that caused so many manuscripts from Cyprus to perish was the burning down of the monastic centres of the island. Thus the largest and most famous monastery of Kykkos was burnt down four times and most of its older manuscripts perished. These destructive fires occurred in 1365, 1542, 1751, and 1813.[152] The great monastery of Machairas was also burnt down on 5 September 1892 and only the *Typikon* and the icon of the Theotokos survived.[153]

Nevertheless, there were other reasons for the decline of monasteries and their libraries. Thus the wealthy monastery of St. George of Mangana, refounded in 1453 by Helena Palaiologina, was demolished in 1570 by the defenders of Nicosia since it remained outside the smaller Venetian walls of the city.[154] The monastery of Staurovouni was taken over by Benedictine monks during the Western rule of the island, looted by the Mamluks in 1426, and declined during the *Tourkokratia*.[155]

Smaller monasteries declined more rapidly during the Turkish domination of the island and

[148] See Darrouzès, "Autres mss", p. 138, no. 19; Polites, "Eine Schreiberschule", p. 280; Constantinides, "Dated Greek MSS", p. 657, no. 31, with further bibliography.

[149] On these MSS see Constantinides, "Dated Greek MSS", nos. 29, 44, 61, 64, 67, 72, pp. 657, 659–60, 663–65. The interesting colophon of Laura Ω 140 on f. 237^{r}, written in red, reads: *Τὸ παρὸν ἅγιον κ(αὶ) ἱερὸν εὐαγγέλιον ἀφιερώθη | εἰς τ(ὸν) καινὸν ναὸν τῶν εισοδίων τ(ῆς) ὑπερευλογη|μ(έν)ης δεσποίνης ἡμῶν θ(εοτό)κου καὶ ἀειπαρθένου μαρί(ας), | τον ἐν τῇ τοποθεσία τ(ῆς) μεγάλης λαύρας τοῦ ὁσίου π(ατ)ρ(ὸ)ς | ἡμ(ῶν) ἀθανασίου τ(οῦ) ἐν τῷ ἄθωνι, ὑπὸ τοῦ πανιερωτ(ά)τ(ου) | μ(ητ)ροπολίτ(ου) ἀδριανουπόλ(εως) κυρίου ἀνθίμου· ὃς τὸν αὐτὸν | ναὸν ἐκ βάθρων ἀνεγείρας, πρὸς τοῖς ἄλλοις κ(αὶ) τῷ | ἱερῷ τούτω εὐαγγελίῳ ἐπλούτησεν· προθύμως | ἐπιμεληθεὶς γραφῆναι διὰ χειρὸς τ(οῦ) πανιερωτάτου | μ(ητ)ροπολίτου κυρίου λουκᾶ, τοῦ κυπρίου. τοῦ ἐν | τοῖς καθ' ἡμᾶς καιροῖς τοὺς λοιποὺς ὑπερβαίνοντος | τῇ καλλιγραφία. Ὁ οὖν ἐν αὐτῷ τῷ ναῷ ἐν τυχὼν | τούτου, ὑπερ αὐτοῦ δεηθήτω τ(οῦ) κ(υρίο)υ, ὁπ(ως) παρεξη αὐτ(ῷ) | τὸν μισθὸν ἐν τῇ ζωῇ τῇ μελλούσῃ ἀμήν: - | ἔτει ἀπὸ χρ(ιστο)ῦ γεννήσεως ,αχ$^{\omega}$κ. | μηνὶ μαρτίῳ ιϐ'.*

[150] The note on f. 279^{v} reads: *Ενθύμησις. ὅτι τῇ ιδ ιουν(ίου)-- | ,αφμη χ(ριστο)ῦ ἔδωκα τα σπήτια καὶ τόπον | τα ειχα εις τον ἅγιον ἀντρόνικον ἔνδον πολεως | λευκωσίας. του σιρ μανουὴλ φλαντῇ | να δηδη τον πασα χρόνον νομίσματα εξην | er. scr. εἰς την ανοθ(εν) ἐκλησιὰν. γραμμενον | με τὸν νοταριον μισερ σηλϐεστρον χαλαω | τὸν ανοθ(εν) σηρ.* Lauriotes-Eustratiades, *Κατάλογος*, p. 190; Eustratiades, in *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 463–64; Darrouzès, "Autres mss", p. 140, no. 29; Constantinides, "Dated Greek MSS", p. 659, no. 42.

[151] See Lauriotes-Eustratiades, *Κατάλογος*, pp. 334–35; Darrouzès, "Autres mss", p. 140, no. 30; Constantinides, "Dated Greek MSS", p. 659, no. 43. For a number of other MSS copied by Cypriot copyists during the *Tourkokratia* and now on Mt. Athos, see Constantinides, "Dated Greek MSS", nos. 28–47, 57–75, 80, pp. 657–60, 662–66. The known MSS of Philotheos Kanakes are: (1) Athos, Laura Ω 45; (2) Jerus., Taphou 210; (3) Jerus., Taphou 328 (?); (4) Paris. Gr. 63; (5) Paris. Gr. 853; (6) Paris. Gr. 1093; (7) Paris. Gr. 1130; (8) Paris. Gr. 1216.

[152] See Hackett, *Church of Cyprus*, pp. 335–37. This is the main reason why in this monastery, with few exceptions, all surviving MSS date from later periods. The remaining treasures of the monastery were looted by the Turks in 1821; see ibid., p. 337.

[153] See ibid., p. 348.

[154] See ibid., pp. 360–61.

[155] Ibid., pp. 439–54.

lost most of their resources. This is the case with the monastery of Chrysorhogiatissa, which was demolished and subsequently refounded in 1770.[156] The monastery of Megas Agros was demolished in 1894 and a bigger church destined to serve the growing population of the homonymous village was erected in its place.[157]

The Orthodox bishoprics, which numbered fourteen before 1191, were reduced to four and the Orthodox bishops were forced to occupy rural seats, thus losing most of the property and prestige of their bishoprics. After 1570 these four bishoprics were restored, but they became victims of the rapacious behaviour of the Turkish governors of the island.[158] Their recovery began during the eighteenth century, and more recently the archbishops and metropolitans collected in their libraries manuscripts still existing in their dioceses. Indeed the largest manuscript collections are to be found today not in the monasteries of the island but in the bishoprics. In the Archbishopric library there exist today about one hundred and fifty manuscripts, in the metropolis of Kition more than eighty uncatalogued manuscripts, and eleven uncatalogued manuscripts in the metropolis of Paphos, while Kykkos monastery possesses some sixty manuscripts, St. Neophytos thirty-two uncatalogued manuscripts, Machairas twenty-seven uncatalogued volumes, and minor collections possess smaller numbers of manuscripts. A few are also in the hands of private collectors and village churches.[159]

[156] Ibid., pp. 354–55.

[157] See N. Klerides, *Συμβολὴ στὴν ἱστορία τῆς Πιτσιλιᾶς*, Nicosia, 1948, p. 32; cf. also G. Papacharalambous, "Ἀπὸ τὴν Βυζαντινὴν Κύπρον", *KS* 25 (1961), 125–26. See now S. Sophocleous, *Οἱ δεσποτικὲς εἰκόνες τῆς Μονῆς τοῦ Μεγάλου Ἀγροῦ*, Nicosia, 1992.

[158] For the looting of the monasteries of Cyprus in 1570/71, see Hill, *History*, III, p. 1035: "The appropriation of the Christian churches to the service of Islam was very thoroughly carried out. Not content with destroying the altars and the images of saints and breaking up the church plate, Mustafa is said to have had all the graves opened and the bones of the dead scattered". See also Hill, *History*, IV, p. 305; Chr. Papadopoulos, *Ἡ Ἐκκλησία Κύπρου ἐπὶ Τουρκοκρατίας*, Athens, 1929; idem, "Αἱ ἐπισκοπαὶ τῆς Ἐκκλησίας Κύπρου", in *Ἐπιστημονικὴ Ἐπετηρὶς τοῦ Ἐθνικοῦ Πανεπιστημίου* 14 (Athens, 1919), 23–35.

[159] The bishoprics of Kyrenia and Morphou have been occupied by Turkish troops since 1974 and the fate of their MSS is unknown. For the other collections of MSS in Cyprus see Papaioannou, "Κατάλογος"; P. Kirmitses, "Β' Κατάλογος τῶν χειρογράφων κωδίκων τῆς βιβλιοθήκης τῆς Ἀρχιεπισκοπῆς Κύπρου", *KS* 3 (1939), 115–54; C. P. Kyrris, "Ἀναλυτικὸς κατάλογος τῶν κωδίκων τῆς ἱερᾶς μονῆς Κύκκου", *Epeteris* 7 (1973–75), 305–415. For 10 new uncatalogued MSS of the collection of Kykkos, see MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 56–57; for Kition see ibid., pp. 50-55; for the monastery of Machairas, ibid., pp. 55–56; for the metropolis of Paphos, ibid., pp. 59-60; for the Enkleistra of St. Neophytos see ibid., pp. 60–62; see also ibid., pp. 62–63 for Chrysorhogiatissa; for the Archbishopric see ibid., pp. 63–65; and for minor collections ibid., p. 65. See also I. A. Sykoutres, "Παλαιογραφικὰ Κύπρου", *KCh* 2 (1924), 149–74; Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα"; idem, "Δύο χφ Καϊμακλίου". For other MSS coming from private collections see Constantinides, *Catalogue*, pp. 5–7 and pls. I – III, VII – X, XII.

CHAPTER III

The Study of the Greek Manuscripts of Cyprus

The dispersal of many of the more interesting Cypriot manuscripts, especially during the seventeenth century, and the relative inaccessibility of the island during the period of Ottoman rule, delayed the development of the study of the Greek manuscripts with Cypriot connections and led to continuing losses among those still in Cyprus.

The first scholar to report on Cypriot manuscript collections was Henry Octavius Coxe, at that time sub-librarian of the Bodleian, who visited the island during a tour of the manuscript collections of the Levant in 1857 and examined briefly six manuscripts held by the Metropolis of Kition and the Archbishopric in Nicosia.[1]

In the late 1880s among the Greek intellectuals of Constantinople there was great concern about the Greek manuscripts existing in the monasteries in regions of the Orthodox world which were under Turkish rule, and scholars such as Athanasios Papadopoulos-Kerameus and others undertook special research missions to study these manuscript collections. Chrysostomos Papadopoulos, a prominent Constantinopolitan lawyer, visited the island briefly in 1889 and published a short study of the manuscripts which he had seen in the various monasteries during his visit. Though unsystematic and unreliable, this work does give a picture of the numerous manuscripts existing in the island at the end of the nineteenth century.[2]

During the same period there was a similar interest in the study and fate of the Greek manuscripts among professors of the Faculty of Philosophy at the University of Athens. Thus in the 1880s the Greek Parliament sponsored Spyridon P. Lampros, a pioneer scholar in this field, to study the Greek manuscripts of Mount Athos. Lampros' enthusiasm was shared by colleagues and students and thus a number of catalogues of local collections of manuscripts were prepared and published either in the *Ἐπετηρὶς Φιλολογικοῦ Συλλόγου Παρνασσοῦ* or in the journal *Νέος Ἑλληνομνήμων*, which he founded. While Lampros was engaged in studying and cataloguing the more than 6,600 manuscripts in the collections of Mount Athos, another great palaeographer and philologist, Athanasios Papadopoulos-Kerameus, was producing his five-volume catalogue of the Greek manuscripts of the Orthodox Patriarchate in Jerusalem.[3] It was in this milieu that the energetic Cypriot theologian Charilaos I. Papaioannou produced his catalogue of the manuscripts in the Archbishopric collection, published in 1906.[4] Papaioannou

[1] See H. O. Coxe, *Report to Her Majesty's Government, on the Greek Manuscripts Yet Remaining in Libraries of the Levant*, London, 1858, pp. 17–19, 69–70. During his tour in the East, Coxe acquired from a dealer in the island of Melos a volume of the Four Gospels copied by the Cypriot scribe Neophytos in 1304/5 (i.e. Brit. Lib. Add. 22506). In Cyprus itself he was donated a volume containing Aesop's Fables dating in the 15th century; cf. ibid., pp. 18–19, 73; cf. also Turyn, *MSS of Great Britain*, pp. 66–69. On the London MS see below, pp. 134–37, pls. 35 and 182c, with further bibliography. On Henry Octavius Coxe see *DNB* (ed. by L. Stephen), vol. XII (London, 1887), 419–20.

[2] See Chr. Papadopoulos, "Περιγραφὴ μονῶν τινῶν τῆς νήσου Κύπρου μετὰ τῶν ἐν αὐταῖς χειρογράφων", *Σωτὴρ* 13 (Athens, 1890), 314–20 and 14 (1891), 303–9, 342–49, 376–81; cf. Richard, *Répertoire*, no. 291, p. 77; see also above pp. 28–30.

[3] See Lampros, *Catalogue*, 2 vols; and *Ἱεροσ. Βιβλ.*, 5 vols.

[4] Papaioannou, "Κατάλογος" (description of 43 Greek MSS); cf. Richard, *Répertoire*, no. 637, p. 173, and idem, *Répertoire, Suppl. I*, p. 30.

also published a codicological description of the manuscripts in the private collection of Christodoulos A. Genas from Kythrea, Cyprus, which appeared in his own journal, *Φῶς*, in 1911.[5] The manuscripts of this collection included ten dated from the eleventh to the eighteenth century; all these manuscripts, including three parchment volumes recorded by Papaioannou, are now missing. In another local periodical he published a long and interesting study of an important *Taktikon* of the metropolis of Karpasia and Famagusta,[6] and a few years later a description and study of the text of an illuminated Gospel book of the metropolis of Kition.[7]

At about the same time another Cypriot philologist, Chr. G. Pantelides, prepared for Lampros brief descriptions of two other Cypriot collections, those of the monastery of Kykkos and of the Pankyprian Gymnasium (Παγκύπριον Γυμνάσιον) in Nicosia.[8] He described thirty-three manuscripts in the collection of Kykkos, seven of which seem to have been lost. The fifteen manuscripts then in the collection of the Pankyprian Gymnasium have all disappeared. Pantelides also published a long study of a Cypriot manuscript, now missing, of the Averoff Gymnasium (Γυμνάσιον Ἀβέρωφ) in Alexandria.[9]

Simos Menardos, a professor at the University of Athens who published a number of studies on the toponyms and dialect of Cyprus, also compiled a brief description of seventeen manuscripts of the monastery of Machairas.[10]

Nevertheless, the man who more than any other promoted palaeographic interest in Cyprus was I. A. Sykoutres. During his short stay as a teacher in the island (1922-23), he was the initiator and first secretary of the annual *Κυπριακὰ Χρονικά*, in which he published an interesting study of fourteen manuscripts scattered in various churches of the island.[11] Sykoutres was to be followed by others, such as Nikodemos, bishop of Kition,[12] L. Philippou,[13] N. Kyriazes,[14] and Ch. Papadopoullos.[15]

The *Κυπριακὰ Χρονικά (Kypriaka Chronika)* was succeeded by the annual publication

[5] Ch. Papaioannou, "Κατάλογος τῶν χειρογράφων Χριστοδούλου Ἀντωνιάδου Γενᾶ (ἐκ Κυθρέας)", *Φῶς* 1 (1911), 356–63; cf. Richard, *Répertoire*, no. 477, p. 129.

[6] Ch. Papaioannou, "Τακτικὸν Ἐπισκοπῆς Καρπασέων καὶ Ἀμμοχώστου", *Ἐκκλησιαστικὸς Κῆρυξ* (Larnaca, 1915).

[7] Ch. Papaioannou, *Τὸ 2215^{E} χειρόγραφον τῆς Καινῆς Διαθήκης τὸ ἐν τῇ Μητροπόλει Κιτίου*, Athens, 1923; cf. Richard, *Répertoire*, no. 479, p. 130; and G. Soteriou, *Τὰ Βυζαντινὰ μνημεῖα τῆς Κύπρου, Α. Λεύκωμα* (Πραγματεῖαι τῆς Ἀκαδημίας Ἀθηνῶν 3, Φιλολογικὴ–Ἱστορικὴ Σειρά), Athens, 1935, pls. 131-32. Today the Metropolis of Kition has the second largest collection in Cyprus, with more than 80 MSS which remain uncatalogued.

[8] Chr. G. Pantelides, "Κατάλογος τῶν κωδίκων τῆς μονῆς Κύκκου", *NE* 10 (1913), 201-8; cf. Richard, *Répertoire*, no. 296, p. 78. Chr. G. Pantelides, "Κατάλογος τῶν κωδίκων τῆς βιβλιοθήκης τοῦ ἐν Λευκωσίᾳ Παγκυπρίου Γυμνασίου", *NE* 11 (1914), 165-73; cf. Richard, *Répertoire*, no. 639, p. 173.

[9] Chr. G. Pantelides, "Κυπριακὸν χειρόγραφον", *Ἀθηνᾶ* 34 (1922), 130–65.

[10] See S. Menardos, "'Η ἐν Κύπρῳ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαιρᾶ", in *Ἐπετηρὶς τοῦ Φιλολογικοῦ Συλλόγου Παρνασσοῦ* 10 (1914), 146–50, 165–68; idem, *'Η ἐν Κύπρῳ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαιρᾶ. Ἱστορικὸν διάγραμμα, Νείλου Τυπικὴ διάταξις καὶ ἄλλα ἐπίσημα ἔγγραφα*, Piraeus, 1929, pp. 39, 156-59. Codex 2 of this list seems now to be missing; cf. Richard, *Répertoire*, nos. 297, 298, p. 78. Today the monastery possesses 27 MSS, of which some 15 are musical MSS and, with the exception of the *Typikon*, date from the 17th century and later; cf. MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 55–56.

[11] I. A. Sykoutres, "Παλαιογραφικὰ ἐκ Κύπρου", *KCh* 2 (1924), 149-74; cf. Richard, *Répertoire*, no. 292, p. 77. In his study "Desiderata Cypria (Κυπριακὴ Ἁγιογραφία)", *KCh* 2 (1924), 47-59, 234-45, he also referred to a number of unpublished *Akolouthiai* existing in the various churches and monasteries of the island; cf. Richard, *Répertoire*, no. 294, p. 78; see also I. A. Sykoutres, "Κυπριακὸς κῶδιξ τῶν χρονικῶν τοῦ Μιχαὴλ τοῦ Γλυκᾶ καὶ Γεωργίου μοναχοῦ", *KCh* 3 (1925), 83–117; (i.e. cod. Nicosia, Archbishopric 28).

[12] Nikodemos, bishop of Kition, "Ἀνέκδοτα", *KCh* 1 (1923), 3–7; idem, "Διήγησις εἰς τὸν θρῆνον τοῦ αἰχμαλωτισμοῦ τῆς εὐλογημένης Κύπρου", *KCh* 3 (1925), 56-82.

[13] L. Philippou et al., *'Η ἱερὰ μονὴ Χρυσορρογιατίσσης*, Paphos, 1934, pp. 61-66 (description of 15 MSS and 6 fragments); cf. Richard, *Répertoire*, no. 300, pp. 78–79. Today there seem to be only 10 MSS preserved in this monastery; cf. MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 62-63; L. Philippou, "Ἀνέκδοτος κῶδιξ Λετύμπου", *KCh* 9 (1933), 169–71.

[14] N. G. Kyriazes, "Παλαιογραφικά. Ὁ ναὸς τοῦ τιμίου Σταυροῦ καὶ ὁ κῶδιξ τῶν ἄνω Λευκάρων", *KCh* 13 (1937), 56-69, esp. 56; idem, "Μοναστήρια ἐν Κύπρῳ", *KCh* 12 (1936), 250, 259; idem, "Κῶδιξ Λ. Ζ. Πιερίδου", *KCh* 12 (1936), 317–19.

[15] Ch. Papadopoullos, "Χρονικὰ σημειώματα", *KCh* 1 (1923), 281-85; cf. Richard, *Répertoire*, no. 293, pp. 77–78.

Κυπριακαὶ Σπουδαί (Kypriakai Spoudai), of which the fiftieth volume recently appeared. In this new periodical Parthenios Kirmitses published in 1939 a catalogue of twenty-one new manuscripts acquired by the collection of the Archbishopric in Nicosia (i.e. nos. 44-64) as a supplement to the catalogue of Papaioannou.[16] Kirmitses also published detailed descriptions of codd. 1, 4, 15, 38, and 39 of the same collection described more briefly by Papaioannou some thirty years earlier.[17] Studies on Cypriot manuscripts were also published in *Kypriakai Spoudai* by I. G. Kargotes, G. Papacharalambous, C. Spyridakis, C. Chatzepsaltes, K. Chrysanthes, C. Ioannides, I. Tsiknopoullos, Th. Papadopoullos, and others.[18] Lives of Cypriot saints were also published from existing manuscript *Akolouthiai* in the churches and monasteries of the island.[19]

[16] See P. Kirmitses, "Β' Κατάλογος τῶν χειρογράφων κωδίκων τῆς βιβλιοθήκης τῆς Ἀρχιεπισκοπῆς Κύπρου", *KS* 3 (1939), 115-54; cf. Richard, *Répertoire*, no. 638, p. 173. Kirmitses (p. 116) speaks of 40 more musical MSS existing at that time in the collection of the Archbishopric, which he did not describe. Since then the collection has grown and today comprises about 150 MSS, some 60 of which are MSS of Byzantine music; cf. MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 63-65.

[17] See P. Kirmitses, "Ὁ Ἀρχιεπίσκοπος Κύπρου Παΐσιος καὶ ὁ ἰδιόχειρος αὐτοῦ κῶδιξ", *KS* 2 (1938), 1-30; idem, "Χειρόγραφοι κώδικες ἐν τῇ Βιβλιοθήκῃ Ἀρχιεπισκοπῆς Κύπρου", in *Apostolos Barnabas* 7 (1935), 24-35, 46-55 (i.e. cod. 15); idem, "Ὁ 39ος κῶδιξ τῆς Ἀρχιεπισκοπῆς Κύπρου", ibid., 248-55, 278-85; idem, "Ὁ 4ος κῶδιξ τῆς Ἀρχιεπισκοπῆς Κύπρου", ibid., 319-26; idem, "Ὁ 38ος κῶδιξ τῆς Ἀρχιεπισκοπῆς Κύπρου", ibid. 8 (1936), 24-27, 55-59; see also Th. Papadopoullos, "Notice d'un manuscrit byzantin des psaumes", in *Bollettino dell'Istituto di Patologia del Libro "Alfonso Gallo"* 26 (1967), 69-78 (i.e. cod. 25).

[18] See I. G. Kargotes, "Δύο χειρόγραφα τῆς ἐν Κύπρῳ Ἱερᾶς Μονῆς Μαχαιρᾶ", *KS* 15 (1951), Supp., μζ'-οη'; G. Papacharalambous, "Ὁ Πετράκης Καρύδης, τὸ χειρόγραφον καὶ ἡ οἰκογένειά του", *KS* 29 (1965), 183-210; idem, "Αἰνίγματα", *KS* 28 (1964), 185-93; idem, "Ὀνειροκριτικά", *KS* 30 (1966), 77–113; C. Spyridakis, "Ἡ περιγραφὴ τῆς μονῆς Κύκκου ἐπὶ τῇ βάσει ἀνεκδότου χειρογράφου", *KS* 13 (1949), 1-28; idem, "Ὁ Ἡγούμενος τῆς Ἱερᾶς Μονῆς Κύκκου Χαράλαμπος καὶ ὁ χειρόγραφος κῶδιξ τῆς ὑπ' αὐτοῦ γενομένης διαχειρίσεως τῶν οἰκονομικῶν τῆς Ἱερᾶς Μονῆς Κύκκου (1821-1824)", *KS* 18 (1954), α'-κστ'; C. Chatzepsaltes, "Τὸ ἀνέκδοτο κείμενο τοῦ Ἀλεξανδρινοῦ κώδικος 176 (366)", *KS* 14 (1950), 33-69; C. Chrysanthes, "Τὸ 'περὶ ἐφοδίων' τοῦ Ἰατροῦ Ἀχμὲτ Ἀβραμίου Χάλετ καὶ ὁ ὑπ' ἀριθμὸν 51 κῶδιξ τῆς Ἀρχιεπισκοπῆς", *KS* 7 (1943), 129-30; idem, "Ἕνα Κυπριακὸ γιατροσόφι", *KS* 15 (1951), Supp., γ'-ιδ'; idem, "Ἕνα 'καραμανλίδικο' Κυπριακὸ γιατροσόφι", *KS* 30 (1966), 185-90; idem, "Παλαιογραφικά", *KS* 25 (1961), 145-47; I. Tsiknopoullos, "Χειρόγραφον λόγου Συνεσίου", *KS* 33 (1969), 229–33.

[19] N. Kyriazes, "Ἀνέκδοτος χειρόγραφος ἀκολουθία ἁγίου Ἰωάννου Λαμπαδιστοῦ (1721)", *KCh* 12 (1936), 268–89; idem, "Ἀκολουθία ἁγίων Ἰωνᾶ καὶ Φιλίππου (Ἐξ ἀνεκδότου χειρογράφου τοῦ Χριστούδια)", *KCh* 12 (1936), 292–304; and the long series of articles in *KS* by N. Klerides: "Κυπριακὴ Ἁγιογραφία", *KS* 1 (1937), 89–132, esp. pp. 90–92; "Ἀνέκδοτος ἀκολουθία τοῦ Ἁγίου Θεοδώρου ἐκ τοῦ χωρίου Πολιτικοῦ τῆς Κύπρου", 3 (1939), 31-50, esp. 31-33; "Ἀκολουθία τοῦ ἐν Ἁγίοις πατρὸς ἡμῶν Ἡρακλειδίου, ἐπισκόπου Ταμασέων τῆς Κύπρου", 7 (1943), 47–69, esp. 47-48; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Κενδέα τοῦ θαυματουργοῦ", 9 (1945), 37–55, esp. 37–38 and 10 (1946), 69–84; "Ἀκολουθία τοῦ ὁσίου θεοφόρου πατρὸς ἡμῶν Ἀνδρονίκου καὶ Ἀθανασίας", 12 (1948), 123–67, esp. 129–34; "Ἀκολουθία τῆς ἁγίας πρωτομάρτυρος καὶ ἰσαποστόλου Θέκλας" 14 (1950), 71–102, esp. 79-80; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου ἐνδόξου μεγαλομάρτυρος Μάμαντος τοῦ θαυματουργοῦ", 15 (1951), 89–146, esp. 91–92; "Προλεγόμενα καὶ κείμενα τῆς ἀκολουθίας τοῦ ὁσίου πατρὸς ἡμῶν Θεράποντος τοῦ θαυματουργοῦ", 19 (1955), 73–98, esp. 78–79; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου καὶ ἐνδόξου μεγαλομάρτυρος Λεοντίου τοῦ θαυματουργοῦ", 20 (1956), 73–95, esp. 75–80; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου ἐνδόξου μεγαλομάρτυρος Ἀρτεμίου τοῦ θαυματουργοῦ", 22 (1958), 27–66, esp. 28-31; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου ἐνδόξου μεγαλομάρτυρος Ἐλευθερίου τοῦ θαυματουργοῦ", 23 (1959), 11–24, esp. 13–15; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου καὶ ἐνδόξου μάρτυρος Προκοπίου", 25 (1961), 149–73, esp. 155–56; "Ὁ ἅγιος Εὐξίφιος καὶ ἡ χειρόγραφη ἀκολουθία του", 26 (1962), 41–48, esp. 43–48; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τῆς Ἁγίας Εἰρήνης", 28 (1964), 215–39; "Ἀκολουθία τοῦ ἁγίου ἐνδόξου μεγαλομάρτυρος Μηνᾶ τοῦ θαυματουργοῦ", 30 (1966), 155-30, esp. 115–16; "Προλεγόμενα καὶ κείμενα τῆς ἀκολουθίας τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Εὐφημιανοῦ τοῦ θαυματουργοῦ", 29 (1965), 145–58, esp. 149; "Προλεγόμενα καὶ κείμενον τῆς ἀκολουθίας τοῦ ἁγίου Μοδέστου Ἱεροσολύμων", 37 (1973), 61–74, esp. 61–62. See also Ch. Papadopoullos, "Ἀκολουθία τοῦ ὁσίου Βαρνάβα τοῦ ἐν Βάσῃ", *KS* 3 (1939), 51–76, esp. 51–59; A. K. Intianos, "Οἱ Ἅγιοι Βηχιανὸς καὶ Νόμων. Ἡ ἀνέκδοτη ἀκολουθία τοῦ ἁγίου Νόμωνα", *KS* 4 (1940), 65–86, esp. 65, n. 1; G. Papacharalambous, "Ἀκολουθία τοῦ ἁγίου ἐνδόξου ἱερομάρτυρος Κυπριανοῦ καὶ Ἰουστίνης τῆς παρθένου", *KS* 8 (1944), 17–54, esp. 117–23; C. Chatzepsaltes, "Ἀκολουθία τοῦ Ἁγίου Εὐλαλίου", *KS* 9 (1945), 7–35, esp. 1–22; C. Spyridakis et al., *Οἱ ἅγιοι Καρπασίας, Φίλων, Συνέσιος, Θύρσος, Φωτεινή, Σωζομενός*, *KS* 11 (1947), the entire vol., esp. pp. ια'-ιστ'; I. Tsiknopoullos, "Ἀκολουθία τοῦ Ἁγίου Ὀνησιφόρου", *KS* 28 (1964), 241–61, esp. 243; idem, "Ἀκολουθία τοῦ ἁγίου Ἀποστόλου Εὐαγγελιστοῦ Λουκᾶ", *KS* 35 (1971), 255–75, esp. 255–57; idem, "Ἀκολουθία τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Ὀνουφρίου τοῦ Αἰγυπτίου", *KS* 36 (1972), 165–95, esp. 165–66; Th. Schizas, "Ἀκολουθία τοῦ προφήτου Ἀββακούμ . . .", *KS* 42 (1978), 1–34, esp. 1–4; idem, "Ἀκολουθία τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Πανηγυρίου τοῦ θαυματουργοῦ", *KS* 45 (1981), 277–308, esp. 277–78.

In the *Epeteris* of the Cyprus Research Centre appeared the next major catalogue of manuscripts of a Cypriot collection, prepared by C. P. Kyrris in 1975. Kyrris produced a detailed catalogue of fifty-one manuscripts preserved in the monastery of Kykkos. He retained the numbers of the short catalogue of Pantelides to which he added twenty-five new manuscripts. Nevertheless, seven of Pantelides' manuscripts are reported missing.[20] A number of new descriptions of manuscripts by other scholars appeared in the *Epeteris*, and volume 17 contains the Proceedings of the First International Symposium on Mediaeval Cypriot Palaeography held in Nicosia in September 1984.[21] During this symposium a number of Greek manuscripts from private collections were catalogued and exhibited in the Cyprus Museum in Nicosia and three recent acquisitions were put on display in the monastery of Kykkos.[22] Among relevant studies published in the *Epeteris*, the work of G. Krodel on the New Testament manuscripts of Cyprus,[23] a study on two manuscripts from Leukara,[24] and a long study on two manuscripts of canon law by M. N. Christodoulou deserve mention.[25] A few other manuscripts from smaller Cypriot collections were also recently described.[26]

Manuscripts of Cypriot provenance existing in other collections were studied systematically by J. Darrouzès, who produced two pioneer studies on this topic. In 1950 he published a long article in which he referred briefly to more than one hundred and eighty of the nearly three hundred manuscripts of Cypriot origin in the Bibliothèque Nationale.[27] Seven years later he published another important study on the Cypriot manuscripts existing in various other collections.[28] Darrouzès' interest in Cypriot manuscripts was also shown in a number of articles published in the 1950s, in which he edited and discussed many subscriptions and other historical notes in Greek manuscripts connected with Cyprus, and added immensely to our knowledge of the mediaeval prosopography of the island.[29] Thus today every serious study on mediaeval Cypriot palaeography must start from these studies of Darrouzès.

Even before Darrouzès another palaeographer, S. Eustratiades, famous for his catalogues of the Great Laura and Vatopedi on Mount Athos, described and published the subscriptions and

[20] C. P. Kyrris, "'Αναλυτικὸς Κατάλογος τῶν κωδίκων τῆς 'Ιερᾶς Μονῆς Κύκκου", *Epeteris* 7 (1973–75), 305–415. The following MSS of Pantelides' catalogue are reported missing: nos. 3, 4, 6, 24, 29–31. Ten more MSS were added recently to the collection of Kykkos; cf. Constantinides, *Catalogue*, p. 2, nos. 5–7 and pls. 5–7 on pp. 37–39; see also MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 56-57.

[21] See *Epeteris* 17 (1987–88) (pub. 1989).

[22] See Constantinides, *Catalogue*.

[23] G. Krodel, "The New Testament Manuscripts of Cyprus", *Epeteris* 5 (1971–72), 75–78; see also ibid., pp. 78a-b, an Addendum by Th. Papadopoullos. The following New Testament MSS of Cypriot collections were not included in this study by Krodel: (1) Nicosia, Archbishopric Coll. 74, Gospel Lectionary (13th–14th cent.); (2) Nicosia, Archbishopric Coll. 65, Four Gospels (14th cent.); (3) Nicosia, Archbishopric Coll. 77, Gospel Lectionary (14th cent.); (4) Nicosia, Archbishopric Coll. 66, Gospel Lectionary (15th cent.); (5) Metropolis of Kition 39, Gospel Lectionary (13th–14th cent.); (6) Metropolis of Kition 36, Gospel Lectionary (15th cent.); (7) Metropolis of Kition 28, Gospel Lectionary (16th cent.); (8) Metropolis of Kition 48, Gospel Lectionary (17th cent.); (9) Metropolis of Paphos 11, fragmentary Gospel Lectionary (16th cent.); (10) St. Neophytos Monastery 11, Four Gospels (13th cent.); (11) St. Neophytos Monastery 31, fragmentary Four Gospels (13th cent.); (12) St. Neophytos Monastery 5, Gospel Lectionary (15th cent.); (13) Nicosia, private coll., fragmentary Four Gospels (12th cent.); cf. Constantinides, *Catalogue*, p. 5, pl. V; MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 51–53, 60–64. On the other hand a number of MSS referred to by Krodel are missing as a result of the tragic events of 1974. This is the case with two MSS from the Metropolis of Kyrenia (i.e. nos. 2, 3), two MSS from the Metropolis of Kition (i.e. nos. 8, 9), two MSS from the Metropolis of Paphos (i.e. nos 11, 12).

[24] Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα".

[25] M. N. Christodoulou, "Κυπριακαὶ κανονικαὶ διατάξεις", *Epeteris* 12 (1983), 329–490, esp. 329–40.

[26] See Constantinides,"Δύο χφ Καϊμακλίου"; idem, "Unknown MS".

[27] Darrouzès, "Mss originaires de Chypre".

[28] Darrouzès, "Autres mss", with a list of 152 MSS.

[29] See Darrouzès, "Un obituaire chypriote"; idem, "Notes I"; idem, "Notes II"; idem, "Notes III"; idem, "Notes IV"; idem, "Évêques inconnus"; idem, "La date de la mort d'André Chrysobergès O.P., archevêque de Nicosie et légat apostolique en Chypre", *Archivum Fratrum Praedicatorum* 21 (1951), 301–5; and idem, "Un colophon chypriote", *REB* 22 (1964), 285–86.

later notes from twenty-two manuscripts of the Bibliothèque Nationale in Paris connected with Cyprus and mostly originating from the Enkleistra of St. Neophytos.[30] There are also studies on the manuscripts of Cypriot provenance in Greece[31] and Great Britain by P. Kirmitses and R. Browning.[32]

Certain categories of Cypriot manuscripts were studied in special works. This is for example the case with the manuscripts of Byzantine music existing in the collections of Cyprus. A catalogue and brief study of them was made by C. Ioannides. A new study on the musical manuscripts of certain Cypriot collections has recently been published by A. Jakovljević. Recent studies by M. K. Chatzegiakoumes, S. I. Chatzesolomos, and Jakovljević examine either Cypriot musical manuscripts or refer to Cypriot composers of Byzantine music.[33]

A number of manuscripts of Cypriot provenance containing hagiographical material or *synaxaria* have been described in special studies.[34] This is also the case with Cypriot manuscripts containing the Assizes of Jerusalem translated into the Cypriot vernacular or other legal texts.[35]

Cypriot manuscripts with astronomical and astrological texts were also included in relevant catalogues.[36] Manuscripts originating from the island and containing lexicographical works have recently been examined.[37] There are also studies on Cypriot *Euchologia* and liturgical *Taktika*,[38] and on a unique sixteenth-century manuscript preserving poems in the Cypriot vernacu-

[30] See Eustratiades, "Κυπριακοὶ κώδικες". Eustratiades also published a number of notes from MSS in the Athonite collections, including a few from Cyprus, in *Γρηγόριος ὁ Παλαμᾶς*, of which he became the first director in 1917; see "'Αγιορειτικῶν κωδίκων Σημειώματα", *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 49–62, 145–60, 374–84, 413–32, 457–72, 561–68, 617–24, 755–71. In another article ("Τάξις γινομένη ἐπὶ χειροτονίᾳ Ἐπισκόπων ἐν τῇ νήσῳ Κύπρῳ", *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 483-90), Eustratiades published a text and certain notes by the scribe from a Cypriot liturgical *Taktikon*, cod. Milan, Bibl. Brera AD. XI, 47; see also now Constantinides, "Laurentios Dalephantos".

[31] See Constantinides, "Dated Greek MSS", with a list of 80 MSS from the collections of Greece.

[32] R. Browning, "Notes on Greek Cypriot MSS"; see also P. Kirmitses, "Χειρόγραφα τῆς Βρεττανικῆς Βιβλιοθήκης ἀναφερόμενα εἰς τὴν Κύπρον", *KS* 50 (1987), 89–106.

[33] C. D. Ioannides, "Τὰ ἐν Κύπρῳ σῳζόμενα χειρόγραφα Βυζαντινῆς μουσικῆς", *KS* 30 (1966), 199–246; idem, "Τὰ ἐν Κύπρῳ σῳζόμενα χειρόγραφα Βυζαντινῆς μουσικῆς", *KS* 31 (1967), 207–54; idem, "Considerations on the Ekphonetic Signs of the Heptakomi Evangelion", *Epeteris* 1 (1967–68), 59–83, esp. 59; idem, "'Η σημασία τοῦ Βυζαντινοῦ μουσικοῦ θεωρητικοῦ εἰς τὴν διαμόρφωσιν τῶν Εὐρωπαϊκῶν κλιμάκων", *Epeteris* 3 (1969–70), 221–26; idem, "Musical Manuscript No. 39 in the Archiepiscopal Library of Cyprus", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, II, pp. 59–71. On the latter MS see now S. I. Chatzesolomos, "'Ο ὑπ' ἀρ. 39 Βυζαντινὸς μουσικὸς κώδικας τῆς ἱερᾶς Ἀρχιεπισκοπῆς Κύπρου σὲ σχέση μὲ τὸ λεγόμενο "Theta Notation", in *Πρακτικὰ τοῦ Β' Συνεδρίου*, II, pp. 499–510; see also M. K. Chatzegiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς 1453–1820*, Athens, 1980, no. 5, p. 113; idem, *Μουσικὰ χειρόγραφα Τουρκοκρατίας*, I, Athens, 1975, nos. 1, 3, 10, pp. 25, 27–29, 42–44, and pl. II; see now A. Jakovljević, *Catalogue of Byzantine Chant Manuscripts in the Monastic and Episcopal Libraries of Cyprus*, Nicosia, 1990, with a description of 64 musical MSS. On Cypriot composers see Strunk, "A Cypriot in Venice"; A. Jakovljević, "Cypriot Musicians and Copyists of Byzantine Musical Manuscripts in the 15th and 16th Centuries", in *Αἴπτυχα* 2 (1980–81), 72–77; S. I. Chatzesolomos, "Παρθένιος καὶ Σύλβεστρος οἱ Κυκκῶτες Μουσικοί", in *Epeteris Kykkou* 1 (1990), 95–103 (with 6 pls.); see also B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen*, Vienna, 1990.

[34] See *Synaxarium CP*, cols. XVII–XVIII, XX–XXII; J. Mateos, *Le Typicon de la Grande Église* (Orientalia Christiana Analecta 165), Rome, 1962, pp. v-vii; *Catalogus Hag. Paris.*, passim; see also Halkin, *MSS grecs de Paris*, passim; H. Delehaye, "Saints de Chypre", *Anal.Boll* 26 (1907), 279–97.

[35] See C. Sathas, *Ἀσίζαι τοῦ Βασιλείου τῶν Ἱεροσολύμων καὶ τῆς Κύπρου*, in *MB*, VI, pp. πϐ'-ρϐ'. See also D. Simon et al., *Zyprische Prozessprogramme*, Munich, 1973, esp. pp. 3–8.

[36] F. Cumont and F. Boll, *Catalogus Codicum Astrologorum Graecorum*, V, pt. I, Brussels, 1904, pp. 64–71; St. Weinstock, *Catalogus Codicum Astrologorum Graecorum, Codices Britannicos, pars prior, Codices Oxonienses*, IX, pt. I, Brussels, 1951, pp. 3, 19–20; D. Pingree, "The Byzantine Version of the *Toledan Tables:* The Work of George Lapithes?", *DOP* 30 (1976), 85–132; A. Tihon, "Un traité astronomique chypriote du XIV siècle", *Janus* 74 (1977), 279–308, 76 (1979), 49–81, and 78 (1981), 65–127.

[37] See M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 379–80, 383.

[38] See Ch. I. Papaioannou, *Τακτικὸν ἤτοι ἀρχιερατικὸν εὐχολόγιον τῆς ἐπισκοπῆς Καρπασέων καὶ Ἀμμοχώστου*, Larnaca, 1915; G. Mercati, "Un euchologio Ciprio che si cercava", *Traditio* 7 (1949–51), 223–32; J. Darrouzès, "Textes synodaux chypriotes", *REB* 37 (1979), 5–122; Th. Papadopoullos, "Κυπριακὸν εὐχολόγιον τοῦ ἔτους 1785", *KS* 43 (1979), 1–77, esp. 1–2; Constantinides, "Laurentios Dalephantos".

lar.[39] The important manuscript, Vat. Palat. Gr. 367, which preserves documents and other texts relevant to the history of Cyprus during the thirteenth century, has also been the object of several studies.[40]

The manuscripts preserving the chronicles of Leontios Machairas and George Boustronios were also studied and described by their editors, C. Sathas and R. Dawkins.[41] In recent years a number of manuscripts containing poems, *θρῆνοι*, and other sources for local history during the *Tourkokratia* were also studied, described, and edited.[42] Finally, a number of dated Cypriot manuscripts appeared in relevant works by Omont, Turyn, Spatharakis, and Hutter.[43]

More recently Mgr. Paul Canart published several articles on the script of Cypriot manuscripts. He distinguished a peculiar local script of the fourteenth century, which he called "chypriote bouclée".[44] Important Cypriot scribes have been identified and studied, and their scriptoria, colleagues, and pupils investigated. Examples are Klemes of the monastery τῶν Ἱερέων (fl. ca. 1112–42),[45] Constantine Anagnostes (fl. ca. 1317–20),[46] Romanos Anagnostes (fl. 1315–24),[47] Demetrios Romanites (fl. ca. 1336–52),[48] Ambrosios of the monastery τῶν Ἀνδρείων in Nicosia (fl. ca. 1530–52), Philotheos of the monastery of Hierax,[49] Loukas, bishop of Buzău and Wallachia (fl. ca. 1576–1629),[50] and John Sanctamauras (fl. ca. 1572–1612).[51]

[39] See Th. Siapkaras-Pitsilidès, *Poèmes d'Amour*, Athens, 1952; 2nd ed. Paris, 1975; 3rd ed. in Greek, *Ρίμες ἀγάπης*, Athens, 1976; idem, "'Η Εὐρωπαϊκὴ ποίηση στὸν ἑλληνικὸ χῶρο. Ρίμες ἀγάπης τοῦ 16ου αἰ.", *Παρνασσὸς* 22 (1980), 67ff.; E. Mathiopoulou-Tornaritou, "Τὸ ὀκτάστιχο 61 στὸν ἑλληνικὸ Μαρκιανὸ κώδικα IX, 32", *Πρακτικὰ τοῦ Β' Συνεδρίου*, II, pp. 487–98.

[40] On Vat. Palat. Gr. 367 see below, pp. 153–65.

[41] K. N. Sathas, *Χρονογράφοι Βασιλείου Κύπρου*, in *MB*, II, pp. ρκε'-ρκη', ρμθ'-ρνα'; *Leontios Makhairas, Recital concerning the Sweet Land of Cyprus entitled "Chronicle"*, ed. R. Dawkins, vol. II, Oxford, 1932, pp. 1–2. On the MSS preserving the works of Neophytos Enkleistos, see I. Tsiknopoullos, *Κυπριακὰ Τυπικά*, Nicosia, 1969, pp. 1*–5*; idem, "'Η θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz.* 37 (1967), 311–413 (with 43 pls.); idem, "Τὰ ἐλάσσονα τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz.* 39 (1969), 318–418 (with 9 pls.); idem, "Κίνητρα καὶ πηγαὶ τοῦ συγγραφικοῦ ἔργου τοῦ ἐγκλείστου Ἁγίου Νεοφύτου. Ἡ Ἁγία Βιβλιοθήκη", *KS* 18 (1954), ογ'-ϟϛ'.

[42] See esp. the recent editions by Th. Papadopoullos, *Un monument de littérature populaire chypriote*, Nicosia, 1967; idem, "Θρησκευτικὰ ποιήματα ἐκ Κυπριακοῦ χειρογράφου", *KS* 34 (1970), 83–122, esp. 87–89 (MS from priv. coll.); idem, "Τὸ ᾄσμα τῶν Ἀρχιερέων", *KS* 35 (1971), 1–50, esp. 1–16 (4 MSS, 19th cent.); idem, "Νέα θρησκευτικὰ ποιήματα ἐκ Κυπριακοῦ χειρογράφου", *KS* 36 (1972), 83–119, esp. 84; idem, "Τὸ ᾄσμα τῶν πνιγέντων προσκυνητῶν", *KS* 37 (1973), 103–52 (cod. Machairas monastery 26); idem, "Τὸ ᾄσμα τῆς Θεονίτσας", *KS* 40 (1976), 181–243, esp. 181–84 (5 MSS, 19th cent.); idem, "Χειρόγραφοι Παραλλαγαὶ λυρικῶν ᾀσμάτων", *KS* 41 (1977), 191–218, esp. 191–92 (1 MS, 19th cent.); idem, "Τὸ ᾄσμα τῶν διερμηνέων", *KS* 45 (1981), 55–141 (cod. Metropolis of Kition 63); idem, "'Ο θρῆνος τῆς Κύπρου", *KS* 44 (1980), 1–78 (MS of Kition 63); idem, "Κυπριακὰ Νόμιμα", in *Μελέται καὶ Ὑπομνήματα* 1 (1984), 1–142 (MS of Kition 63 and MS from priv. coll.); G. Papacharalambous, "Τὸ ποίημα τοῦ Σταυράκογλου Σπαθαρέα Κωνσταντινοπολίτου κατὰ Κυπριακὸν χειρόγραφον", *KS* 15 (1951), Supp., pp. λζ'-με'.

[43] Omont, *Fac-similés du IXe au XIVe siècle*, pp. 1, 6, 9, 10, 11, 16, 18, 19, 20, and pls. V, XXVIII, XLII–XLIII, L, LI, LXXVIII, XCII, XCVIII, XCIX; idem, "Mss grecs XVe et XVIe siècles", pp. 24, 34, 35, 38, 52, 55, 56, 58–59, 69; Turyn, *Codices Graeci Vaticani*, pp. 117–24, 147–49, and pls. 96, 121, 122, 190a, 190b, 190c, 196; idem, *MSS of Italy*, I, p. 119 and II, pls. 93 and 273a; idem, *MSS of Great Britain*, pp. 3–7, 66–69, 82–83, 83–89, 98–100, and pls. 1, 46, 56, 57, 58, 67, 97, 109a, 112a, 112b, 113c; Spatharakis, *Corpus*, I, no. 114, p. 37, no. 149, p. 44, no. 151, p. 44, no. 166, p. 47, no. 222, p. 57, and II, figs. 216-18, 284-87, 290-91, 313, 401-2; Hutter, *CBM*, III, 1, pp. 231–33, and III, 2, pls. 550–51.

[44] See Canart, "La chypriote bouclée"; idem, "Le style palestino-chypriote epsilon"; idem, "Les écritures chypriotes"; idem, "L'écriture des manuscrits chypriotes grecs médiévaux", *KS* 50 (1987), 83-88. On a Cypriot binding with a text written in the "bouletée" script, see C. N. Constantinides, "'Η στάχωση τοῦ κώδικα 9 τῆς ἱερᾶς μονῆς Κύκκου", *Epeteris Kykkou* 1 (1990), 51–57 (with 2 pls.). On Loukas of Buzău's style during the Turkish rule of Cyprus, see M. Polite-Sakellariade, "Λειτουργικὰ χειρόγραφα τῆς Σχολῆς Μποζέου στὴν Κύπρο", *Epeteris* 17 (1987–88), 81–111 (with 12 pls., pp. 99–111).

[45] On Klemes see Darrouzès, "Un obituaire chypriote", pp. 25–26.

[46] See A. C. Mahr, *The Cyprus Passion Cycle*, Notre Dame, Ind., 1947, pp. 3–11; Turyn, *Codices Graeci Vaticani*, pp. 117–18; Canart, "La chypriote bouclée", pp. 304–11.

[47] See Turyn, *MSS of Great Britain*, pp. 84–87; Canart, "La chypriote bouclée", p. 305 ff; Browning, "Notes on Greek Cypriot MSS", pp.119-21.

[48] See Constantinides, "'Ο γραφέας Λευκάρων".

[49] See Constantinides, "'Ο βιβλιογράφος Φιλόθεος", with further bibliography.

[50] On Loukas Buzău see above, p. 23 and n. 29.

[51] On John Sanctamauras see above, p. 22 and n. 28.

A family of illuminated manuscripts, some of which were copied or owned in Cyprus, was recently studied by A. W. Carr. These manuscripts date from the second half of the twelfth to the first half of the thirteenth century (ca. 1150–1250) and belong to a group which she called the "decorative style". These manuscripts share common palaeographic and artistic features, such as deep black ink and a tiny or angular minuscule; they are preeminently Gospel books, New Testaments, and Psalters. More than twenty manuscripts of this great family of manuscripts have so far been connected with Cyprus.[52]

The sixteenth-century bindings of four Cypriot manuscripts in the Bibliothèque Nationale have recently been studied by D. Grosdidier de Matons and Ph. Hoffmann. They have been connected with the monastery of Kykkos and they are similar to the binding of cod. no. 1 of this collection dated ca. 1562–80.[53]

Microfilms of Cypriot manuscripts are available in a number of collections. In 1949–50 the Library of Congress microfilmed the most important manuscripts of the collections of Sinai and Jerusalem, including a number of Cypriot manuscripts.[54] In the Institut für neutestamentliche Textforschung at Münster are copies of some fifteen Cypriot manuscripts microfilmed for this institution in 1973.[55] A few Cypriot manuscripts containing texts of civil or canon law are to be found in the collection of microfilms in the Max-Planck-Institut für europäische Rechtsgeschichte at Frankfurt-am-Main.[56] The Cultural Foundation of the National Bank of Greece more recently microfilmed most of the manuscripts existing today in the various collections of Cyprus.[57] The monastery of St. Neophytos acquired microfilms and xerox copies of almost all the manuscripts containing works of the celebrated Cypriot saint scattered today in many libraries. Finally, as a contribution to the present project, the Cyprus Research Centre acquired a good collection of microfilms, xerox copies, and photographs of dated or datable and other important Cypriot manuscripts.

The present work benefited greatly from the above-mentioned studies as well as from the existing catalogues of the various collections of manuscripts. However, a special debt is owed to the learned studies of Omont, Darrouzès, Turyn, Canart, and Carr, which guided this study from its initial stages to the very end.

[52] See Carr, *Rockefeller McCormick;* Carr, "Provincial MSS"; Carr, *Byzantine Illumination*; Carr, "Cyprus and the 'Decorative Style'". For a new MS of this group found recently in Cyprus, see Constantinides, "Unknown Manuscript". Against Carr's view cf. recently E. Gamillscheg, "Fragen zur Lokalisierung der Handschriften der Gruppe 2400", *JÖB* 37 (1987), 313–21 (with 13 figs.). On the illuminations of the MSS of Loukas of Buzău see now O. Gratziou, "Η διακόσμηση στὰ χειρόγραφα τοῦ Λουκᾶ Οὐγγροβλαχίας τοῦ Κυπρίου", *Epeteris* 17 (1987–88), 57–80 (with 24 figs., pp. 68–80).

[53] See "Reliures Chypriotes".

[54] See Clark, *Checklist of MSS in Sinai*; idem, *Checklist of MSS in Jerusalem.*

[55] See G. Krodel, "The New Testament Manuscripts of Cyprus", *Epeteris* 5 (1971–72), 75–78.

[56] With a grant from this institute we were given the opportunity to study some 20 Cypriot MSS there in August 1987.

[57] See MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 8, 13–14, 50–65; ibid., IV, p. 17, 218–19.

PART II

Descriptions of Manuscripts

[1] Paris, Bibliothèque Nationale, Graecus 1590 [Colbert 2455], A.D. 1062/63 (pls. 1, 171a).

1. *Synaxarion*, September – February.

2. Parchment, yellowish, medium–thick to thick, not very smooth.

3. Folios IV + 230 + γ', 270 × 205 mm.

Justification 185 × 117 mm.

26–27 lines to the page.

Text in single column.

4. CONTENTS

1. The MS contains the *synaxarion* for the first six months of the ecclesiastical year, i.e. September–February.[1]

i. (ff. 1r–31r) September: *ΜΗΝ ΣΕΠΤ(ΕΜΒΡΙΟΣ) ... | Κανωνάριν ἤγουν συναξάριν. ἑωρτ(ῶν) καὶ σα(ββατο)κυ(ριακῶν) τοῦ | ἐνιαυ(τοῦ) καὶ μηνολόγην τῶν ἁγίων. ἀπὸ μηνὸ(ς) σεπτεμ|βρίου μέχρι μ(ηνὸς) μαρτ(ίου). καθῶς ὑποτέτακται· υπ(ὸ) τῆς ἁγί(ας) | τοῦ θ(εο)ῦ καθολ(ικῆς) καὶ ἀποστολ(ικῆς) ἐκκλη(σίας) τῆς νέ(ας) ῥώμ(ης).*

[Cf. *Synaxarium CP*, cols. 1–94].

ii. (ff. 31r–53v) October.

[Cf. ibid., cols. 95–184].

iii. (ff. 54r–102r) November.

[Cf. ibid., cols. 185–268].

iv. (ff. 102r–160r) December.

[Cf. ibid., cols 269–362].

v. (ff. 160r–197v) January.

[Cf. ibid., cols. 363–436].

vi. (ff. 197v–228v) February.

[Cf. ibid., cols. 437–961].

2. At the beginning there is a later parchment folio A (14th–15th cent.), bound upside down, containing a theological text:

Inc. λέγει πρὸς τὸν παῖδα ὁ ἅγιος.

Des. επιτιμησεσοι κ(ύριο)ς ὁ ‖ ...

Folios 229–230 are also later parchment insertions from the same MS as above:

Des. *Καὶ πεπωθεὶσ τῆσ καρδίασ τα ὄμματα.*

5. SUBSCRIPTION

With the exception of the later parchment folio A at the beginning and folios 229–230, the whole MS was copied by a single scribe who subscribed the volume on folio 228v:[2]

τ ξ̄λοσ σὺν θ(ε)ῶ των ἓξ̄ | μηνῶν του συναξαρίου | τετελεστ(αι) ἐν ετει ϙτφοϛ.

The fact that the unknown scribe gave no indication of the place in which the MS was copied, nor even his own name, led to various suggestions by palaeographers concerning the volume's origin. Delehaye, for example, explained a verse of a funerary poem on folio 108v, i.e. *μύστης πεφυκὼς πατροπάτορας Σάβα*, as referring to the monastery of St. Sabas in Palestine. He also stressed the fact of its close similarity to another *synaxarion*, Laur. San Marco 787 of A.D. 1049/50, which he also considered of Palestinian origin.[3] This view was also shared by J. Darrouzès who speaks of a transfer of the MS to Cyprus at the beginning of the twelfth century for the services of the monastery of Theotokos τῶν Φορβίων, i.e. Asinou.[4] More recently Mgr. P. Canart spoke of a provincial origin of the volume which "probablement a été copié en milieu chypriote ou palestinien".[5] The fact, however, that the MS was copied in 1062/63, a date very close to the foundation of the monastery of Asinou, may suggest the Cypriot origin of the MS. For a marginal note on folio 81v of this MS speaks of the death of Abbot Nikolaos, founder of the monastery, on 16 November 1115.[6] The earlier phase of frescoes of this monastery is dated 1105/6.[7] Nevertheless Palestinian origin must not be excluded. The arrival of Palestinian monks in Cyprus during the eleventh and twelfth centuries, the influx of books from that part of the world, and even the founding of new monasteries by Palestinian monks are all well known. The monastery of Machairas, founded

[1] This MS belongs to the "Family F"of the *synaxaria* and was given the symbol Fa by Delehaye. Some of the members of this group of MSS originate from Palestine or Cyprus, such as Laur. San Marco 787 and some from southern Italy. For this family of MSS see *Synaxarium CP*, cols. XX–XXIII; see also Canart, "Le style palestino-chypriote epsilon", pp. 29-30 and nn. 36-37; see now idem, "Les écritures chypriotes", p. 31, n. 18.

[2] This colophon reproduced by Lake, *Dated Greek Minuscule MSS*, IV, p. 16 and pl. 290b; also partly by Omont, *Fac-similés du IXe au XIVe siècle*, p. 6.

[3] *Synaxarium CP*, cols. XX–XXII.

[4] Darrouzès, "Mss originaires de Chypre", p. 191 and nn. 2-4; idem, "Notes I", pp. 85-86.

[5] Canart, "Le style palestino-chypriote epsilon", pp. 29-30.

[6] See below, p. 51.

[7] On the frescoes of Asinou see Stylianou, *Painted Churches*, pp. 114-40 and figs. 52-71. The donor of the frescoes was Nikephoros Magistros (cf. Stylianou, op. cit., fig. 57 and p. 117). The monastery, however, may well have been erected a few years earlier.

by the monk Neilos, is a good example.[8]

6. SCRIPT

With the exception of the three later parchment insertions (i.e. folios A and 229–230), the rest of the volume was copied by a single unknown scribe. He uses a black ink—in a few instances dark-brown—in good preservation. His archaising round script is very clear and provincial. Letters pendant from the lines. On folio 42[r] we can observe the enlarged zetas ( ) and phis ( ), the deltas with diagonal tails ( ), the high-standing taus ( ), the ligatures delta-epsilon ( ), epsilon–xi ( ), epsilon–pi ( ), and the abbreviation of the word *μαρτύρων* ( ).

7. ILLUMINATIONS

Small red initials projecting into the margins. Red letters scattered within the text. Tituli and headpieces also in red. Very simple ornaments at the beginning of the months of the *synaxarion*, i.e. folios 1[r] (= pi-shaped), 31[r], 54[r], 160[r], 197[r]. Two simple and later ornaments in black ink appear on folio 128[r] and another on folio 99[r]. The Evangelist Matthew writing in a scroll is drawn with black ink by a later hand on the lower margin of folio 81[r]. On folios 1[r] and 228[v] there is a red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with purple leather on cardboard 5 mm thick with the royal emblem in the middle of the front and back covers, done after 1732, the year that the MS was acquired by the Royal Library. Three paper flyleaves were added at the beginning and three at the end when the volume was rebound. The MS displays an old restoration of some torn folios, as for example folio 131. On the upper part of the spine is the inscription *CANONARIUM* and five times the royal emblem.

9. QUIRE COMPOSITION

Quire signatures in the upper right margin are preserved on folios: 9[r] = $\overline{\beta}$, 17[r] = $\overline{\gamma}$, 25[r] = $\overline{\delta}$, 33[r] = ε, 41[r] = $\overline{\varsigma}$, 45[r] = ζ, 53[r] = η, 61[r] = θ, 69[r] = $\overline{\iota}$, 77[r] = $\overline{\iota\alpha}$, 85[r] = $\overline{\iota\beta}$, 93[r] = $\overline{\iota\gamma}$, 101[r] = $\overline{\iota\delta}$, 109[r] = $\overline{\iota\varepsilon}$, 117[r] = $\overline{\iota\varsigma}$, 125[r] = $\overline{\iota\zeta}$, 133[r] = $\overline{\iota\eta}$, 141[r] = $\overline{\iota\theta}$, 149[r] = κ, 157[r] = $\overline{\kappa\alpha}$, 165[r] = $\overline{\kappa\beta}$, 173[r] = κγ, 181[r] = κδ, 189[r] = κε, 197[r] = κ<ς>, 213[r]= $\overline{\kappa\eta}$, 221[r] = κθ.

The gatherings are quaternions. A binion is lost after folio 42. Three parchment folios, one at the beginning and two at the end, are later insertions. Folio 1 is perforated and slightly damaged. Small holes existed in the MS before the copying of the text on folios 119, 178, and 183. The outer margin was excised on the following folios without affecting the text: 68, 85, 98, 116, 135, 137, 143, 160, 197, 205. Likewise the lower margin is excised on the following folios: 79, 89, 92, 111, 128, 129. Folio 96 was excised diagonally in the lower right-hand margin before the copying of the text. Folios 51[v] and 80[v] are blank without any interruption of the text.

10. LATER NOTES

The MS contains a considerable number of marginal notes connected with the monastery of Theotokos τῶν Φορβίων or Asinou. These notes, through which we can follow the most important events of this monastery from its establishment to the end of the fourteenth century, were patiently transcribed, published, and commented upon by J. Darrouzès.[9] Our edition is based on that of Darrouzès and on our study of the actual MS. We give below in chronological order the most interesting notes.

A. *Natural Disasters*

[1] (f. 14[r]) upper and outer margin: A violent storm on 16 July 1319 destroyed the crop of wheat, barley, and flax:

† Κατα τ(ην) ις΄ του ιουλ(ίου) μ(η)ν(ὸς) τ(ης) εχρων(ίας) ωκξ εγενετ(ο) εν τ(η) νίσσω κυπρ(ω) χυμὸν μ(ε)γ(ας) | και ἤβραι τα ἀλώνια ὅλα τελυο-μ(ένα) και σιτ(α)ρ(ι) κ(αι) κριθ(α)ρ(ι) κ(αι) ἤσαν ανεμϊστα κ(αι) εγίνετο | ζημϊα μεγάλ(η) τε εις τ(ην) γὴν μας ηγ(ουν) εις τ(ην) ζωτ(ο)κ(α)τ(ο)κωπ(ι)αν κ(αὶ) τα λυν(α)ρ(ια) τ(ης) αυτ(ης) γησ ἤσαν τα ὑ-δ(ια) (?) | ὅλα αβρωχ(α) κ(αι) επτοιστησαν:– | κ(αι) εκατεβι ὁ βρωχ(ος) του λυν(α)ρ(ιου) | ηγ(ουν) εις τ(ην) φύλια κ(αι) ἐπήρεν λυν(α)ρ(ιν) | μιςάδια ε̄ τ(ης) γισ μασ | καὶ εψυφήστ(η)σαν | κ(αὶ) εις ον(ο)-μ(ι)ματ(α) ρ:–

[Ed. Darrouzès, "Notes I", p. 92].

[2] On folio 65[v], in the upper and outer margin, there is a long and curious note of 9 November 1330 referring to a disastrous storm with many hu-

[8] On Neilos, founder of the monastery of Machairas and later bishop of Tamassos, who migrated to Cyprus from Palestine, see Hackett, *Church of Cyprus*, pp. 346-47; S. Menardos, *Ἡ ἐν Κύπρῳ ἱερὰ μονὴ τοῦ Μαχαιρᾶ*, Piraeus, 1929, pp. 5-6; I. Tsiknopoullos, *Κυπριακὰ τυπικά*, p. 6*.

[9] Darrouzès, "Notes I", pp. 85-86, 92-95.

man losses, by a similar if not the same hand as the note on folio 14[r] above:

† Τϊ αυτ(η) ϊμέρα εγϊνετων τϊουτ(ος) κατακλη-σ(μος) εις [τὸ] νησσιν λεγωμε(νον) ϰ̣υ̣π̣ρ̣ο̣ν [erased] *εσπαίρα τϊ παρ(ασ)|καιβοι. ὥρ(α) μεσωνοικτίου το ελθοὶν· εις τ(ην) προοίαν το Σα(ββατον)· ἐγυνετον εις τ(ην) χώρ(αν) λαιγομανοϊ λευκουσί(αν) .| και εις τ(ην) χόραν λαιγώμενοι λαιμεσ(ὸν) τϊούτ(ος) χα-μ(ὸς)· μαίγασ ὠ(σ)τ(ε) αν ἐπαισώθει το μεσονυκτο(ν) | ἐγοίνετων αστραπ(αι) κ(αι) βρωντϊ κ(αι) ρωπ(η) κ(αι) ω ἄναιμ(ος) τϊουτ(ος) μαιγασ ω(σ)τ(ε) εροι-πτεν τα ανώγοια απάνω | κατω κ(αι) επλακωσ(εν) λα(ών) ωλ(ον) κ(αι) ουχοι μονον απο αναιμ(ου) ἀμοι και υπο νεροῦ ὅτϊ* ‖ [outer margin] *εξοίχοισεν ὸ ποταμ(ος) κ(αι) ἔπνηξεν | χυλοιάδας $\bar{ν}$ κ(αι) $\bar{ϐ}$ ηδε απε τ(ην) λαιμαισ(ὸν) εχοισεν ἡ θ(α)λασσα | κ(αὶ) επῖρ(εν) τ(ην) χώρ(αν) όλ(ην) κ(αι) ἐγοί-νετ(ὸν) | ο φόϐ(ος) τοιοῦτ(ος) πολλοις ὅτοι | οἱ χροι-στοιανοι· εκοί ὀποῦ ἐμοί|νασ(ιν)· εξωδόκ(αν) απε τ(ους) οἶκ(ους) τ(ον)· | κ(αι) ἔφοιγ(αν) και εκαν(αν) σπϊλλοιουσ εις τ(ον) | κάμπον κ(αὶ) τούτο ἐγοίνετων | ἐνχρ(ονία) ϛωλθ.*

[A literal transcription made by Darrouzès, op. cit., p. 93].

B. *Deaths of abbots and monks of the monastery* τῶν Φορβίων.

[3] (f. 81[v]) upper margin: The death of the monk Nikolaos Isen, founder of the monastery, on 16 November 1115:[10]

† Ἐκυμηθ(η) ο (μον)αχ(ὸς) κυρ νικόλαοc ὁ ισ(ήν) και κτη[τωρ] μ(η)ν(ὶ) ν(οεμβρίω) ις (ι)ν(δικτιωνος) θ ετουσ ϛτχϰδ †.

[Ed. Darrouzès, op. cit., p. 93].

[4] (f. 142[r]) lower margin: The death of Abbot Leontios on 21 December 1119 (?):[11]

: : Τῆ αὐτῆ ἡμέρα εκοιμηθ(η) ο τοῦ χ(ριστο)ῦ γνησιώτατος δοῦλοσ | (μον)αχ(ος) λεόντιοσ και καθηγοῦμενος χρηματήσ(ας) τῆσ | καθημ(ας) σεϐασμ(ίας) μον(ῆς)· τησ υπεραγι(ας) θ(εοτο)κου τον φορϐί(ων) | μηνὶ Δεκ(εμβριω) $\overline{κα}$· ημέρα κυρυακὴ τον αγι(ων) πρωπατορω(ν):

λεοντιο(ς) καυχημα τ(ὸν) μονοτρόπον |
μύστησ πεφηκὸσ πατρο|πάτορ(ος) [Σάϐα] |
τω μυσταγῶγω π(ατ)ρι τὲ και ποιμενη |
συναπελητοῦρ|γησε φυσικὸν χρεοσ: |
ἐτοῦσ ϛτχ[κη?].

[Partly ed. by Darrouzès, op. cit., p. 94].

[5] (f. 118[r]) upper margin: The death of Abbot Demetrios on 12 December 1121:

† Ἐκυμήθ(η) ὁ (μον)αχ(ὸς) κύρ δημίτριο(ς) ὁ ἡγούμ(ε)ν(ος) μη(νὶ) δεκε(μϐρίω) ιϐ (ἰ)ν(δικτιῶνος) $\overline{ιε}$ ετους ϛτχλ †.

[Ed. Darrouzès, op. cit., p. 94].

[6] (f. 108[v]) upper and outer margin: The death of Abbot Dometios on 5 December 1145:

† Τη αυτῆ ἡμέρα ἐκοιμηθ(η) ο του χ(ριστο)ῦ γνησιωτατος δοῦλοσ· (μον)αχ(ος) δομετιος καὶ κα-| θηγούμενος χρηματίσασ τῆς καθ' ἡμᾶσ σεϐασμίασ μον(ῆς) τῆς ὑπεραγ(ίας) | θ(εοτό)κου τῶν φορϐίων· μηνὶ Δεκ(εμϐρίω) ε̄· ἡμέρα τετράδϊ· ἔτουσ ϛτχν[δ'] | [ἰνδικτιῶνος] θ̄. |

† Δομέτιοσ καύχημα τῶν μονοτρόπων·
μύστησ πεφυκὼσ πατροπά|τοροσ σάϐα. |
τῶ μυσταγωγῶ π(ατ)ρί τε καὶ ποι|μένι.
συναπελειτούρ|γησε φυσικὸν | χρέοσ:–

[Ed. Darrouzès, op. cit., p. 94; also Delehaye, *Synaxarium CP*, col. XXI, who read the date as ϛτχνθ']

[7] (f. 54[r]) lower margin:

† Ἐκιμιθη ὁ (μον)αχ(ος) εὐφρόσυνο(ς) εις τ(ην) προτ(ην) του νοεμϐρϊου | μη(νος) ημερ(α) πεμπτ(η) ιν(δικτιῶνος) ξ̄ ετὸυσ ϛτχπδ̄ †.

(i.e. 1 November 1171). The correct indiction for November 1171 is ε', not ζ'.

[Ed. Darrouzès, op. cit., p. 92].

[8] (f. 37[r]) upper margin: A hardly visible note of 8 October 1188:

† Τη αυτ(η) ημερα εκοῖμιθ(η) ο (μον)αχ(ος) σῶφρονιο(ς) ο | πετράσε(ων) μην(ι) οκ(το)βρι(ω) η ετουσ ϛχ | ενενικωστοῦ ζ ιν(δικτιωνος) θ̄.

However, October 1188 belongs to the seventh,

[10] It is interesting that in the first-phase frescoes of the monastery, dated 1105/6, we have on the south entrance of the nave the *ktitōr* presenting the church to the Mother of God and through her to Christ. From the dedicatory poem, which contains a number of spelling mistakes, we are told that the founder was called Nikephoros Magistros; he is seen on the right officially dressed. Behind him, dressed in the same manner, is a woman called Gephyra, who died in December 1099, perhaps the donor's wife. It is probable that Nikephoros, who was also called Ischyros (strong), retired to his monastery, adopted the monastic name Nikolaos, and died there in November 1115. From our note we now know his surname as Isen. Cf. Stylianou, op. cit., pp. 114–17 and fig. 57.

[11] Darrouzès (op. cit., p. 94) completed the missing part of the note as *ϛχ[κη'],* thus dating the event 21 December 1119, which was a Sunday as indicated in the note. The fact, however, that the monastery is called Theotokos τῶν Φορϐίων which appears in a dated note of 1145 (cf. f. 108[v]) and not in the note on the death of Abbot Demetrios of 12 December 1121, may indicate a later date for the death of Abbot Leontios.

not the ninth indiction. The first part of the note until the word *πετρασέων* copied by the same hand in red in the outer margin.

[Ed. Darrouzès, op. cit., p. 92].

[9] (f. 222^{v}) upper margin: An incomplete note of 16 July 1319:

† Κ(α)τ(α) τ(ην) ις του ιουλ(ίου) μην(ος) τ(ης) εχρων(ίας) ωκζ εγενετο.

[Ed. Darrouzès, op. cit., p. 95; cf. above n. [1], on f. 14^{r}].

[10] (f. 90^{v}) lower margin: A note of 23 November 1320:

† Τῆ αὐτ(η) ἡμέρ(α) ἥτισ ὑπάρχ(ει) κγ τοῦ αὐτ(οῦ) μη(νὸς) (i.e. November) *κ(α)τ(ὰ) τ(ην) ενχρον(ίαν) ωκθ, εκοιμήθ(η) ὁ δούλ(ος) τοῦ θ(εο)ύ | λέ(ων) ἱέρεῦσ τοῦ νομικ(οῦ) ὁ τ(ην) κ(α)τήκησ(ιν) έχ(ων) εἰσ τ(ην) αθούσ(αν) τ(ης) ἐνορί(ας) Co-λ(ίας)· κ(αι) οἱ ἐντυγχάνοντ(ες) αὐτῶ, εὔχεσθαι αὐτὸν δϊὰ τον κ(υριο)ν:–*

[Ed. Darrouzès, op. cit., p. 93].

[11] (f. 97^{v}) lower margin: A note of 27 November 1320:

† Τ(ὴν) αυτ(ήν) ἡμέρ(αν) ἥτισ ὑπάρχ(ει) κξ του αὐτ(ού) μῆ(νος) (i.e. November), *κ(α)τ(α) τ(ην) ενχρον(ίαν) ωκθ, εκοιμηθ(η) ὁ δοῦλ(ος) | τοῦ θ(εο)ῦ μιχ(αήλ) ἱεροδιάκον(ος) π(α)π(α) λε(ον)τ(ος) του νομικ(ου), ὁ τ(ην) κ(α)τίκησ(ιν) ἔχ(ων) εἰς τ(ην) ἀθούσ(αν), | τ(ης) ἐνορι(ας) Cολί(ας)· κ(αι) οἱ εντυχόντ(ες) αὐτοῦ, ευχεσθαι αυτὸν δϊὰ τὸν κ(ύριο)ν· δ|π(ως) ἐύρι έλε(ος) ἐν ημέρ(α) κρῖσ(εως):–*

[Ed. Darrouzès, op. cit., p. 94].

[12] (f. 204^{r}) lower margin: A note of 31 August 1328:

Εσχατ(η) του αυγ(ου)στ(ου) μην(ος) τ(ης) εχρων(ιας) ωκς τελο(ς) του βιου ἐχρίσατ(ο) | ο θεωφηλεστ(α)το(ς) κηρ π(α)π(α) λε(ων) του κουφα (?) κ(αὶ) νωμι(κ)ὸ(ς) ζωτοκα|τοκωπήασ ὡ θ(εο)σ τάξι το πν(ευμ)α αυτου μετ(α) αββρααμ | ισαακ κ(αι) ϊοσηφ:–

[Ed. Darrouzès, op. cit., p. 95].

[13] (f. 97^{v}) outer and upper margin: A note of 27 November 1354:

† Κατὰ την κζ του νοεμβρίου ήc ὥρα μεσονικτίου εξημερόν[οντας] [...nearly one line excised...] υιος στεφανου | του πούλλ(ου) ετους ϛπωξγ του αδαμ και ὐ ἀναγινῶσκο(ν)τ(ες) εὔχε|σθαι αυτ(ον) διὰ τον κ(ύριο)ν | ὅπως εὕρη ἔλεοσ | ἐν ιμέρα κρίσεος:–

[Ed. Darrouzès, op. cit., p. 94].

[14] (f. 90^{v}) upper margin: A note of 23 November 1398:

† Τῆ αὐτ(η) ἡμέρ(α) εἰτις ὕπάρχ(ει) κγ′ του αὐτ(οῦ) μην(ος) (i.e. November) *κ(α)τ(α) τ(ήν) ενχρονι(αν) ϛζ′ ἡμερα σαϐ(βάτω) εκοιμ(ή)θ(η) ἡ δουλ(η) | του θ(εο)ῦ ἀνθουση μοναχοὶ κ(αι) η ανάγεινόσκετε εὔχεσθε δϊά τον | κ(ύριο)ν.*

[Ed. Darrouzès, op. cit., p. 92].

[15] (f. 167^{v}) lower margin: A note of 7 January (14th cent.):[12]

·:· Τη αυτ(η) ημέρ(α) εκοιμηθ(η) ϊ δούλ(η) τ(ου) θ(εο)ῦ μαρίνα (μον)αχ(ὴ) | η τερουκίνα, εὐχεσθ(ε) ὑπερ αυτην ::

[Ed. Darrouzès, op. cit., p. 95].

[16] (f. 64^{v}) A note of 8 November 1452:

⁜ Τὴν αὐτὴν ἡμέραν εκημηθειν ὁ δούλοσ του θ(εο)ῦ νεοφϊτοσ ϊερο(μόν)αχ(ος)· | εχρων(ίας) ϛϖνϐ τ(οῦ) χ(ριστο)ῦ:– | πνευμ(α)τ(ικός) κ(αι) μ(α)κ(α)ρ(ί)c(α)τ(ε)· | αυτ(ον):–

[Ed. Darrouzès, op. cit., p. 92].

[17] (f. 120^{v}) upper margin: A reference to the archbishop of Cyprus Nikephoros (1641–74), though most probably not an autograph:

Νικιφορος ελεω θ(εο)ύ | Νικιφορος ελεω θ(εο)ύ αρχιεπ(ισκο)πο(ς).

[Ed. Darrouzès, op. cit., p. 94].

[18] (f. 18^{r}) lower margin: A hardly visible note of 18 September (12th cent.):

Τῆ αυτῆ ἡμέρα ἐκοιμήθη ὁ δοῦλος τοῦ θεοῦ θεόδουλος μοναχός· εὔχεσθε ὑπὲρ αὐτοῦ.

[Ed. Darrouzès, op. cit., p. 92].

[19] (f. 28^{r}) lower margin: A note of 28 September (year unknown):

Τη αυτ(η) ημ(ερα) ἐκοιμ(ηθη) ο δού(λος) τ(ου) θ(εο)ῦ κοσμ(ας) (μον)αχ(ος) ευχ(εσθε) υπ(ερ) αυ-τ(ου) †.

[Ed. Darrouzès, op. cit., p. 92; *Synaxarium CP*, col. XXI].

[20] (f. 39^{v}) lower margin: A note of 12 October (year unknown):

† Εκοιμ(ήθη) ο δουλ(ος) του θ(εο)ῦ σίμον (μον)α-χ(ος) †.

[Ed. Darrouzès, op. cit., p. 92].

[21] (f. 41^{r}) lower margin: A note of 13 October (year unknown):

† Εκιμιθι ο δουλωσ του θ(εο)ῦ γρ(η)γ(ο)ρ(ιος) δυακονοσ | του πασχαλι του στραβοννικολα (μον)α-χ(οῦ).

[Ed. Darrouzès, op. cit., p. 92].

[12] Darrouzès (op. cit., p. 95) thought, perhaps correctly, that the nun's name may have belonged to a western family named De Rocca.

[22] (f. 42r) lower margin: A note of 14 October (year unknown):

⁘ *Τῆ αὐτῆ ημ(ερα) εκοιμήθ(η) ὁ δου(λος) τοῦ θ(εο)ῦ φίλι|ππος (μον)αχ(ος)· ευχ(εσθε) υπερ αυ-τ(ου):–*

[Ed. Darrouzès, op. cit., p. 92; *Synaxarium CP*, col. XXI].

[23] (f. 43v) lower margin: A note of 20 October (late 14th cent.):

·:· † Τῆ αυτ(η), ἡμέρ(α), εκοιμηθη· ἡ δουλ(η) τοῦ θ(εο)ῦ ευ|φημία μ(ον)αχ(ή)· εὔχεσθ(ε) υπ(ερ) αυ-τήν ·:·

[Ed. Darrouzès, op. cit., p. 92].

[24] (f. 91r) upper margin: A note of 23 November (year unknown):

† Τ(η) αυτη ιμερα εκημιθη ο δουλος τ(ου) [Θεοῦ] | επ(ι)φανησο καὶ τ(ης) συβήου αυτου ϊοσ αλε- | ξοιου.

[Ed. Darrouzès, op. cit., p. 93].

[25] (115r) lower margin: A note of 10 December (year unknown):

i. *† Τ(η) αυτη ημεραν αικυμιθ(η) ο δουλλος, του θ(εο)ῦ | ϊερομοναχῶς μελαίτιος:–*

This note is copied again underneath. For the same monk there is another more detailed note in the upper margin of folio 116r:

ii. *† Ἐκοιμήθη ο ἱερομόναχος μαξιμ(ος) επονο- | μασθησ δια τ(ου) ἁγιου εὐαγγελικοῦ σχῖματο(ς) μαιλαίτ(ιος) | (μον)αχ(ος) κ(αι) ευχεσθ(ε) αὐτ(ὸν) δια [τὸν] κ(υριο)ν ἀμη(ν) †.*

[Ed. Darrouzès, op. cit., p. 94].

[26] (f. 142v) lower margin: A note of 22 December (year unknown):

† Τῆ αὐτϊ οιμερα αικοιμιθυ ω δουλ(ος) | του θ(εο)ῦ γαιοργϊος ευχαισθε αυ|το δια τον κ(υριο)ν.

[Ed. Darrouzès, op. cit., p. 94, who read the name as *Γρηγόριος*].

[27] (f. 143r) lower margin: A note of 22 December (year unknown):

† Τϊ αυτϊ οϊμερα αικοιμηθη Γε̣ρ̣[ργιος] (?) [– – –] | κουτραφηοτη.

[Ed. Darrouzès, op. cit., p. 94].

[28] (f. 146v) upper margin: A note of 25 December (year unknown):

† Τι αυτη ημερα εκημίθη ο μοναχος λουκάσ.

[Ed. Darrouzès, op. cit., p. 94].

[29] (f. 180r) lower margin: A note of 17 January (year unknown):

⁘ *Τη αυτ(ὴ) ημ(ε)ρα. εκυμυθ(η) λεον του (μον)α-χού | θεοδουλου αδελφος ο ρομοπουλος.*

[Ed. Darrouzès, op. cit., p. 95].

[30] (f. 195r) upper margin: A note of 30 January (year unknown):

Τη αὐτῆ ημερα εκημι(θη) η δουλ(η) αννα του αλεξη.

[Ed. Darrouzès, op. cit., p. 95].

[31] (f. 202r) upper margin: A hardly visible note of 4 February (year unknown):

† [Τῆ αὐτῆ ἡμέρᾳ ἐκοιμήθη] ο συναδελφος ημ(ων) ο (μον)αχ(ος) | νικῶλα(ος) ὁ Βοιω(άννης) κ(αι) ευχεσθε αὐτ(ὸν) δια τ(ον) κ(υριο)ν ομι(ως) κ(αι) τ(ην) συντροφη(αν) | αυτ(ου) τ(ην) (μον)αχ(ην) ξαινην.

[Ed. Darrouzès, op. cit., p. 95].

[32] (f. 209r) upper margin: A hardly visible note (year unknown):

[– – –] εκημηθη ο δουλος του θ(εο)ῦ ηωσηφ (?) | (μον)αχ(ος) (?) του χερομηλ(ας).

[Ed. Darrouzès, op. cit., p. 95].

[33] (f. 230r) upper margin: A death recording (date not given):

μνη<σ>θητι κ(υρι)ε [τὴν ψυχὴν] τ(ο(υ) δουλ(ου) [– – –] | του κηνουρηοτη:–

[Ed. Darrouzès, op. cit., p. 95].

C. Varia

[34] (f. 13r) outer margin: A long scholium of twenty–three lines in black ink by a fourteenth–century hand speaks of the commemoration of the oecumenical patriarch, the Byzantine emperor, the local bishop, and the abbot of the monastery which should take place on the eve of the Exaltation of the Holy Cross, i.e. 13 September (orthography improved):

Ὀφείλ(ει) ἐν τῇ πρώτ(ῃ) ὑψώσ(ει) | λ(έ)γ(ειν)· ἔτι δεόμεθ(α) ὑπ(ὲ)ρ τοῦ | ἁγιωτ(ά)τ(ου) π(ατ)ριάρχου ἡμῶν ὁδ(εῖ)ν(α)· | τῇ δὲ δευτ(έ)ρ(α) ὑψώσ(ει) λ(έ)-γ(ειν) τοῦ εὐ|σεβεστάτου βασιλέως:– | τῇ δὲ τρίτ(ῃ) ὑψώσ(ει) τοῦ ἐπισ|κόπ(ου) τῆς αὐτ(ῆς) ἐνορίας· | τῇ δὲ τετάρτ(ῃ) τοῦ προεστῶτ(ος) | ἤτε ἡγούμενος ἤτε | πρωτοιερεύς. | Ὀφείλ(ει) πάλιν κατὰ ἀνατολ(ὰς) τῇ πέμπτη ὑψώσει | λ(έ)γ(ειν) κ(αὶ) ὑπ(ὲ)ρ τοῦ περιεστῶτ(ος) λαοῦ | κ(αὶ) ὑπ(ὲ)ρ τῶν ἀδελφῶν ἡμ(ῶν) | πάντ(ων) τῶν χριστιανῶν | τῶν ὀρθοδόξων· | εἶτ(α) λ(έ)γ(ουσι) ἱερεῖς κ(αὶ) ὁ λαὸς | "ὁ ὑψωθεὶς ἐν τῷ στ(αυ)ρῷ", | ἔπειτα εἰσερχοντ(αι) εἰς τὴν | ἐκκλησί(αν) κ(αὶ) προσκυνοῦσι | τὸν τίμιον στ(αυ)-ρόν, ψάλλομ(εν) | δὲ στιχ(η)ρ(ὰ) ἤχ(ος) α΄ "δεῦτ(ε) πιστ(οὶ) | τὸ ζωοποιὸν ξύλ(ον)".

[Ed. Darrouzès, op. cit., p. 86].

It is worth noting that the Orthodox monks in Cyprus, more than a century after a Catholic prince

ruled the island and some fifty years after the *Constitutio Cypria* of Pope Alexander IV in 1260, continued to show loyalty to the patriarch of Constantinople and the Byzantine emperor.

[35] (f. 161r) upper margin: A later note in *monokondylion:*

† ὁ πανταχοῦ παρων κ(αι) τα πάντα πληρῶν.

[Ed. Darrouzès, op. cit., p. 94].

11. HISTORY OF THE MANUSCRIPT

The MS, evidently in Cyprus since the early twelfth century, continued there until the time of Archbishop Nikephoros (1641–74). Shortly after it was taken to France and entered the collection of Colbert as no. 2455. The MS became the property of the Royal Library in 1732 and thus passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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Synaxarium CP, cols. XXI – XXII.

AnalBoll 10 (1891), 68; 14 (1895), 412; 81 (1963), 146, n. 2; 82 (1964), 170; 84 (1966), 33, n. 1; 85 (1967), 45; *BZ* 5 (1896), 361; 44 (1951), 100 (Darrouzès); 48 (1955), 249; *EEBS* 24 (1954), 340, n. 2; *JÖB* 26 (1977), 208; *REB* 13 (1955), 33; 21 (1963), 303; *RHE* 60 (1965), 501; *Script.* 18 (1964), B. 666; 22 (1968), 138, B. 238; 26 (1972), 378, B. 720; 32 (1978), p. 142*, B. 795; 34 (1980), no. 1, p. 20*, B. 70; 37 (1983), B. 67; 39 (1985), B. 301; *TM* 6 (1976), 168.

[2] Vatican Library, Barberinianus Graecus 528, A.D. 991/92 or 1072/73 (pls. 2–3, 171b).

1. St. John Chrysostom, Homilies to the Antiochene people; Ephraim Syros, Orations.

2. Parchment, medium–thick, smooth, in good preservation.

3. Folios III + 314 + α′, 293 × 205 mm.

Justification ca. 210 × 130–35 mm.

30 lines to the page.

Text in single column.

4. CONTENTS

The volume contains 18 of the 21 homilies of St. John Chrysostom addressed to the people of Antioch (generally known as the *Ἀνδριάντες* or *De Statuis*), another homily of his, and a Catechesis, *Ad Illuminandos*. It also contains a miracle attributed to St. Peter and 17 orations of St. Ephraim Syros.

1. (f. 1r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἰω(άννου) ἀρχ(ι)ἐπισκόπ(ου) κων|σταντινουπο(λεως) του χρυσοστόμου. ὁμιλία λε|χθεῖσα ἐν ἀντιοχεῖα* etc.

In the upper margin: *ὁμιλ(ία) ᾱ.*

Inc. Ἠκούσατε τῆσ ἀποστολικῆσ φωνῆσ, τῆσ σάλ|πιγγοσ.

[Ed. PG 49, cols. 15–34].

2. (f. 21r) *Τοῦ αὐτοῦ ὁμιλή(α) ὁμοίως λεχθεῖσα ἐν τῇ παλαι|ᾷ ἐκκλησία πρεσβυτέρου αὐτοῦ ὄντος* etc.

In the upper margin: *ὁμιλή(α) β̄.*

Inc. Τί εἴπω καὶ τί λαλήσω.

[Ed. PG 49, cols. 33–48].

3. (f. 33r) *Παράκλησις πρὸς τοὺς τὸν τῶν ἀρχόντων φό|βον ἀγωνιάσαντας* etc.

In the upper margin: *λογ(ος) γ̄.*

Inc. Πολλὰσ μὲν ἀνηλώσαμεν ἡμέρασ παρακαλοῦντεσ.

[Ed. PG 49, cols. 81–92].

4. (f. 43r) *Ὅτι τὸ τῆς λύπης πάθος εἰς ἁμαρτίας ἀναίρεσιν | μόνον χρήσιμον.*

In the upper margin: *λόγ(ος) ζ.*

Inc. Πολλὰ μὲν καὶ περὶ πολλῶν χθὲσ πρὸσ τὴν ὑμετέ|ραν διελέχθημεν ἀγάπην.

[Ed. PG 49, cols. 91–98].

5. (f. 49v) *Προτροπὴ εἰς ἀρετὴν. κ(αὶ) | περὶ τοῦ μὴ ὀμνύειν.*

In the outer margin: *λογ(ος) η̄.*

Inc. ᾽Εγνωτε πῶσ πᾶσα γραφῆ παράκλησιν φέρει κ(αὶ) | παραμυθίαν.

[Ed. PG 49, cols. 97–102].

6. (f. 55r) ᾽Επαινος τῶν κατορθωκότων μὴ ὀμνύειν.

In the outer margin: λογ(ος) θ̄:

Inc. Καὶ πρώην πρὸσ ὑμᾶσ. καὶ νῦν πρὸσ ὑμᾶσ | λέγω.

[Ed. PG 49, cols. 103–12].

7. (f. 64v) ᾽Επαινος τῶν μετὰ τὴν ἐστίασιν ἀπηντικό|των εἰσ τὴν ἀκροασιν etc.

In the upper margin: λογ(ος) ῑ̄:

Inc. Χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.

[Ed. PG 49, cols. 111–20].

8. (f. 73v) Εὐχαριστία πρὸσ τὸν θ(εὸ)ν περὶ τῆσ ἀπαλλαγῆσ | τῶν ἐκ τῆσ στάσεωσ προσδοκηθέντων κα|κῶν.

In the upper margin: λογ(ος) ιᾱ̄:

Inc. ᾽Επειδὰν ἐννοήσω τὸν παρελθόντα χειμῶνα. | καὶ τὴν παροῦσαν γαλήνην.

[Ed. PG 49, cols. 119–28].

9. (f. 82v) ᾽Ετι εὐχαριστία πρὸσ τὸν θ(εὸ)ν περὶ τῆσ συγχωρη|σεωσ τῶν ἡμαρτηκότων εἰσ τὸν βασιλέα.

In the upper margin: λογοσ ιβ̄:

Inc. Καὶ χθὲσ εἶπον εὐλογητὸσ ὁ θ(εὸ)σ, καὶ σήμερον τὸ | αὐτὸ τοῦτο πάλιν ἐρῶ.

[Ed. PG 49, cols. 127–36].

10. (f. 92v) † ᾽Ετι εὐχαριστία πρὸσ τὸν θ(εὸ)ν περὶ τῆσ μετα|βολῆσ τῶν σκυθροπῶν.

In the upper margin: λογοσ ιγ̄:

Inc. ᾽Απὸ τῆσ αὐτῆσ ἀρχῆσ καὶ τῶν αὐτῶν προοι-| μίων.

[Ed. PG 49, cols. 135–44].

11. (f. 100v) Τοῦ δήμου παντὸσ ἀφεθέντοσ τῆσ ἀγωνί|ασ καὶ θαρσήσαντοσ. τινὲσ πάλιν τὴν πόλιν ἐτάραξαν etc.

In the upper margin: λογοσ ιδ̄:

Inc. Οὐχ ὡσ ἔτυχεν τὴν πόλιν ἡμῖν ὁ διάβολοσ | χθὲσ ἐθορύβησεν.

[Ed. PG 49, cols. 143–54].

12. (f. 112v) Εἰσ τὴν συμφορὰν τῆσ πόλε(ως) ἀντιοχείασ etc.

In the upper margin: ομιλία ιε̄.

Inc. ᾽Εδει καὶ τήμερον καὶ τῶ πρότω σαββάτω, τὸν περὶ νηστείασ κινῆσαι λόγον.

[Ed. PG 49, cols. 153–62].

13. (f. 122v) Φημισθήσησ πρὸσ τον ἄρχοντα πρέδασ etc.

In the upper margin: ὁμιλία ιϛ̄:

Inc. Τὸν ἄρχοντα μὲν ἐπήνεσα τῆσ κηδεμο|νίασ.

[Ed. PG 49, cols. 161–72].

14. (f. 133v) Εἰσ τοὺσ ἄρχοντασ τοὺσ παρὰ τοῦ βασιλέ(ως) θεο|δοσίου ἀποσταλέντασ ἐλλεύηχον στρατηλά|την· καὶ κεσάριον μάγιστρον etc.

In the upper margin: ὁμιλία ιϛ̄.

Inc. Εἰσ καιρὸν ὑπεψάλαμεν κοινῆ τήμερον.

[Ed. PG 49, cols. 170–80].

15. (f. 143v) Εἰσ τὴν προειρημένην ὑπόθεσιν τῆσ στάσεωσ. κ(αὶ) | εἰσ τὸ ἀποστολικὸν ῥητὸν. χαίρετε ἐν κ(υρί)ω πάντοτ(ε).

In the upper margin: ὁμιλία ιη̄.

Inc. Πολλοὺσ εἶδον χαίροντασ.

[Ed. PG 49, cols. 179–88].

16. (f. 153r) Τῆ κυριακῆ τῆσ ἐπιωζομένησ πρὸσ τοὺσ | ἀπὸ τῆσ χώρασ. κ(αὶ) περὶ τοῦ μὴ ὀμνύειν.

In the upper margin: ὁμιλία ιθ̄.

Inc. Κατετρυφήσατε τῶν ἁγίων μαρτύρων.

[Ed. PG 49, cols. 187–98].

17. (f. 164v) Εἰσ τὴν διαλλαγὴν τοῦ βασιλέωσ πρὸσ τὴν | πόλιν κ(αὶ) εἰσ τοὺσ πλημμελήσαντασ εἰσ | τὴν τῶν ἀνδριάντων καταστροφὴν. καὶ | εἰσ τὴν ἐπάνοδον τοῦ ἐπισκόπου.

In the upper margin: ὁμιλία κ̄.

Inc. ᾽Απὸ τῆσ ῥήσεωσ ἀφ᾽ ἧσ ἀεὶ παρὰ τῶν καιρῶν | τῶν κινδύνων πρὸσ τὴν ὑμετέραν εἴω|θα ἀγάπην προοιμιάζεσθαι.

[Ed. PG 49, cols. 211–22].

18. (f. 176v) Κατήχησισ πρὸσ τοὺσ μέλλοντασ φωτί|ζεσθαι etc.

In the upper margin: ὁμιλία κᾱ̄.

Inc. Τῶν πρώην εἰρημένων πρὸσ τὴν ὑμε|τέραν ἀγάπην.

[Ed. PG 49, cols. 231–40].

19. (f. 188v) Θαῦμα ἔκ τινοσ ἱστορίασ συντεθὲν· γενό|μενον ὑπὸ τοῦ ἁγίου πρωτοαποστό|λου πέτρου.

In the upper margin: μηνὶ ἰαννουαρίω ιϛ̄.

Inc. Εὑρέθη ἀπὸ παλαιᾶσ ἱστορίασ κλήμεντοσ | τινὸσ ἱστορικοῦ.

[*BHG* 1486c].

20. (f. 193r) Τοῦ μακαρίου ἐφραὶμ, λόγοσ πε(ρὶ) με|τανοίασ· καὶ περὶ τοῦ στ(αυ)ροῦ· καὶ τῆσ ἐσχάτησ ὥρασ. καὶ κρίσεωσ. καὶ ἀνταποδώσεωσ.

Inc. ᾽Αγαπιτοί μηδὲν προτημήσωμεν, πλέον τ(ῆς) | ἀνυποκρίτου ἀγάπησ.

[Ed. in *Sancti patris nostri Ephraem Syri, Opera omnia quae exstant Graece, Syriace, Latine ...*, 6 vols., ed. J. S. Assemani, Rome, 1732–1746, vol. II, pp. 209–22].

21. (f. 210r) Τοῦ αὐτοῦ περὶ κρίσεωσ καὶ ἀναστάσεωσ· | καὶ ἀγάπησ· καὶ κατανοίξεωσ.

Inc. Δεύτε πάντεσ ἀδελφοὶ ἀκούσατε συμβουλῆσ ἐ|μοῦ τοῦ ἁμαρτωλοῦ καὶ ἐλαχίστου ἐφραίμ. | ἤδη

γὰρ συνεύφθασεν ἐφ' ἡμᾶς ὦ ἀδελφοὶ ἡ ἡ|μέρα ἡ φρικτή.

[Ed. Assemani, op. cit., II, pp. 50–56].

22. (f. 216^{v}) *Τοῦ αὐτοῦ πε(ρὶ) κρίσεως καὶ ἀναστάσεως.*

Inc. Δεῦτε πάντες ἀδελφοὶ ἀκούσατέ μου τοῦ ἐλα|χίστου ἐφραίμ· και θήσομεν κριτὴν ἡμέτερον | λογισμὸν. ἵνα καταμάθομεν ἡμετέραν καρδίαν.

[Ed. Assemani, op. cit., III, pp. 148–50].

23. (f. 218^{v}) *Τοῦ αὐτοῦ λόγος ἀσκητικός.*

Inc. Ὁ πόνος ἀναγκάζει με εἰπεῖν· καὶ ἡ ἀναξιώτης | μου ἐπιτιμᾶ σιωπάν.

[Ed. Assemani, op. cit., I, pp. 40–70].

24. (f. 250^{v}) *Τοῦ αὐτοῦ ὅτι οὐ δεῖ γελᾶν καὶ μετεωρίζεσθ(αι), | ἀλλὰ κλαίειν κ(αὶ) πενθεῖν ἑαυτούσ... λόγ(ος) ε̄.*

Inc. Ἀρχὴ καταστροφῆς ψυχῆς μοναχοῦ, γέλος καὶ | παρρησία.

[Ed. Assemani, op. cit., I, pp. 254–58].

25. (f. 255^{r}) *Τοῦ αὐτοῦ πρὸς ψυχὴν ῥαθυμοῦσαν. λογ(ος) ϛ̄.* ε corr.

Inc. Ψυχὴ· μὴ κατάπιπτε· μὴ δὲ θλίβου.

[Ed. Assemani, op. cit., III, pp. 459–61].

26. (f. 256^{v}) *Τοῦ αὐτοῦ λόγος ἀσκητικὸς περὶ ἁγίων τινῶν | π(ατέ)ρων· κοιμηθέντων ἐν τοῖς χρόνοις ἐκείνοις.*

In the outer margin: *λογ(ος) ξ̄.*

Inc. Τὴν καρδίαν μου ἀλγῶ· συμπαθήτε μοι ἀδελ- | φοὶ· δοῦλοι εὐλογημένοι.

[Ed. Assemani, op. cit., I, pp. 172–75].

27. (f. 259^{v}) *Τοῦ αὐτοῦ περ(ὶ) τ(ῆς) πανοπλίας τοῦ μοναχοῦ· ὅτι δεῖ εἶναι | τὸν μοναχὸν· ὥσπερ στρατιώτην ἐν παρατάξει. λόγ(ος) η̄.*

Inc. Τοιαύτην πανοπλίαν ὀφείλει κεκτεῖσθαι ὁ βουλόμενος ἀγωνείζεσθαι ὑπὲρ χ(ριστο)ῦ.

[Ed. Assemani, op. cit., III, pp. 219–34].

28. (f. 273^{v}) *Τοῦ αὐτοῦ περὶ μετανοίας λόγος θ̄.*

Inc. Ὁ κατελθὼν κ(ύριο)σ· ἐκ τοῦ κόλπου τοῦ π(ατ)ρ(ὸ)σ· καὶ | γενόμενος ἡμῖν ὁδὸς σ(ωτη)ρίας.

[Ed. Assemani, op. cit., I, pp. 148–53].

29. (f. 279^{v}) *Τοῦ αὐτοῦ εἰς τ(ὴν) παρουσίαν τοῦ κ(υρίο)υ λογ(ος) ῑ.*

Inc. Προσέλθατε υἱοὶ φωτός.

[Ed. Assemani, op. cit., I, pp. 167–71].

30. (f. 282^{v}) *Τοῦ αὐτοῦ παραίνεσις περ(ὶ) φόβου θ(εο)ῦ· λογ(ος) ιᾱ.*

Inc. Πρόσεχε σεαὐτῷ ἀγαπητὲ· μήποτε | ἐναμελεία καὶ μετεωρισμῷ, ἀπολέσῃς σου | τὸν χρόνον.

[Ed. Assemani, op. cit., II, pp. 165–69].

31. (f. 285^{v}) *Τοῦ αὐτοῦ περὶ τῆς συνοχῆς τῆς ψυχῆς· ὅταν ἀσθενή|σει ἀπὸ τοῦ πολέμου τοῦ ἐχθροῦ· λόγ(ος) ιβ̄.*

Inc. Ψυχὴ τεθλημμένη· προσέρχεταί σοι ἅγιε δέσπο|τα.

[Ed. Assemani, op. cit., I, pp. 193–98].

32. (f. 290^{r}) *Τοῦ αὐτοῦ περὶ κατανύξεως.*

Inc. Δωτὴρ· πάντων τῶν ἀγαθῶν· καὶ πηγῆ ἰαμά|των· καὶ θησαυρὸς οἰκτειρμῶν· σὺ εἶ μόνος, | ὁ θ(εό)ς.

[Ed. Assemani, op. cit., I, pp. 154–58].

33. (f. 294^{r}) *Τοῦ αὐτοῦ περὶ τοῦ πάθους τοῦ σ(ωτῆ)ρ(ο)ς.*

Inc. Φοβούμαι τοῦ λαλήσαι· καὶ τῇ γλώσσῃ ἅψασθαι.

[Ed. Assemani, op. cit., III, pp. 244–48].

34. (f. 298^{r}) *Τοῦ αὐτοῦ περὶ τοὺς καταζητοῦντας τοῦ υἱοῦ τὴν φύσιν.*

Inc. Βασιλεὺς οὐ(ρά)νιος· δεσπότης ἀθάνατος· υ(ἱὸ)ς μονογε|νῆς· ἀγαπητὸς τοῦ π(ατ)ρ(ό)ς.

[Ed. Assemani, op. cit., III, pp. 418–24].

35. (f. 303^{r}) *Τοῦ αὐτοῦ· εἰς τὸν ἀντίχριστον.*

Inc. Πῶς ἐγὼ ὁ ἁμαρτωλὸς· μέλλω πλημελλη- | μά|των. δυνηθῶ ἐξειπεῖν.

[Ed. Assemani, op. cit., II, pp. 222–30].

36. (f. 310^{r}–314^{v}) *Τοῦ αὐτοῦ ἐγκώμιον εἰς μ(ά)ρ- (τυ)ρ(ας).*

Inc. Ἀσύνετος· ἀμαθῆς· ἀσεβεῖς καὶ εὐτελῆς· βούλε|ται τῇ προθέσει στῆσαι κοινὴν εικόνα.

[Ed. Assemani, op. cit., III, pp. 248–54].

5. SUBSCRIPTION

The MS preserves two subscriptions. The first on folio 192^{r}, written by scribe A, reads:[1]

† Εἴληφε τέλος σὺν θ(ε)ῷ ἡ βίβλος αὕτη διὰ χειρὸς πέτρου τοῦ εὐτελοὺς μοναχοῦ | καὶ ἐλαχι- στ(ου) πρεσβυτ(έ)ρ(ου). εὔχεσθε οἱ ἀνα|γινώσκοντες· ὡς διὰ τὸν κ(ύριο)ν † | ·:· ἔτους κόσμου ϛῡ ἰνδικτίωνο(ς). ιᾱ †.

The letter upsilon (υ) written later above an erasure. Lake managed to read the original date as *ϛφπα'* (i.e. A.M. 6581 = A.D. 1072/73).[2]

At the end of the second part and of the volume, on folio 314^{v}, there is the following similar colophon:

Ἐτελιώθη ἡ βίβλο(ς) αυτη | δια χ(ει)ρ(ὸς) πε- τρ(ου) ευτελ(οῦς) (μον)αχοῦ κ(αὶ) πρεσβυτ(έ)ρ(ου) ευχαισθ(αι) μοι | οἱ αναγινωσκοντες δια τον κ(ύριο)ν· ἔτ(ους) ϛτῡ.

[1] This colophon was edited in *AnalBoll* 19 (1900), 99-100, and also in Lake, *Dated Greek Minuscule MSS*, VII, pt. I, p. 9 and pls. 454 and 463a.

[2] Lake, op. cit., p. 9.

These two subscriptions are confusing. The date of the original subscription on folio 192r—if Lake read it correctly—is some eighty years later than the one copied above the erasure. Whatever the answer to the question of the date may be, this rather provincial luxury volume was copied by the monk and priest Peter and a collaborator, probably at the later rather than the earlier date. Canart, who studied the script of this MS, concluded that "... l'écriture, l'ornementation et la réglure du volume présentent des charactéristiques nettement provinciales, il est à peu près certain que le ms. a été copié à Chypre même".[3]

6. SCRIPT

The MS was copied by two hands. Scribe A is the monk and priest Peter who copied part I of the volume, i.e. folios 1r–192r. Peter's script is calligraphic, slightly inclined to the right, clear and large; one could perhaps also say provincial. He uses a black ink that is well preserved. On folio 100v we can observe the high-standing gammas ( ) and taus ( ), the majuscule deltas ( ) and nus ( ) and the enlarged epsilons ( ). Also the archaising sigmas ( ) but also ( ). This scribe likes to play with certain letters, especially in the first or last line of the page. He writes kappas with projected tails ( ) (e.g. f. 107r) and decorative letters or small words, such as the kappa ( ) and τοῦ ( ) on folio 111r or the phi ( ) on folio 125v. On folio 188r he wrote:

† τέλο(ς) σὺν (θ(ε)ῶ τῆς βίβλου τῶν ἀνδριάντων:· †.

On folio 112r he left out two lines of the text which he later copied in the lower margin. He wrote a number of brief marginal notes summarising the content of the text, e.g. folio 16r: *πε(ρὶ) | τοῦ | ἰὼβ | κ(αὶ) πε(ρὶ) | εὐχα|ριστί(ας)* | ; f. 34r: *·:· ὅτι χρήσιμο(ς) ὁ τῶν ἀρχόντων φόβος;* folio 49r: *ἱστο|ρία | Δημοσθένους;* and the words *ἐρώ(τησις), λύ(σις), γνώμ(η)* passim.

Scribe B wrote the second part of the volume, i.e. folios 193r–314v, although hand A seems to have copied sporadic little texts in part II of the volume.[4] Like Peter, scribe B copies 30 lines to the page and uses the same ink. His script is rounded and liturgical. On folio 193r we can observe the letters with long tails like the deltas ( ) and rhos ( ), also the enlarged zetas ( ) and the archaising lambdas ( ).

7. ILLUMINATIONS

Quite elaborate red initials projecting into the margins appear at the beginning of the homilies. The other red initials are usually small. Many simple ornaments serve as headpieces for various homilies. More elaborate are those of folios 1r, 188v, and 193r. The others appear on folios 21r, 33r, 43r, 49v, 55r, 64v, 73v, 82v, 92r, 100v, 112v, 122v, 133v, 143v, 153r, 164v, 176v, 192r, 200v, 209v, 216v, 218v, 250v, 255r, 298r. An oval stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA* appears on folios Ir, IIr, 1r, 40r, 313v, 314v.

8. BINDING

Mgr. P. Canart very kindly gave us the following description of the binding: "ais de carton recouverts de parchemin teinté de vert, sans ornementation; XVIIe siècle".

9. QUIRE COMPOSITION

Quire signatures in the upper right corner of the first folio. The end of the gathering is also given in the centre of the lower margin of the last verso folio. The signatures are: $9^r = \bar{\theta}$, $17^r = \bar{\iota}$, $25^r = \delta$, $26^r = \bar{\eta}$, $31^r = \bar{\iota}$, $39^r = \bar{\iota}\alpha$, $45^r = \bar{\iota\theta}$, $53^r = \bar{\iota\gamma}$, $61^r = \bar{\iota\delta}$, $69^r = \bar{\iota\varepsilon}$, $77^r = \iota\bar{\sigma\tau}$, $85^r = \bar{\iota\zeta}$, $92^r = \bar{\iota\eta}$, $100^r = \bar{\iota\theta}$, $108^r = \bar{\kappa}$, $116^r = \kappa\alpha$, $124^r = \bar{\kappa\theta}$, $132^r = \bar{\kappa\gamma}$, $140^r = \bar{\kappa\delta}$, $148^r = \bar{\kappa\varepsilon}$, $156^r = \kappa\bar{\sigma\tau}$, $164^r = \bar{\kappa\zeta}$, $172^r = \bar{\kappa\eta}$, $180^r = \bar{\kappa\theta}$, $187^r = \bar{\kappa\eta}$, $193^r = \bar{\lambda}$, $201^r = \bar{\lambda\theta}$, $209^r = \bar{\lambda\gamma}$, $217^r = \bar{\lambda\delta}$, $225^r = \bar{\lambda\varepsilon}$, $233^r = \lambda\bar{\sigma\tau}$, $241^r = \bar{\lambda\zeta}$, $249^r = \bar{\lambda\eta}$, $257^r = \bar{\lambda\theta}$, $265^r = \bar{\mu}$, $273^r = \bar{\mu}\alpha$, $281^r = \bar{\mu\theta}$, $289^r = \bar{\mu\gamma}$, $297^r = \bar{\mu\delta}$, $305^r = \mu\bar{\sigma\tau}$.

The MS lost three gatherings after folio 25v (i.e. ε, στ, ζ), which contained the text of the homilies γ, δ, and ε to the Antiochene people of St. John Chrysostom. Sporadic folio losses occurred in other parts of the volume. At the beginning of the volume one paper and two parchment folios and one parchment folio at the end were added when the MS was restored. Folios 141 and 271 had a small hole when the MS was copied and thus the text is not affected. Folio Iv is blank. Also folio 192v was originally blank.

10. LATER NOTES

The MS connection with Cyprus is suggested by a long note on folio 192r–v, which is a register of the possessions of the monastery of Theotokos τῶν Κρινέων in the village of Lithiko near Vasilia in the Kyrenia district. This note, important for the monastery of Krinea, now in ruins, was edited phil-

[3] Canart, "La chypriote bouclée", pp. 315-16.

[4] Cf. Lake, op. cit., p. 9.

ologically and commented upon by J. Darrouzès.[5] Darrouzès dated this note in the fourteenth century. However, the content of the note suggests that the original registry of the monastery τῶν Κρινέων, of which this note is a later copy, should refer to the period prior to the Frankish occupation of the island.[6] In a more recent study of the script of this note, however, Canart thinks that "l'écriture ne peut être postérieure au XIIe [siècle]: la main raide et hesitante trahit un homme qui n'est pas un professionnel de la copie, mais le *ductus* est ancien; je le situerais même plus volontiers au XIe qu'au XIIe siècle, car le scripteur semble avoir été formé à la même école que les copistes du ms. lui-même".[7] We reproduce Darrouzès' edition of the note (plate 235):

† Εἰσὶν τὰ προάστια τῆς ὑπ(ερ)αγίας Θ(εο)τ(ό)κου μονῆς τῶν Κρινήων.

Ἔστην αὕτη ἡ ἁγία μονὴ καθὸς περίεστην μετὰ καὶ τοῦ ὄρους καὶ χωραφίου εἰς τ(ὸ) χω(ρίον) Λιθι(κο) καὶ νομῆς ὕδατ(ος) ὥρ(αι) τρήϛ· ἔχη καὶ διμό(σιον) ἀργ(ύρια) ἓξ καὶ δύο χάρτ(ας) χαριστικὰς τοῦ π(ατ)ρ(ὸς) τοῦ κτίτοροσ τῆς μονῆς καὶ λυπῶν ἀδελφῶ(ν) μετὰ καὶ ὑπομνήματ(ος) καὶ χρυσοβουλλήου· ὡσαύτ(ως) καὶ τὸ μετώχ(ιον) τὸ Μαργ(ὴ) καθὸς περιέστην καὶ ἔχι (δη)μό(σιον) ἀργ(ύρια) ιϐ΄ καὶ χάρτ(ας) ἀγορασίας, χαριστικὰς καὶ συμϐιϐάσις α΄ καὶ δ΄ καὶ ὑπομνίμ(ατα) τρία.

Ἔστην καὶ προάστιω ἤγουν ἀμπ(ε)ληω ἡς ἐνω(ρίαν) Κουρίου χω(ρίον) Παραμήδ(α)· μετὰ πάσης αὐτ(οῦ) τῆς διακρατ(ήσεως) καὶ ἔχη διμό(σιον) ἀργ(ύ)ρ(ια) ια΄ καὶ χάρτ(ας) ἀγορασίας καὶ χαριστικὰς τρία καὶ δύο ὑπομνήμ(α)τ(α) καὶ ἕτερα χοράφια διμοσίου ἀργ(υρίων) ιϐ΄. σταύρωμ(α) μετὰ καὶ ὕδατ(ος) τὸ ἐπιλαχάνοντ(ι).

Καὶ ἡς τὴν ἐνω(ρίαν) Νεμεσοῦ ἐλεόφ(υτ)ο(ς) καὶ ἔχουν (δη)μό(σιον) ἀργύρια γ΄ καὶ χάρτας ἀγωρασίας δύο.

Καὶ ἕτερων προάστιω τὴν Πλαδάτ(ην) ἐν(ωρίας) Λαπ(ί)θ(ου) μετ(ὰ) πάσις αὐτ(οῦ) τῆς διακρατ(ήσεως) καὶ ἀπονομῆς ὕδατος τὸ ἐπιλαχάνοντ(ι), ἔχον (δι)μό(σιον) ἀργ(ύ)ρ(ια) ζ΄ καὶ χάρτην χαριστ(ικὴν) μετὰ διατυπόσεος καὶ ὑπομνήματ(ος).

Καὶ ἕτερον περιϐόληω κάτ(ω) εἰς τ(ὴν) δημοσίαν ἔχον δημό(σιον) ἀργύριον α΄ καὶ χάρτ(ας) δύο ἀγορασίαν καὶ χαριστικ(ήν).

Καὶ χωράφιω εἰ(ς) τὴν Κοσκινήζουσαν καὶ ἔχι (δη)μό(σιον) εὐ(λ)ο(γίαν) μίαν, ἤγουν προσφορὰ τῆς Μεγάλης Ε΄, ἔχον χάρτ(ην) ἀγορασίαν.

Καί εἰς τ(οῦ?) Νικοδ(ήμου?) τὴν βρύσι(ν) ‖ [f.192[v]] *νομὴ ὕδατ(ος) ὥραι ἓξ καὶ ἔχι (δη)μό(σιον) εὐ(λ)ο(γίαν) καὶ χάρτ(ην) χαριστικήν.*

Καὶ ἕτερον προάστιω χω(ρίον) Θρινέ(ας) μετὰ πάσις αὐτο(ῦ) τῆς διακρατ(ήσεως) καὶ νομ(ὴν) ὕδατ(ος) τὸ ἐπιλαχάνοντ(ι) ἔχον (δη)μό(σιον) ἀργ(ύρια) ἓξ καὶ χάρτ(ας) δύο ἀγορασία(ν) καὶ χαριστικ(ήν).

Ἕτερον προάστηω εἰς τ(ὸ) χω(ρίον) Λιθ(ικὸ), ἔχον χοράφια καὶ περιϐό(λιον) μικρὰ μεγ(άλα) ιε΄ μετ(ὰ) καὶ τοῦ χοραφίου τοῦ μετωχ(ίου) τοῦ μοναστ(ηρίου) καὶ ἀπονομῆς ὕδατο(ς) ὥρ(α) α΄, ἔχον (δη)μό(σιον) ἀργ(ύριον) α΄ καὶ εὐ(λ)ογ(ίας) ιγ΄ καὶ χάρτ(ας) πράσις καὶ χαριστικ(ὰς) ιϐ΄.

Ἕτερον πρ(οάστει)ω εἰς τ(ὸ) χω(ρίον) Καλαφάτ(ην) μετά πάσης αὐτ(οῦ) τῆς διακρατ(ήσεως) καὶ ἀπονομῆς ὕδατος τὸ ἐπιλαχ(άνοντι), ἔχον (δη)μό(σιον) ἀργ(ύρια) δ΄ καὶ εὐ(λ)ο(γίας) δύο καὶ χάρτ(ας) ἀγορασί(ας) καὶ χαρηστ(ικὰς) πέντ(ε).

Καὶ εἰς τ(ὴν) Βρύσιν εἰς τ(ὸ) χω(ρίον) Ποτ(άμι) τόπω μυλικοῦ ἐργαστιρίου, ἔχον (δη)μό(σιον) ἀργ(ύρια) δύο καὶ ἐγένετο μύ(λος) καὶ ἔχ(ει) τὸ πάκτον αὐτ(οῦ) ἔχον χάρτ(ας) γ΄ ἀγορασίαν καὶ ὑπομνήμ(ατα).

Καὶ εἰς τὸ ποταμ(ὸν) Φιλοκομ(ον) χοράφιον καὶ τόπος μυ(λικὸς) καὶ ἔχι (δη)μό(σιον) εὐ(λ)ο(γίαν) καὶ χάρτ(ην) χαριστ(ικὴν) καὶ ὑπ(ό)μνημα καὶ ἐγένετο μύλος καὶ ἔχι τώ πάκτον αὐτ(οῦ).

Καὶ εἰς τὸ χω(ρίον) τὴν Καμπυ(λὴν) ἀμπέλιον ἔχω(ν) (δη)μό(σιον) ἀργ(ύρια) δύο καὶ χάρτ(ην) ἀγορασια καὶ ὑπ(ό)μνημα.

Καὶ εἰς τ(ὸ) χω(ρίον) Μύρτ(ου) προάστιω μετὰ πάσις αὐτ(οῦ) τῆς διακρατήσεος καὶ νομῆς ὕδατ(ος) τὸ ἐπιλαχάνοντ(ι), ἔχο(ν) (δη)μό(σιον) ἀργ(ύρια) ιϐ΄ καὶ χάρτ(ην) χαριστικὴν μετὰ δια-

[5] Darrouzès, "Notes IV", pp. 47-51 (text, pp. 47-49). On the history of the monastery τῶν Κρινέων, see ibid., p. 50. The monastery seems to have been flourishing during the 12th century. During the Frankish domination of Cyprus the monastery started to decline and ca. 1563 was a *metochion* of the monastery of St. George of Mangana in Nicosia (cf. Athos, Laura Θ 33 (Eustr. 895), f. 254[v] and back flyleaf). Sometime after the capture of the island by the Turks in 1570/71 the monastery became a *metochion* of Sinai together with the neighbouring monastery of St. Paraskeve in the village of Vasilia. A Russian monk, Vasilij Grigorevič Barskij, visited the monastery in 1735 and found it in bad condition. He admired the place but could not stay there overnight. Today the monastery is deserted and in ruins; see A. Stylianou, *Αἱ περιηγήσεις τοῦ Ρώσσου μοναχοῦ Βασιλείου Γρηγόροβιτς Βάρσκυ-Πλάκα-Ἀλπόϐ, ἄλλως Βασιλείου Μοσκοβορώσσου Κιεβοπολίτου ἐν Κύπρῳ*, in *KS* 21 (1957), 53 and n. 72 and pls. 14-15; see also G. Jeffery, *Historic Monuments of Cyprus*, Nicosia, 1918, p. 322; C. Amantos, *Σιναϊτικὰ μνημεῖα ἀνέκδοτα*, Athens, 1923, p. 37; idem, *Σύντομος ἱστορία τῆς ἱερᾶς μονῆς τοῦ Σινᾶ*, Thessalonike, 1953, p. 99.

[6] Cf. Darrouzès,"Notes IV", pp. 49-50, who thinks that the note represents the status of the monastery in the 12th century.

[7] See Canart, "La chypriote bouclée", p. 316 and n. 56.

τυπόσε(ως).

Καὶ ἕτ(ερον) προάστ(ειον) εἰς τ(ὸ) χω(ρίον) Λάρνακαν μετὰ πάσις αὐτ(οῦ) τῆς διακρατ(ήσεως) καὶ νομὴν ὕδατ(ος) τὸ ἐπιλαχάνοντ(ι), ἔχον (δη)μό-(σιον) ἀργύρια δύο καὶ χάρτ(ην) χαριστικήν.

Καὶ εἰς τ(ὸ) χω(ρίον) Λεθρινοῦντ(α) ἐνω(ρίας) Κητίου χορὰ καὶ ἐγένετο ἀποθή(κη), ἔχον (δη)μό-(σιον) (εὐ)λο(γίαν) καί χάρτ(ην) χαριστικ(ήν).

Καὶ εἰς τὴν ἐνωρίαν Πάφου προάστιω ἡ Κάτω Πλατανιστός, μετὰ πάσις αὐτοῦ τῆς διακρατ(ήσεως) καὶ μύλου καὶ ποτ(α)μοῦ ὕδατ(ος), ἔχον (δη)μό-(σιον) νό(μισμα) α' καὶ τὸ πάκτον τοῦ μύ(λου) καὶ χάρτ(ας) δύο χαριστικὴ προσένεξης καὶ ἀγορασία, τὸ λεγόμενον τοῦ Κυρύκου.

Καὶ ἕτερον προάστιον ἡ Ἀπάνω Πλατανηστὸς μετὰ πάσις αὐτοῦ τῆς διακρατ(ήσεως) καὶ μύ(λου) καὶ ποταμοῦ ὕδατ(ος), ἔχον (δη)μό(σιον) νο-(μίσματα) δύο καὶ τὸ πάκτον τοῦ μύλου καὶ χάρτας δύο χαριστικὴ καὶ ἀγορασία καὶ σταύρωμα μετὰ καὶ ὑπομνιμάτων δύο χαρτίων †.

According to the above registry, the monastery owned landed property, such as vineyards, olive-groves, gardens, and mills in various places in Cyprus, e.g. Lapithos, Thrinea, Lithiko, Myrtou, Larnaca tēs Lapithou, Kampyle in the Kyrenia district, Paramyda in the area of Kourion, Lethrinounda (Lythrodontas?) in the district of Kition, and Kato and Pano Platanistos in Paphos.

In the upper margin of folio 1^{r} there is a later ownership entry: *ανδρονίκου σίντασ.*

In the lower margin of folio 1^{r} there is another ownership entry: *Caroli Strozze Thome filii 1635.*[8] On the flyleaf I^{r}, the content in Latin by a later hand: *S. JOANNIS CHRYSOSTOMI homiliae XXI | quae Andriantes dicuntur.* On the flyleaf II^{r} by a later hand: *Homiliae S. Chrysostomi | & S. Ephraim.* And on the flyleaf II^{v} by a later hand, another note in Latin on the content of the volume:

Inc. Ioahanni Chrysostomi homilie XXI.

11. HISTORY OF THE MANUSCRIPT

In the twelfth century the MS was in the monastery *τῶν Κρινέων* in Cyprus and it may well have been copied there. At a later period it was acquired by a certain Andronikos Sintas and subsequently belonged to Niccolo de' Niccoli, St. Mark's in Florence, and in 1635 to Carolus Strozze.[9] It was later acquired by the Barberini collection and thus passed to the Bibliotheca Apostolica Vaticana.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", no. 24, pp. 315–16 and nn. 54–56.

Canart, "Le style palestino-chypriote epsilon", p. 25, n. 19, p. 27 and nn. 24–25, pp. 28–29 and nn. 31–33 and pl. 1 (= f. 54^{r}).

Canart, "Les écritures chypriotes", p. 31.

Darrouzès, "Autres mss", p. 160, no. 139.

Darrouzès, "Notes IV", pp. 47–51.

H. Delehaye, "Catalogus Codicum Hagiographicorum Graecorum Bibliothecae Barberinianae De Urbe", *AnalBoll* 19 (1900), 99–100 (= ff. 188^{v}–191).

Devreesse, *Introduction*, p. 297.

G. Garitte, *Documents pour l'étude du livre d'Agathange* (ST 127), Vatican City, 1946, p. 370, n. 1.

D. Iliadou, "Ephrem: Versions grecque, latine et slave. Addenda et corrigenda", *EEBS* 42 (1975–76), 328.

Lake, *Dated Greek Minuscule MSS*, VII, pt. I, p. 9 and pls. 453 (= f. 188^{v}), 454 (= f. 192^{r}), 455 (= f. 193^{r}), 456 (= f. 224^{v}), 457 (= f. 257^{r}), and 463a (= f. 314^{v}).

S. de Ricci, "Liste sommaire des manuscrits grecs de la Bibliotheca Barberiniana", *Revue des bibliothèques* 17 (1907), 120.

Vogel–Gardthausen, *Schreiber*, p. 388.

Bessarione 36 (1920), 191 (Mercati); *BZ* 23 (1914–20), 438; 40 (1940), 120; *Le Muséon*, 56 (1943), 48, n. 12 (Garitte); *Script.* 20 (1966), 129 B. 275; 37 (1983), B. 67; *Studia Patristica*, V, p. 350 (Kirchmeyer).

[3] Paris, Bibliothèque Nationale, Graecus 1215 [Colbert 4504], A.D. 1080 (pls. 4–7, 172–173a).

1. Collection of apocryphal works and homilies on the Holy Virgin.

2. Parchment, medium-thick, yellowish, well-preserved.[1]

3. Folios 211, 232 × 190 mm.

[8] On Carlo Strozzi (1587-1670), MS collector and member of the well-known family of Florentine origin, see *Enciclopedia Italiana*, XXXII, (Rome, 1936), p. 862.

[9] Cf. *AnalBoll* 19 (1900), 99; Lake, *Dated Greek Minuscule MSS*, VII, pt. I, p. 9.

[1] See E. de Strycker, "Die griechischen Handschriften des Protoevangeliums Jacobi", in *Griechische Kodikologie und Textüberlieferung*, ed. D. Harlfinger, Darmstadt, 1980, p. 598.

Justification 157 × 120 mm.
19 lines to the page.
Text in single column.

4. CONTENTS

The volume, containing a "Marienpanegyrikum", is mutilated at the beginning.

1. (ff. 1r–9v) Andrew of Crete, homily on the Nativity of the Virgin:

Inc. (mutilus) δα(βὶδ) τοῦ παιδὸσ αὐτοῦ, τὴν ὑπερᾶμωμον. | ταύτην παρθ(έ)νον, καὶ ἄνανδρον, ἐξ ἧσ ὁ χ(ριστὸ)σ ἡ | προσδοκία τῶν ἐθνῶν καὶ σ(ω-τη)ρία.

[Ed. PG 97, cols. 809C – 820; *BHG* 1082].

2. (ff. 10r–27v) *Protevangelium Iacobi apostoli:*

Inc. Ἐν ταῖσ ἱστορίαισ, τῶν δώδεκα φυλῶν τοῦ | ἰ(σρα)ὴλ ἦν ἰωακεὶμ πλούσιοσ σφόδρα.

[Ed. C. Tischendorf, *Evangelia Apocrypha*, Leipzig, 1876, pp. 1–48; *BHG* 1046].

3. (ff. 27v–43r) Andrew of Crete, homily on the Nativity of the Holy Virgin:

Inc. (f. 28r) *Εἰ μετρεῖται γῆ, σπιθαμὴ, καὶ σπαρτίῳ πε|ριγράφεται θάλασσα.*

[Ed. PG 97, cols. 861–81; *BHG* 1092].

4. (ff. 43v–59v) George of Nikomedeia, homily on the Presentation of the Holy Virgin:

Inc. Φαιδρὸν τὸ τῆσ παρούσησ ἑορτῆσ σύνθη|μα.

[Ed. PG 100, cols. 1401–20; *BHG* 1152].

5. (ff. 59v–77r) George of Nikomedeia, homily on the Presentation of the Holy Virgin:

Inc. Καλὰσ ἡμῖν ὑποθέσεωσ ἀρχὰσ, ἡ πα|ροῦσα πανήγυρισ δείκνυσι.

[Ed. PG 100, cols. 1420–40; *BHG* 1108].

6. (ff. 78r–83r) St. John Chrysostom, homily on the Annunciation:

Inc. Πάλιν χαρὰσ εὐαγγέλια· πάλιν ἐλευθερίασ | μηνύματα.

[Ed. PG 50, cols. 791–96; *BHG* 1128f].

7. (ff. 83r–93v) Gregory, bishop of Neokaisareia, homily on the Annunciation:

Inc. Ἑορτὰσ μὲν ἁπάσασ καὶ ὑμνοδίασ· δέ|ον ἡμᾶσ θυσιῶν δίκην προσφέρειν τῷ θ(ε)ῷ.

[Ed. PG 10, cols. 1156–69; *BHG* 1092w].

8. (ff. 94r–114v) Andrew of Crete, homily on the Annunciation:

Inc. Ἐπέστη σήμερον ἡ πάντων χαρὰ, | λύουσα τὴν πρώτην ἀράν.

[Ed. PG 97, cols. 881–913; *BHG* 1093g].

9. (ff. 114v–128v) St. John the Evangelist, narration on the Assumption of the Holy Virgin:

Inc. Τῆς ἁγίασ ἐνδόξου θ(εοτό)κου καὶ ἀειπαρ-θ(έ)νου | μαρίασ κατὰ τὸ ἰωθόσ, ἐν τῷ ἁγίῳ μνή|ματι. τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ ἐρχομένησ θυ|μιᾶσαι.

[Ed. C. Tischendorf, *Apocalypses apocryphae*, Leipzig, 1866, pp. 95–112; *BHG* 1055].

10. (ff. 129r–155v) St. John of Damascus, homily on the Assumption:

Inc. Ἔστιν μὲν ἀν(θρώπ)ων οὐδεὶσ· ὃσ καταξίαν τῆσ | θεομήτοροσ τὴν ἱερὰν ἐκδημίαν, | εὐφη-μῆσαι δυνήσεται.

[Ed. PG 96, cols. 721–53, *BHG* 1097].

11. (ff. 156r–210v) Symeon Metaphrastes, history of the life of the Holy Virgin Mary:

Inc. Ἐχρὴν ἀληθῶσ τὴν παρθ(έ)νον ὥσ|περ αὐτῇ θ(εο)ῦ πρὸσ ἀν(θρώπ)ουσ ἐπιφοιτᾶν | μέλλοντοσ ἄξιόν τι θεοπρεπ(ὲσ) | εὑρέθη κατοικητήριον.

[Ed. PG 115, cols. 531–44 and 547–50; *BHG* 1047–48].

5. SUBSCRIPTION

The main copyist of the MS, the monk Neophytos, composed a long poem of twenty-seven dodecasyllables at the end of the text on folios 211r–v:

(f. 211r) *Ὦ παντάνασσα· παντακουστάτη κόρη:–*
πάνὑπέροχε· καὶ πάντων ὑπερτέρα:–
βροτίων γένοσ, ὁσιωσ βιοσάντων:–
Νόων ἀΰλων, τάξισ το(ν) οὐράνίων:–
Νύμφη τοῦ π(ατ)ρ(ό)σ, ἀφθόρωσ γενομένη:–
ἄνακτα χριστ(ὸν), ἀσπόρωσ συλλαβοῦσ(α):–
π(ατ)ρ(ὸ)σ τεκοῦσα, τὸν προ αἰώνων λόγ(ον):
μένεισ δ' ἀπαλ(ὴ), παρθ(έ)νοσ μετὰ τόκον:–
ὦ παράδοξον, παντάπασι καὶ ξένον:–
τὸ μυστήριον, τῆσ σῆσ κυοφορίασ:–
ὅτι κ(αὶ) γεγέννηκασ, καὶ παρθενεύεισ:–
ὅμ(ωσ) ὡσ ηὐδόκησ(εν), ὡσ εἰβουλήθη:–
ἐλευθερῶσαι, γένοσ ἀδαμιαίων:–
τοιαῦτα δε δρᾶ, ἐν σοὶ τῇ παναγία:–
ἀλλ' ὦ παρθ(έ)νε, χριστιανῶν τὸ κλέ(οσ):–
Νῦν ποτνιώσοι, κ(αὶ) ζῶν κ(αὶ) μετὰ πότμον:–
τῶ κτησαμένω, ἐκ πόθου σοι τὴν δέλτ(ον):–
λεοντίω τοὔνομ(α), τῶ καὶ ποιμένι:–
σὺν τοῦτω ἅμα, ξέσαντι ἄμοσγέποσ:– ‖
(f. 211v) *νεοφύτο ἄναξιω, τλίμονί τε ζακόρω:–*
διὰ μρυ σόσ, γένοιο πανολβία:–
[ὅ]ταν ἐλεύσει, ὁ σὸσ υἱὸσ καὶ κτίστησ:–
μετὰ ἀγγέλων, πνοῶν τοῦ κρῖναι π(άντα)ς:–
ἄμφω εὕρεῖν τε, ἀμπλακυμάτων λύσιν:–
τοῦ ἀνύμνῆν σε, εἰσ ἅπαντασ αἰῶνασ:–
ὅσοι δ(ὲ) ταύτην, ἐντύχητε τὴν δέλτο(ν):–
εὔχεσθαι ἡμῖν, διὰ τὸν θεὸν ἀμήν:–

From this poem we learn that the volume was sponsored by a certain bishop Leontios, whose see unfortunately is not mentioned. We are also given the surname of the copyist, Zakoros. So far we do not know of any bishop named Leontios in Cyprus at the end of the last quarter of the eleventh century.

Underneath the poem the scribe Neophytos wrote in a pale black ink, the same as that of his text, the following subscription:[2]

(f. 211v) *Ἐγράφη δὲ ἐν τῷ ϛφπη ἔτη· ἰνδ(ικτιῶνος) γ μ(ηνὶ) | ἰαννουαριω εἰς τ(ην) δ: ἡμέρ(α) καβ́βάτ(ω)· | γραφὲν δια χειρο(ς) νεοφ(ύ)τ(ου) ἁμαρτω(λοῦ) (μον)αχ(οῦ):–*

Thus this volume was completed on Saturday, 4 January A.M. 6588 (= A.D. 1080). Both the day of the week and the indiction are given correctly.

6. SCRIPT

The MS was copied by four scribes.[3] The main scribe A of the MS is the monk Neophytos who copied folios 1r–9v, 58r–77v, 94r–191r, 192v–211v and subscribed the volume on folio 211v. Scribe B copied folios 10r–57v in a more black ink than scribe A. Scribe C copied folios 78r–93v. As has been proposed by Canart, scribe C had been working a little earlier, and his text as relevant to the content of the MS was incorporated in it in 1080. Finally scribe D copied folios 191v–192r.

Neophytos' script has been described by Canart as "une 'perlée' aux traits un peu épais; l'encre est brun foncé et l'ornementation de type provincial".[4] A detailed description of Neophytos' script has recently been made by Hunger who speaks of a "lockere kalligraphische Minuskel von durchschnittlichem Stilisierungsniveau: *Perlschrift*. Beginnende Worttrennung. Überschriften und Kolumnentitel in versuchter *alexandrinischer Auszeichnungsmajuskel*".[5] Neophytos writes 19 lines to the page and his script is round and slightly right-inclined. Letters pendant from the ruled lines. On folio 156r reproduced here we can observe the enlarged alphas ( ), betas ( ), zetas ( ), lambdas ( ) and phis ( ), the high-standing gammas ( ) and taus ( ), the majuscule deltas ( ), etas ( ), and nus ( ), the archaising sigmas ( ) and omegas ( ), and the ligatures epsilon–xi ( ), epsilon–pi ( ), mu–epsilon–nu ( ) and mu–epsilon–double lambda ( ).

On folio 50r copied by scribe B we can observe the enlarged alphas ( ), betas ( ) but also ( ), epsilons ( ), double lambda ( ), and phis ( ), the high-standing iotas ( ) and psis ( ), the archaising gammas ( ) and omegas ( ), and the ligatures epsilon–xi ( ), epsilon–sigma ( ), lambda–omicron ( ), sigma–epsilon ( ), and the words *ἐπεὶ* ( ) and *μὲν* ( ).

Scribe C, who seems to be a little earlier, writes 23 lines to the page. His calligraphic script is more cursive and slightly inclined to the right. On folio 81r reproduced here we can observe the enlarged epsilons ( ), zetas ( ), etas ( ), lambdas ( ) and ( ), upsilon ( ), phis ( ), chis ( ), the majuscule nu ( ), and the ligatures epsilon–iota ( ), lambda–omicron–gamma ( ), sigma–epsilon–nu ( ), sigma–tau ( ), and gamma–alpha–gamma–epsilon–sigma ( ).

The contribution of the contemporary scribe D is slight. He writes his letters more freely with projecting tails. His script is right-inclined, with 19 lines to the page. On folio 192r reproduced here we can observe the high-standing etas ( ), iotas ( ), and taus ( ), the enlarged alphas ( ), epsilons ( ), thetas ( ), kappas ( ), lambdas ( ) and ( ), and psis ( ), the archaising sigmas ( ) and omegas ( ), the majuscule nu ( ), and the ligatures gamma–epsilon–tau ( ), delta–epsilon ( ), epsilon–iota ( ), epsilon–nu ( ), sigma-tau ( ), and the word *μετὰ* ( ).

[2] This colophon was also edited by Omont, *Fac-similés du IXe au XIVe siècle*, p. 8 and in Lake, *Dated Greek Minuscule MSS*, V, no. 179, p. 9 and pl. 305; cf. also Notara, "*Σημειώματα*", p. 174, who printed the Lakes' colophon and thus repeated their mistakes including the lack of accents and the constant use of sigma as *σ*.

[3] On the scribes of this MS and their script see Canart, "Le style palestino-chypriote epsilon", p. 30 and nn. 38-39; Ehrhard, *Überlieferung*, III, 1, p. 520, n. 1; "Reliures chypriotes", p. 218; Vogel-Gardthausen, *Schreiber*, p. 332; *Repertorium*, II A, no. 409, p. 153 and B, p. 153.

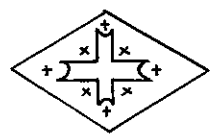
[4] Canart, "Le style palestino-chypriote epsilon", p. 30 and nn. 38-39.

[5] *Repertorium*, II, B, p. 153.

The Cypriot origin of the MS was questioned by Ehrhard and others who considered the MS of South–Italian origin.[6] Indeed the colophon of the volume does not speak of the place the MS was copied. It was evidently in Cyprus in the fourteenth century and until the seventeenth, as the peculiar marginal notes and the binding confirm. Canart recently suggested a Cypriot or Palestinian origin for the volume, though he considered the part incorporated in the volume in 1080 as being of Cypriot origin.[7] We cannot advance the discussion further. The fact that the volume was in the island in the fourteenth century will continue to carry weight.

7. ILLUMINATIONS

Tituli and initials in red. Some initials at the beginning of the homilies copied by Neophytos are quite elaborate, see for example folios 59^{v}, 94^{r}, 114^{v}, 129^{r}, 156^{r}; a few are written in the same ink as that of the text (cf. f. 28^{r}). Simple ornaments appear on folios 10^{r}, 59^{v}, 94^{r}, 129^{r}, 156^{r}. The ornament originally existing on folio 114^{v} was cut out and is now missing. In the outer margin of folio 77^{v} a later hand drew a cross in a rhombus:



An even later amateur hand drew the icon of Christ in the Holy Handkerchief in the upper margin of folio 181^{v}. A small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1^{r} and 211^{v}.

8. BINDING

Binding in pale black leather with stamped ornamentation on wooden boards 8 mm thick, moderately preserved. As has recently been shown, the volume was rebound in the sixteenth century in the monastery of Kykkos in Cyprus[8].

9. QUIRE COMPOSITION

Quire signatures in the upper right corner of the gatherings as follows: 6^{r} = $\overline{\varsigma}$, 10^{r} = $\overline{\alpha}$, 26^{r} = $\overline{\gamma}$, 34^{r} = $\overline{\delta}$, 42^{r} = $\overline{\varepsilon}$, 50^{r} = $\overline{\varsigma}$, 58^{r} = $\overline{\zeta}$, 66^{r} = $\overline{\eta}$, 74^{r} = $\overline{\iota\varsigma}$, (ff. 78–93 = 2 quaternions without numbering taken from another MS), 94^{r} = $\overline{\iota\varsigma}$, 102^{r} = $\overline{\iota\gamma}$, 110^{r} = $\overline{\iota\delta}$, 118^{r} = $\overline{\iota\varepsilon}$, 126^{r} = $\overline{\iota\sigma\tau}$, 134^{r} = $\overline{\iota\zeta}$, 142^{r} = $\overline{\iota\eta}$, 150^{r} = $\overline{\iota\theta}$, 158^{r} = $\overline{\kappa}$, 166^{r} = $\overline{\kappa\alpha}$, 174^{r} = $\overline{\kappa\varsigma}$, 182^{r} = $\overline{\kappa\gamma}$, 190^{r} = $\overline{\kappa\delta}$.

The MS was restored, perhaps when it was rebound (cf. ff. 6–10) Folio 19 had a small hole when the MS was copied and thus the text is not interrupted. The cutting out of the ornament of folio 114^{v} resulted in losses of text on three lines of the folio. The lower half of folio 77 was cut horizontally and it seems that an ownership entry which probably existed there was lost. Folio 77^{v} was originally blank.

10. LATER NOTES

Later notes appear on folios 15^{r}, 46^{r}, 157^{v}, 48^{v}, 55^{v}, and elsewhere. The two last are hard to read.

[1] On folio 77^{v} a late fourteenth–century hand wrote the following note of donation:[9]

᾽Εστην τὸ τϊοῦ̃τον βιβλί(ον) τοῦ κυρ(οῦ), ιῶ-(αννου) και τ(η) | θεοῦ βοηθεία. ἐπέδωκεν το τϊου-τ(ων) προ(ς) των | ᾰ̓γιορ (?) τον θεομόλῳ· ἤτοῖς δε βουλ|ηθει το τϊοῦ̃των εκποῆσε· ἵνα | ἐχι το(ν) ᾰγιον θερ̣ρ̣σιον ἀντῖδϊκων | εν τϊ δϊκαια κρϊσι του φιλανθροπ(ου) θ(εο)ῦ· κ(αὶ) | την ἀρᾶν των τρϊακοσῖον· δέκα κ(αι) ὀκτω | θεοφόρων π(ατέ)ρων· και ἡ μερ(ις) αὐτοῦ μετ(ὰ) του | [Ἰού]δ[α] [τοῦ ᾽Ισκαριώτου].

[2] In the upper margin of folio 89^{v} a later hand wrote in a pale black ink:

† πρὸσ τῶν εντ(ι)μωτ(α)τ(ον) κ(αι) παν(ὐ) φρονιμώτ(ατον) κ(αὶ) | πᾶσισ τιμισ ἀξιον των κύρι μιχαὴλ· με των κύρι του. | των χαρ<ά>λαμπον.

[3] In the upper margin of folio 158^{r} is the following note in a pale black ink:[10]

† προ(ς) τὸ(ν) εντημοτ(α)τ(ον) αρχο(ν)τ(α) κηρι κ̣αστελανο | χοριου στεφανοβατιλησ. τιν αγαπη σου.

[4] In the upper margin of folio 198^{r} is a later note which continues on folios 199^{r} and 200^{r}:

(f. 198^{r}) *† κ(αὶ) του νιου τησ αδελφησ του βα-| σιλέωσ ονόματι λαβδάννουσ.* ‖ [f. 199^{r}] *† προ(ς) τὸ(ν) ευγὲνηκότατ(ον) αρχο(ν)τ(α)* ‖ [f. 200^{r}] *† κ(υρι)ε του νἱου του βασιλεωσ.*

[5] In the lower margin of folio 210^{v} the assassination of the king of Cyprus Peter I Lusignan on

[6] Ehrhard, *Überlieferung*, III, 1, p. 521, n. 1; E. de Strycker, "Une ancienne version latine du Protévangile de Jacques avec des extraits de la Vulgate de Matthieu 1-2 et Luc 1-2", *Anal Boll* 83 (1965), 372 and 387; see now "Reliures chypriotes", esp. pp. 217-19.

[7] Canart, "Le style palestino-chypriote epsilon", p. 30 and n. 39.

[8] For a detailed description of the binding see now "Reliures chypriotes", esp. 217-19 and pls. VI–VII on pp. 221-22, and figs. D and V on pp. 247 and 252.

[9] This note was also edited by J. Darrouzès, "Notes IV", p. 39, who completed the note from a similar one on f. 211^{v}.

[10] Ed. Darrouzès, op. cit., p. 40.

16 January 1369 is recorded:[11]

† Hc τ(ας) ιστ̄ του γενναρηου μηνο(ς) εχρονηαc τξθ̄ | τ(ου) χ(ριστο)ῦ εσκοτόθη ο ρηγαc.

A later hand added scholia in the margins of the homily of St. John of Damascus on the Assumption, i.e. folios 129r–v, 130r–v, 131r–v, 132v, 133r–v, 134r, 135r–v, 136r, 137v, 138r–v, 139r–v, 140r–v, and 141r–v. Cf. for instance on folio 130v: *Ἐντεῦθεν ἄρχετ(αι) ἡ του λόγου ὑπόθεσίσ τε κ(αὶ) τὰ εγκόμια.*

On folio 196v a later hand indicated a lacuna in the text: *λείπουσιν φύλλα.*

In the upper margin of folio 1r is written: *Cod. Colb. 4504 Regius 2983.* And in the lower margin of the same folio: *1215.*

On the paper leaf of the front interior binding was pasted the hand-written description of the MS when it was in the collection of Colbert.

A later note was pasted on this description:

Volume de 211 feuillets | Les feuillets 77 & 114 sont mutilés | 4 Avril 1878.

The printed description of the MS by H. Omont was attached on the interior margin of folio 1r.

11. HISTORY OF THE MANUSCRIPT

This MS, probably copied in Cyprus in 1080, was evidently in the island in the fourteenth century, as the notes on folios 77v and 210v indicate. In the sixteenth century the volume was rebound in the monastery of Kykkos. It was perhaps from this monastery that the MS was taken a century later. Omont identified the volume as no. 1 of list 9 of the MSS which entered the collection of Colbert on 16 September 1676.[12] The volume was acquired by the Royal Library in 1732 and subsequently passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 30 and n. 12, p. 31.

Canart, "Le style palestino–chypriote epsilon", p. 25, n. 19, p. 30 and nn. 38–39.

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C. Chatzepsaltes, "Δύο Κυπριακὰ τοπωνύμια, Τὸ ὄνομα τῆς σημερινῆς κωμοπόλεως Μόρφου", *Byz.* 28 (1958), 462–64.

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Darrouzès, "Notes IV", pp. 39–40.

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E. Honigmann, "Juvenal of Jerusalem", *DOP* 5 (1950), 267 n. 6.

M. Jugie, "Sur la vie et les procédés littéraires de Syméon Métaphraste, son récit de la Vie de la Sainte Vierge", *EO* 22 (1923), 6.

Lake, *Dated Greek Minuscule MSS*, V, no. 179, p. 9 and pl. 305 (= ff. 94r and 211v).

Notara, "*Σημειώματα*", pp. 72, 174.

Omont, *Fac–similés du IXe au XIVe siècles*, p. 8 and pl. XXXVIII (= f. 59v).

Omont, *Inventaire sommaire*, I, pp. 267–68.

Omont, *Missions*, II, p. 975.

"Reliures chypriotes", pp. 210, 217–22 and n. 35, 223, 240, 242, 247 (pl. D), 252, fig. V.

Repertorium, II, A, no. 409, p. 153; B, p. 153; C, pl. 231 (= f. 59v).

E. de Strycker, "Die griechischen Handschriften des Protoevangeliums Jacobi", in *Griechische Kodikologie und Textüberlieferung*, ed. D. Harlfinger, Darmstadt, 1980, p. 598.

E. de Strycker, *La forme la plus ancienne du Protévangile de Jacques. Recherches sur le papyrus Bodmer 5* (SubsHag 33), Brussels, 1961, pp. 30 (= sigl. D), 348, 352.

E. de Strycker, "Une ancienne version latine du Protévangile de Jacques avec des extraits de la Vulgate de Matthieu 1–2 et Luc 1–2", *AnalBoll* 83 (1965), 372 and 387.

Vogel–Gardthausen, *Schreiber*, 332.

Script. 16 (1962), B. 98, B. 791; 17 (1963), B. 524; 25 (1971), 105; 33 (1979), p. 98*, B. 524; 37 (1983), B. 67.

[11] According to Leontios Machairas (ed. Dawkins, vol. I, § 280, pp. 264-66), King Peter I Lusignan was murdered early in the morning of Wednesday 17 January 1369 and not on the 16th, as the note here indicates. This note was also edited by Darrouzès, op. cit., p. 40 and in "Reliures chypriotes", p. 218, n. 41; cf. Hill, *History*, II, p. 365, n. 3.

[12] See Omont, *Missions*, II, p. 375, no. 1: "Jacobi et Joannis apocrypha de beata Virgine. Chrysostomi et Andreae Cretensis homiliae"; cf. Darrouzès, "Mss originaires de Chypre", p. 185, n. 1; "Reliures chypriotes", p. 219 and n. 43.

[4] Jerusalem, St. Saba 259, A.D. 1089/90 (pls. 8, 173b).

[studied in microfilm]

1. Orations, encomia, lives of saints, and apocryphal works.

2. Parchment described by Lake as "medium–thick, smooth, yellow, crackly".[1]

3. Folios 317, 260 × 212 mm.

27–30 lines to the page.

Text in two columns.

4. CONTENTS

1. (ff. 1r –10r) Athanasios of Alexandria: *'ΑΝΑ[ΡΑΓΑ]ΘΗΜΑ|ΤΑ ΚΑΙ ΑΘΛΗCIC | ΤΩΝ ΑΓΙΩΝ | ΤΡΙΩΝ ΠΑΙΔΩΝ· 'Α|νανίου ἀζαρίου μησαὴλ· καὶ Δανηὴλ τοῦ | προφήτου.* [17, 18 Dec.].

Inc. Βούλωμαι τοίννν· ὐ|φήγησιν ἀγαθὴν | διηγήσασθαι. [*BHG* 484z].

2. (ff. 10r–21r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)c ἡ|μῶν γριγορίου ἐπισκό(που) | νανζιάνζοὺ τοῦ | θεόλόγου λόγος εἰσ | τα ἅγι(α) θεοφάνια:–* [6 Jan.].

Inc. Πάλιν ἰ(ησοῦ)σ ὁ ἐμὸσ· κ(αὶ) | πάλιν μυστήριον. [*BHG* 1938]

[Ed. PG 36, cols. 336–60].

3. (ff. 21r–31r) *Βαcιλεῖου ἀρχιεπι|κόπου κεcαρίας | καππαδοκίας· λό|γος εἰc τὸ ἅγιον βάπτιcμα:* [6 Jan.].

Inc. (f. 21r, col. B): *'Ο μὲν cοφὸσ cολομόν.* [*BHG* 1935].

[Ed. PG 31, cols. 424–44].

4. (ff. 32r–36v) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ο)c ἡμ(ῶν) | ἰωἀννου ἀρχ(ι)ἐπισκοπου | κωνcταντίνουπο(λεως) τοῦ | χρυcοστόμου· λόγος | εἰc τὸν εὐαγγελιcμ(όν).* [25 March].

Inc. Πάλιν χαρὰc εὐαγγέλι|α· πάλιν ἐλευθερί|ασ μηνοίματα. [*BHG* 1128f].

[Ed. PG 10, cols. 1172–78 and PG 50 cols. 791–96].

5. (ff. 36v–45r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ο)c ἡμ(ῶν) ἐ|π(ι)φα)(νίου) ἀρχ(ι)επιcκόπ(ου) κυπρου λ̣όγ(ος) | τη κυ(ριακῇ) τῶν βαΐων.*

Inc. (f. 37r): *Χαίρε cφόδρα θυγά|τερ cιῶν.*

[Ed. PG 43, cols. 428–37].

6. (ff. 45r–51r) *† 'I<ω>άννου ἀρχ(ι)επιcκοπ(ου) κων|cταντίνου πό(λεως) τοῦ χρυ|cοcτόμου· λόγος εἰc τ(ην) cυκήν.*

Inc. 'Οφθαλμὸc μεν ὁρῶν· | ἡ δένδρον ἀνθοφο|ρον.

[Ed. PG 59, cols. 585–90].

7. (ff. 51r–55r) *† 'Ιωάννου ἀρχιἐπιcκοπ(ου) | κωνcταντινουπο(λεως) τοῦ | χρυcοcτόμ(ου), λόγ(ος) εἰc τ(ὰς) ῑ̄ παρθ(έ)νουc.*

Inc. 'Οτἄν τὸ ευδαπάνη|τον τῆσ ζωῆc ἐννοήcω.

[Ed. PG 59, cols. 527–32].

8. (ff. 55r–63v) *Τοῦ ὁcίου καὶ μακα|ρίου π(ατ)ρ(ο)c ἡμῶν ἐφραὶμ | ὁμιλία εἰc τ(ὴν) πόρνην | ἥτηc τὸ ἀλάβα|cτρον μύρον ἧ|λιψεν τοῦc πόδαc | τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ.*

Inc. Πολλῶν ὄντων ἁγίων | ἀξίων θ(εο)ῦ ὑμνούντω(ν) | εὐχερὸσ τὸν ἄχραντο(ν) | δεσπότην.

[*Sancti patris nostri Ephraem Syri, Opera omnia quae exstant Graece, Syriace, Latine*, ed. J. S. Assemani, vol. II, Rome, 1743, pp. 297–306].

9. (ff. 63v–66r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ό)c ἡμῶ(ν)* ‖ [col. B] *Cεβηριάνοῦ ἐπισκόπου | γαβαλῶν· λόγοc εισ τ(ὴν) | προδοcίαν τοῦ ἰῶὐδα | τῆ ἁγία ε̄:*

Inc. Δεύρω τοίννυν ἀγαπη|τὲ καὶ περι τῆσ | προδοσίασ | τοῦ ἰοὐδα· ἱcτορίcω | cοι τὸν λόγον.

[Ed. *Νέα Σιών* 20 (1925), 752–55].

10. (ff. 66r–72v) *Τὰ παιδικα μεγαλί|α τοῦ δεcπότου ἡμῶν | καὶ c(ωτῆ)ρ(οc) ἰ(ηcο)ῦ χ(ριcτο)ῦ.*

Inc. 'Αναγκαίων ἠγηcάμην | ἐγῶ θωμᾶc ἡcραὶ|λίτηc· γνωρίcαι | πάcιν τοῖc ἐξ ἐθνῶ(ν) | ἀδελφοῖc· ὅcα ἐποί-‖ [f. 66v] *ἡcεν ὁ κ(ύριο)c ἡμῶν ἰ(ηcοῦ)c ὁ χ(ριcτο)c. | γεννηθεῖc ἐν τῆ χώρα | ἡμῶν βιθλεὲμ. κό|μη ναζαρἔτ* (end mutilus). [*BHG* 779p]

[Cf. C. Tischendorf, *Evangelia Apocrypha*, Leipzig, 1876, p. 140].

11. (ff. 73r–74r) Fragment of the *Vita Deiparae*, by the monk Epiphanios, mutilated at the beginning.

Inc. (f. 73r) *ὁ καὶ ἄγριππαc ὁ γε|νόμενοc ἔτι ζῶν cκολικόβροτοc.*

Des. (f. 74r) *ὁ καὶ | ἐποίηcαν ἅπαντεc |* [col. B] *ἵνα ὁμοφωνῆ τῶ κή|ρυγμα τοῦ χ(ριcτο)ῦ· αὐτῶ | ἡ δόξα· cὺν τῶ π(ατ)ρὶ | καὶ ἁγίω πν(εύματ)ι· εἰc | τοὺc αἰώναc | ἀμήν:–*

[*BHG* 1046; ed. A. Dressel, *Epiphanii monachi et presbyteri edita et inedita*, Paris–Leipzig, 1843, pp. 13–44].

12. (ff. 74r–77v) *Θαύμα γενόμενον | ἐν κωνcταντίνου πολ(ει) | πε(ρὶ) νικίτα τοῦ χαρτουλαρίου.*

Inc. Θαὐμαcτὸc ὁ θ(εὸ)c ἐν τοῖc ἁγίοιc αὐτοῦ.

[Ed. PG 2, cols. 633–45; *BHG* 351].

13. (ff. 77v–83v) *'Εκ τηc ἀρχαίαc εἰcτο|ριαc· κατάθεcηc ἰουδαίου | ὁμολογίcαντοc τὸν κ(ύριο)ν | ἡμῶν ἰ(ηcοῦ)ν χ(ριcτὸ)ν· υἱὸν τοῦ | θ(εο)ῦ τοῦ ζόντοc ἦναι· καὶ | τηc ἁγίαc θ(εοτό)κου μαριαc· | καὶ μετα τὸ γεννήcα(ι) παρθ(ένον) | πάλιν μεμένηκεν:*

Inc. (f. 78r) *'Εν τοῖc χρόνοιc τοῦ | εὐcεβεcτάτου βαcι|λέωc ἰουὸτινιανοῦ.*

[*BHG* 811; ed. N. Glaser, *Apocrypha*, Hamburg, 1614, pp. 14–40].

14. (ff. 84r–95v) *Βίοc καὶ πολιτί|α τοῦ ἐν ἁγίοιc π(ατ)ρ(ο)c | ἡμῶν ἀρτέμονοc | τοῦ θαυματουργ(οῦ).*

Inc. Ἔτουc ἡκοcτοῦ τε|τάρτου· ὑπὸ τῆσ | βαcι-

[1] Cf. Lake, *Dated Greek Minuscule MSS*, I, p. 11, no. 9.

λείασ διοκλητι|ανοῦ.

[*BHG* 175; ed. R. Abicht and C. Reichelt, in *Archiv für slavische Philologie* 20 (1898), 185–97].

15. (ff. 96r–117v) *Ἰωάννου πρεσβυτέ|ρου πόλεως κωνσταντ(ίας)* | *εἰς τὸν βίον τοῦ μα|καρίου καὶ ὁσιδίμου* | *ἐπιφανίου· ἐπισκόπ(ου)* | *κύπρου πόλεως κων|σταντίας.* [12 May].

Inc. Ἐπιφάνιος ὁ ὁσίδι|μος καὶ ἐν μακα|ρία τῇ μνήμη.

[*BHG* 596; ed. G. Dindorf, *Epiphanii episcopi Constantiae Opera*, I, Leipzig, 1859, pp. 3–45 and XXX–XXXVI).

16. (ff. 117v–132v) *Πολυβίου ἐπισκόπου ρι|νοκουρούρων· πόλεως* | *θηβαΐδος· εἰς τὰ λει|πόμενα τοῦ βίου τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἐπιφανίου· ἐπισκόπου κωνσταντί(ας)* | *τῆς κύπρου.*

Inc. (f. 118r) *Δόξα τῶ παρέχοντι ἡμῖ(ν)* | *το ζῆν θ(ε)ῶ τῶν ὅλω(ν).*

[*BHG* 597; PG 41, cols. 73–112; Dindorf, op. cit., I, pp. 45–77].

17. (ff. 133r–140r) Iacobus diaconus: *Μετάνοια τῆς ἁγίας Πελαγίας* (beginning mutilus):

Inc. (f. 133r) *[ὡρα]εισμοῦ αὐτῆσ οὐκ ἦν* | *κόροσ.*

[*BHG* 1480; cf. H. Usener, *Legenden der heiligen Pelagia*, Bonn, 1879, pp. 17–28].

18. (ff. 140r–187v) Vita of St. Spyridon, bishop of Tremithous, Cyprus, by Theodoros, bishop of Paphos: *† Βίοσ τοῦ ἁγίου π(ατ)ρ(ὸ)ς ἡμ(ῶν)* | *καὶ ἐπι|σκόπου σπυ|ρίδωνοσ· πόλεως τριμηθούντων· ευ(ν)-|ταχθῆς ὑπὸ θεοδώρου* | *ἐπισκόπου πάφου.*

Inc. (f. 140v) *Ἐν ἀρχῇ ἦν ὁ λόγοσ* | *φησὶν ἰωάννησ* | *ὁ εὐαγγελιστῆσ.* [12 Dec.]

[*BHG* 1647; ed. Van den Ven, *St. Spyridon*, pp. 1–103].

19. (ff. 187v–206r) *Βίοσ καὶ μαρ|τύριον τῆς* | *ἁγίας εὐδο|κίας τῆς ἀπὸ καμαρει|τῶν.* [1 March].

Inc. Κατὰ τοῦσ χρόνουσ | *τραϊανοῦ τοῦ βα|σιλέωσ.*

In the lower margin by a later hand: *ᾱ τοῦ μαρτίου–.*

[*BHG* 604; ed. *Acta Sanctorum Mart.*, I (1668), cols. 875–83].

20. (ff. 206r–216r) *Μαρτύριον τοῦ ἁγι|ου εὐτροπίου κλεονί|κου κάι βασιλίσκου.* [3 March].

Inc. (f. 206v) *Ο μακάριοσ Θεόδω|ροσ τελέσασ αὐτοῦ* | *τὴν μαρτυρίαν.*

In the lower margin: *μαρτίου: γ̄.*

[*BHG* 656b; cf. *AnalBoll* 57 (1939), 407].

21. (ff. 216r–238r) *Βίοσ καὶ πολητεί|α καὶ μαρτύριον· τῆς* | *ἁγίας φεβρωνίας.* [25 June].

Inc. Ἐγένετο ἐν ταῖσ ἡμέ|ραισ διοκλητι|ἀνοῦ τοῦ βασιλέ|ωσ.

In the lower margin: *κε̄ τοῦ ιουνί(ου).*

[*BHG* 659; ed. *Acta Sanctorum Iun.*, V (1709), cols. 17–35].

22. (ff. 238r, col. B–246v) *Μαρτύριον τοῦ ἁγίου* | *οὐάρου καὶ τῶν συν αὐτ(ῶ)* | *καὶ βίοσ κλεοπάτρασ* | *καὶ τοῦ υἱοῦ αὐτῆς.*

Inc. Ἐγένετο ἐν ταῖσ ἡμέ|ραισ μαξιμιάνοῦ | *τοῦ γαμβροῦ διοκλη|τιανοῦ τοῦ βασιλέ|ωσ.*

[*BHG* 1862; ed. *Acta Sanctorum Oct.*, VIII (1853), cols. 428–35].

23. (ff. 247r–256v) *Μαρτύριον τῆς ἁγί|ασ πρωτο-μάρτυ|ροσ καὶ ἰσαποστόλου θέκλης.* [24 Sept.].

Inc. Ἀναβαίνοντοσ παύλλου εἰσ εικόνιον με|τα την φυγὴν τὴν ἀπὸ ἀντιοχίασ.

In the upper margin: *σεπτέμβριοσ κδ̄.*

[*BHG* 1710; C. Tischendorf, *Acta Apostolorum Apocrypha*, Leipzig, 1851, pp. 40–60].

24. (ff. 256v–271r) *† Μαρτύριον τῶν ἁγίων καὶ ἐνδόξων μαρ|τύρων εὐλαμπίου κ(αὶ)* | *εὐλαμπίασ.* [10 Oct.].

Inc. Ἔτουσ ἑβδόμου | *βασιλείασ μαξιμι-|* [col. B] *ανοῦ.*

In the outer margin: *οκτώβριοσ* | *ῑ.*

[*BHG* 616; ed. *Acta Sanctorum Oct.*, V (1786), cols. 69–78].

25. (ff. 271r–283v) *Μαρτύριον τῶν ἁ|γίων καὶ ἐνδόξων* | *μαρτύρων· νάζα|ριου· γερβασίου προ|τασίου· καὶ κελσίου.* [14 Oct.].

Inc. *Βασιλεύοντοσ νέρωνοσ* | *τοῦ ασεβοῦσ.*

In the lower margin: *ὀκτώμβριοσ ιδ̄.*

[*BHG* 1323; ed. F. Savio, in *Ambrosiana* 7 (Milan, 1897), 26–56].

26. (ff. 284r–292v) *Μαρτύριον τῆς* | *ἁγιας καὶ ἐνδόξου* | *μάρτ(υρος) εὐφημίας.*

Inc. Κατὰ τοὺσ καιροὺσ | *ἐκείνουσ· ἦν ἀθρισ|μοσ τῶν χριστιάν(ῶν) ἐν πόλη χαλκι|δωνη.*

In the upper margin: *σεπτέβριοσ ιζ̄.*

[*BHG* 619; ed. *Acta Sanctorum Sept.*, V (1755), cols. 266–73].

27. (ff. 292v–306r) St. John Chrysostom, homily on Sts. Peter and Elias: *Τοῦ αὐτοῦ ὁμηλία* | *εισ πέτρον καὶ ἠλίαν.* |

Inc. Ὀλίγοι ἡμῖν σήμερο(ν) | *οἱ παραγενόμενοι.*

[*BHG* 1488; PG 50, cols. 725–36].

28. (ff. 306r–310v) *Μαρτύριον τοῦ ἁγί(ου)* | *νικι-φορου· ἐν αντιοχεια θεουπόλει:* [9 Feb.].

Inc. Ἦν τίσ ἀνὴρ πρεσβύ|τεροσ ὀνόματι σα|πρίκιοσ.

[*BHG* 1331; ed. PG 114, cols. 1368–76].

29. (ff. 310v–317r) St. John Chrysostom, *Laudatio*

St. Susannae: Τοῦ αυτοῦ ὁμιλία | εἰς τὴν ωσανναν.
Inc. "*Ηκομεν ὑμιν εὐγνωμο|νεσ.*
[*BHG* 2406; ed. PG 56, cols. 589–94].

5. SUBSCRIPTION

At the end of his text the scribe wrote the following colophon (f. 317r, col. B):[2]

'Ετελεῖώθεῖ· ἡ παροῦ|ca δέλτος δια συνδρο|μεῖς βαcιλείου κουβου|κληcίου χωρίου βάβλαc | καὶ ἐτέθει εἰc τον πάν|cεπτον ναὸν τοῦ ἁγίου | [π(α-τ)ρ(ο)ς ἡμ(ῶν) κ(αὶ) ἱεράρχου νικολ(ά)ου εἰς ακρο-τ(ή)ρ(ι)] | ἐγράφη χειρὶ γερασίμου | μοναχοῦ καὶ πρεσβυτέ|ρου· ἔτους κόμ(ου)· ϛτφ | ϛῆ· ινδ(ικτιω-νος) ῖδ.

The phrase *[π(ατ)ρ(ὸ)ς ... ακροτ(ή)ρ(ι)]* written in rasura by a different and later hand.

From this colophon we are informed that the MS was copied by the monk and priest Gerasimos in A.M. 6598, the fourteenth indiction (i.e. A.D. 1089–90), and was sponsored by Basil *koubouklеisios* of the village of Vavla, some fifteen miles west of Kyrenia in Cyprus.[3] It was originally dedicated to a certain church or monastery unknown to us, for a later hand erased the name of the saint and replaced it with that of the monastery of St. Nikolaos in the Akroteri, a few miles south of Limassol. Nevertheless, the Cypriot origin of this volume seems to be beyond doubt. Furthermore, this volume contains the life of and an oration by St. Epiphanios (ff. 36v–45r and 96r–132v) as well as the life of St. Spyridon (ff. 140r–187v). A detailed examination of the volume may perhaps reveal peculiarities of the local Cypriot vernacular.[4]

6. SCRIPT

The MS was copied by a single scribe, the monk Gerasimos, and is full of spelling mistakes. His script is slightly inclined to the right and he writes 27–30 lines to the page. On folio 216r reproduced here (after Lake) we can observe the enlarged alphas ( ), epsilons ( ), xis ( ), phis ( ), psis ( ), the deltas and rhos with diagonal tails ( ), ( ), the archaising upsilons ( ) and omegas ( ), and the majuscule lambdas ( ) and nus ( ); also the ligatures alpha–gamma ( ), epsilon–xi ( ), pi–epsilon–nu ( ), and sigma–tau–epsilon ( ).

7. ILLUMINATIONS

Sporadic small initials in the margins of both columns in the ink of the text, some yellow wash. Quite elaborate or ornamental initials at the beginning of the various works contained in the volume. Simple ornaments appear at the beginning of each work. They have been observed in the following folios (those with more elaborate decoration are marked with an asterisk): 1r, 10r, 21r, 32r, 36v, 45r, 51r, 55r, 63v, 66r, 74r, 77v, 84r, 95v, 96r, 117v, 140r*, 187v*, 205r, 216r, 238r*, 247r, 256v, 271r, 284r, 292v, 306r, 310v, 317r. Later ornamental drawings appear in the outer margins of folios 121r and 128r. A stamped cross appears in the outer margins of folios 239r and 239v. On the restored outer margin of folio 1r a label was pasted on which is written *χειρογράφων | ἁγίου Σάββα | ἀριθ. 259.*

[2] This colophon was also edited in *'Ιεροσ. Βιβλ.*, II, p. 385; cf. also ibid., pl. opp. p. 384; in Lake, op. cit., I, p. 11, no. 9 and pl. 314; and by Van den Ven, *S. Spyridon*, p. 61*, who gave the symbol P to this MS. Van den Ven (p. 62*, n. 3) suggested that the erased line of the colophon perhaps originally read *π(ατ)ρ(ὸς) ἡμῶν Σπυρίδωνος.* It may also have been *π(ατ)ρ(ὸς) ἡμῶν 'Επιφανίου.*

[3] For a discussion of this colophon, especially the term *koubouklеisios*, see G. Mercati, "Origine Antiochena di due codici greci dei secolo XI", *AnalBoll* 68 (1950), 213, n. 3.

[4] The time this MS was copied is also of some importance. It was the period when Alexios Komnenos (1081-1118), although facing the problem of the Patzinaks, had plans for the recovery of Asia Minor, which was lost after the disaster of Mantzikert (1071) to the Seljuks. Cyprus became an important naval base, and some of the fortifications of the northern mountain-range of Pentadaktylos might have been erected then. In fact the village of Vavla lies at the western end of these mountains. Basil *koubouklеisios*, who would normally be expected to be in the imperial or patriarchal service as a chamberlain, may well have been one of the many important high officials who were appointed to Cyprus during the last decade of the 11th and the early 12th century. Nevertheless, specific evidence to support this view is lacking, and it is more plausible that Cyprus was reorganized and became an important military base after the crushing of the revolt of Rapsomates in 1091, which coincided with the victory of Alexios I against the Patzinaks. Both Mercati (op cit., p. 213, nn. 3-4) and Van den Ven (op. cit., p. 61*, n. 5) suggested that the phrase *χωρίου Βάβλας* refers to the origin of the sponsor of this volume. But this suggestion, which may be correct, cannot explain the provincial character of the script and parchment and the successive dedications of the volume to Cypriot monasteries. We may well have a native who was a high official serving the emperor in his strategically important homeland or even a surname originating from an important office. But these are only conjectures. See Anna Komnena, *Alexias*, ed. L. Schopen, Bonn, 1839, bk. IX, 2, pp. 430-33; see also Chap. II above, p. 31 and n. 109.

8. BINDING

The binding does not appear in the microfilm and is not referred to by A. Papadopoulos–Kerameus.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner of folios 9^r = *θ*, 17^r = *γ*, 25^r = *δ*, 33^r = *ε*, 41^r = *στ*, 49^r = *ζ*, 57^r = *η*, 65^r = *θ*, 73^r = <*ιϐ*>, 81^r = *ιγ*, 89^r = *ιδ*, 97^r = *ιε*, 105^r = *ιστ*, 113^r = *ιζ*, 121^r = *ιθ*, 136^r = *κ*, 145^r = *κα*, 152^r = *κϐ*, 160^r = *κγ*, 168^r = *κδ*, 176^r = *κε*, 184^r = *κστ*, 192^r = *κζ*, 200^r = *κη*, 216^r = *λ*, 224^r = *λα*, 232^r = *λϐ*, 240^r = *λγ*, 247^r = *λδ*, 255^r = *λε*, 263^r = *λστ*, 277^r = *λη*, 285^r = *λθ*, 299^r = *μα*, 307^r = *μϐ*, 315^r = *μγ*.

This MS, which originally had at least 336 folios, suffered many losses and now contains only 317 folios. The tenth and eleventh quaternions are missing. One folio is missing after folio 132. Two more folios after folio 287 were cut out by Porphirij Uspenskij and later given to the Imperial Library in St. Petersburg.[5] The following folios originally had small holes before the text was copied: 29, 55, 59, 60, 62, 70, 118, 150, 180, 181, 255, 273, 276, 287, 307, 309, 310, 312. The lower outer half of folio 32 was excised. It appears that a note by the scribe previously existed there. Folio 32^v, originally blank, contains later notes by two different hands. Folios 72 and 144 are vertically half missing, resulting in the loss of the text of the outer margins of these two folios. Folios 138, 196, and 199 lost their outer margins without any losses to the text.

10. LATER NOTES

[1] A. Papadopoulos–Kerameus recorded the following later note on folio 72^v, which does not appear in the microfilm:

"Ἐγὸ εὐτελῆς Φιλόθ(εος) (μον)αχ(ὸς)· καὶ ὑποτακτηκὸς οἰγουμένου μο(νῆς) /// ἰμι. Στίλλου καὶ Ἀγροῦ· τῷ ὁσϊοτάτῳ π(ατ)ρὶ ἡμῶν Μακαρίῳ ἱερο(μον)άχ(ῳ) καί [ἡγ]ουμένῳ".[6]

[2] In the upper margin of folios 66^v–68^r there is a long note near the apocryphal text referring to the miracles of Christ during his childhood:

(f. 66^v) *† Ταῦτα ἐκ τῆς βίβλου τῶν μανιχαίων εἴληπται. τῷ ἀσήλοτον (?) στόμα. ἡ τεταρηχευμένη χεῖρ. | ἡ τόλμΐσασα· γράφην· τηὰυτα· ψελϊσματα· τὰ ἔξω νόμου· κ(αὶ) τοῦ εὐαγγελίου· ἡ μὲν μανιχαίοι | ελέγχόμενοι ὑπὸ τῶν ὀρθωδόξων· ἐπεὶ κατὰ φαντασίαν· ἦλθεν, ὁ χ(ριστό)ς· τίνος χάριν· περιἔμενε τήν τρι-‖* [upper margin of f. 67^r] *ἄκοντα· ἐτίαν· κ(αὶ) οὕτω βαπτισθῆναι ται κ(αὶ) διδάξαι· κ(αὶ) ἅπασαν τὴν οἰκονομίαν πληρῶσαι· εἰ γὰρ κατὰ | φαντασίαν, ἔδει, ἐν βραχεῖ χρόνω· τἀύθα πάντα οἰκονομῆσαι· κ(αὶ) μὴ προσμένειν πλῆρωμα, ἡλικίας· ὅπερ ἐμφαίνει | τὸ κατὰ ἀλήθειαν, ἐναν(θρωπ)ῆσαι· φησὶ γὰρ ὅλου καὶ κ(αί) ι(ησού)ς προέκοπτε· σὸφία· κ(αὶ) ἡλικία· κ(αὶ) χάριτι παρὰ θ(ε)ῶ· κ(αὶ) ἀν(θρώπ)οις· | ταῦτα· τῶν ὀρθοδόξων· προβαλλομένων· συντατουσιν· οὗτοι. βιβλίον· τὰ παιδικά τοῦ κῦρ ι(ησο)ῦ (?) ‖* [upper margin of f. 67^v] *ἀποδεικνύοντες· ψευδὲς ὅτι καὶ προ τοῦ βαπτίματος κ(αὶ) ἔτι παιδίον ὂν πολλὰ θαύματα | ἐξετέλεσεν· ἡμεῖς δὲ οἱ εὐσεβοῖς. λέγωμεν μετὰ τὸ βάπτισμα· μαθητὰς ἐξελέξατο· | κ(αὶ) σημεῖα· ἐνήργησεν· ἐντεῦθεν. φθόνος· ἰουδαίων· σταύρωσις· κ(αὶ) ἀνάστασις· κ(αὶ) τὰ λοιπὰ ἀγαθὰ. ‖* [upper margin of f. 68^r] *ὥστε· ὁ προ τοῦ βαπτίσματος χρόνος. ὅτε μόνην τὴν τῆς ἡλικίας· προκοπὴν κ(αὶ) πλήρωσιν ἐτελέσθη. | φησι γὰρ ἰωάννις· τὴν ἀρχῆν· πεποιηκέναι· τῶν σημείων· ἐν κανᾶ. κ(αὶ) πιστεῦσαι τοὺς μαθητᾶς | δεύτερον· εἰς καπερναοῦμ· πάντα τε. κ(αὶ) τὸν ἀριθμὸν τούτων· ἐφεξῆς θέντος· δια τὸ πορρὼτερο τοῦ δομι|θέντος δια τὸ πλήθως.*

[3] Underneath the colophon on folio 317^r, col. B, there is a note of seven lines in Arabic, which according to A. Papadopoulos–Kerameus says that the priest Esaias donated this book to the Holy Sepulchre in 1616.[7]

[4] On the front flyleaf I^{r-v}, a later hand added a table of contents in 1789: *Πίναξ τοῦ παρόντος βιβλίου·* |

Inc. 1 ὑπόμνημα εἰς τοὺς τρίς παίδας, κ(αὶ) δανιήλ τὸν προφήτην:

Des. (f. Γ') *αὐτοῦ ὁμιλήα πρός τήν σουσάναν:–* | *(τέλος) 1789.*

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus in 1089/90 by the monk Gerasimos for Basil *koubouklеisios*, was in the twelfth century in the monastery of Stylos and Agros situated in the present village of Agros in the Limassol district, as a note on folio 72^v indicates. At a later time it became the property of the monastery of St. Nikolaos in Cape Gata south of Limassol, as the altered part of the colophon confirms. In 1616 the volume was in the hands of the priest Esaias who donated it to the Holy Sepulchre. Later yet it was acquired by the monastery of St. Sabas. A table of contents was written on the flyleaf

[5] For a detailed study of the folio losses of this MS, see *Ἱεροσ. Βιβλ.*, II, pp. 384-85.

[6] Ibid., p. 385; cf. also Van den Ven, op. cit., p. 62*.

[7] See *Ἱεροσ. Βιβλ.*, II, p. 670.

I^{r-v} in 1789. The MS was examined and described by A. Papadopoulos-Kerameus in 1894 and microfilmed for the Library of Congress ca. 1950.

12. BIBLIOGRAPHY

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Darrouzès, "Autres mss", pp. 135 and 147, no. 63.

Devreesse, *Introduction*, p. 302.

Ehrhard, *Überlieferung*, III, pp. 729–30; vol. I, p. 598.

Ἱεροσ. Βιβλ., II, pp. 384–88, 670, and pl. opp. p. 384 (= f. 317^{r}).

Lake, *Dated Greek Minuscule MSS*, I, p. 11, no. 9 and pls. 13 (= f. 216^{r}) and 14 (= f. 317^{r}, col. B).

G. Mercati, "Origine Antiochena di due codici greci del secolo XI", *AnalBoll* 68 (1950), 213, n. 3.

Notara, *"Σημειώματα"*, pp. 73, 177.

Van den Ven, *S. Spyridon*, pp. 61*–63*.

Vogel-Gardthausen, *Schreiber*, 66.

AnalBoll 57 (1939), 407; 65 (1947), 290; *Script.* 6 (1952), 139 (422); 9 (1955), 172; 12 (1958), 128 (208), 146 (630); 24,2 (1970), B. 468; 37 (1983), B. 67; 43 (1989), B. 791.

[5] Vatican Library, Graecus 1231, ca. 1107–18 (pls. 9, 174).

1. Catena on Job.

2. Parchment, medium-thick.

3. Folios I + 457, 273 × 200 mm.

Justification 200 × 150 mm.

25 lines to the page; 30–38 letters per line.

Text in single column.

4. CONTENTS

The entire volume is a Catena on Job and includes commentaries by St. John Chrysostom, Olympiodoros, Didymos, St. Basil, St. Gregory Theologos, Polychronios, and others.

(f. 1^{r}) *† ʽΥΠΌΜΝΗΜΑ ΕἸC ΤΟΝ ΔΊΚΑΙΟΝ ΙΩΒʼ:–*

ʽΥπόθεσισ μὲν ἡμῖν καὶ σκοπὸσ τοῦ λόγου, ἡ τῆσ βί|βλου τοῦ πολυάθλου ἰὼβ ἀναπτυξισ.

The commentary begins on folio 6^{r}:

·:· ἸΩΒ : ΚΕΦΑΛΑΙΟΝ ΠΡΩΤΟΝ ·:· | ἑρμηνεία τοῦ ἁγίου ἰω(άννου) τοῦ χρ(υσοστόμου).

Inc. *Τί βούλεται τὸ προοίμιον.*

Des. (f. 456^{v}) *ἱκανὴν | πάντωσ λαβόντεσ τὴν παραμυθίαν ὁύ|τωσ ἀπελευσόμεθα· χάριτι χ(ριστο)ῦ τοῦ | ἀληθινοῦ θ(εο)ῦ· μεθ' ὁῦ τῶ π(ατ)ρὶ | ἡ δόξα· ἅμα· τῷ ἁγίῳ πν(εύματ)ι· | εἰσ τοὺσ αἰῶνασ | τῶν αἰώνων | † αμήν: – †*

5. SUBSCRIPTION

The scribe subscribed his volume at the end (ff. 456^{v}–457^{r}):[1]

[f. 456^{v}] *Δόξα σοι ὁ θ(εὸ)σ ἡμῶν δόξα σοι:–*
Τὸν ἐκ πόθου κτήσαντα τὴν βίβλον ταύτην·
Τοῖσ ἀναγινόσκουσι συν προθυμία:
Φύλαττε τριὰσ, ἀβλαβῆσ εἰσ αἰῶνασ:–

After an erasure of six lines the scribe continues:

ʽΕγρά(φη) ἡ ἱερὰ βίβλο(ς) ταύτ(η) διὰ χειρὸ(ς) ἰω(άννου) του ευτελ(οῦς) ἱερέ(ως) κ(αὶ) ταρσ(ί)τ(ου) ‖ [f. 457^{r}] *τῆ προστάξει τοῦ μεγαλεπιφανεστάτ(ου) ἀνοβελισίμου (= πρωτονοβελισ<σ>ίμου) | καὶ μεγάλου δουκ(ὸς) καὶ ἀναγραφέ(ως), κύπρου· κυροῦ λέοντο(ς) | τοῦ νικερίτ(ου), καὶ ἐμοῦ αὐθέντ(ου)· καὶ οἱ ἐνταῦθα ἀναγινώσκοντεσ, παρακαλῶ ὑμᾶσ διὰ τὸν κ(ύριο)ν εὔχεσθ(αι) | αὐτόν: ὁ θ(εὸ)σ σώσει πάντ(ασ):–*

From this partly poetical colophon we are told that the volume was copied by the humble priest John Tarsites for the noble duke of Cyprus Leo Nikerites. It is a misfortune that six further lines of the subscription were erased for the recording of a new noble owner of the volume in 1470 (see below). Thus the date of the completion of the MS was lost, and perhaps the curse upon the future appropriator of the volume. Also not given is the place where the volume was completed. It is most probable that this was the island of Cyprus where the sponsor held the highest office of duke and *ἀναγραφεύς*. The same official, Leo Nikerites, who held office in Cyprus between 1107 and 1118, sponsored another theological MS, a luxurious octateuch, now Lambeth Palace MS 1214, copied by John Koulix in November 1103.[2]

[1] This colophon was edited several times; cf. Sp. P. Lampros, "ʽΗ Ἄννα Νοταρᾶ ὡς κυρία κώδικος", *NE* 5 (1908), 485. An incomplete transcription of this colophon was made by Vogel-Gardthausen, *Schreiber*, p. 201, and by N. Bees, in *VizVrem* 21 (1914), pt. III, p. 97. See now Carr, *Byzantine Illumination*, no. 105, p. 287.

[2] Carr (*Byzantine Illumination*, p. 159, n. 16) suggested that "the Lambeth Palace Octateuch is of Constantinopolitan manufacture", while "the Vatican Job is a provincial manuscript". The colophon in the Lambeth Palace MS 1214, f. 412^{v}, reads: *Ἐτελειώθη ἡ ἱερὰ αὕτη βίβλο(ς) | συν θ(ε)ῶ τῆς ὀκτατεύχου ἐπὶ βασιλέωσ μεγάλου ἐν Χ(ριστ)ῶ πιστοῦ καὶ*

6. SCRIPT

The scribe of this luxurious and handsome volume is the priest John Tarsites. Though no other MS by the same scribe has been traced so far, we know another scribe with the same surname, Constantine Tarsites, who came from Athens and in 1129 copied in Crete a volume containing works of Basil of Ancyra, John Chrysostom, et al., (i.e. Vindob. Theol. Gr. 89).[3] Whether John was a relative of Constantine and also came from Athens we cannot tell. What is certain is that their script differs greatly. John Tarsites' script is very calligraphic, angular, and slightly right–inclined with varied letter forms, a forerunner to the "decorative style" which will appear in Cyprus, Palestine, and other parts of the Eastern Mediterranean some thirty years later.

On folio 214^{r} we can observe the enlarged kappas ( ), upsilons ( ), and phis ( ) and the conservative lambdas ( ) and omegas ( ).

7. ILLUMINATIONS

The MS is very richly illuminated and has 148 miniatures which make it one of the most important illuminated MSS of the Catena on Job. The scribe uses a brown ink for the text and red for the initials and titles which are mostly in gilded magenta. Simple ornaments appear throughout the volume. Notable are the ornaments of folios 1^{r} and 269^{v}.

8. BINDING

Binding with brown leather on wooden boards 8 mm thick, well preserved.

9. QUIRE COMPOSITION

The MS consists of quaternions marked in the lower outer margin. Quire signatures, mostly excised, have been observed on folios 61^{r} = $\bar{\eta}$, 69^{r} = $\bar{\theta}$, 141^{r} = $\iota\bar{\eta}$, 157^{r} = $\bar{\kappa}$, 165^{r} = $\overline{\kappa\alpha}$, 173^{r} = $\overline{\kappa\theta}$, 181^{r} = $\overline{\kappa\eta}$, 201^{r} = $\overline{\kappa\varepsilon}$, 237^{r} = $\bar{\lambda}$, 253^{r} = $\overline{\lambda\theta}$, 261^{r} = $\overline{\lambda\eta}$, 269^{r} = $\overline{\lambda\delta}$, 325^{r} = $\overline{\mu\alpha}$, 344^{r} = $\overline{\mu\delta}$, etc.

Folio I is a later insertion. Two parchment folios at the beginning and two at the end contain a two–column Latin text with commentary. On folios 333 and 334 small holes affected certain lines of the text.

10. LATER NOTES

[1] In the space of the erased part of the colophon on folio 456^{v} there is an ownership entry of six lines stating that the volume was acquired by Anna, daughter of Loukas Notaras, the last grand duke of the Byzantine Empire, in March 1470.

(f. 456^{v}) *Ἐν ἐτ(ει) τῆς ἐνσάρκου οἰκονομί(ας) τοῦ κ(υρί)ου ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ | ᾱ ῡ ο· μηνὶ μαρτίῳ ἡμέραν α$^{ην.}$ ἡ ὑπερυφανεστάτῃ | καὶ ἐκλαμπροτάτῃ κυρίᾳ ἄνα θϋγάτρ ποτ(ὲ) τοῦ | ὑπερϊφανεστάτου· ἐκλαμπρωτάτου καὶ ἐνδοξο|τάτου, κ(υρί)υ κ(υρί)υ λουκὰ νοταρὰ ποτ(ὲ) μεγάλλου δουκὸς | τῆς κωνσταντίνου πόλεως, ἐγώρασεν τὸν παρόντα βῦβλον·*[4]

[2] The MS has a number of later marginal corrections by different hands:

i. On folio 68^{r} the word *ὄρια* of the text is given

ὀρθοδόξου αὐτοκράτορος ῥωμαίων ἀλεξίου | τοῦ κομνηνοῦ κ(αὶ) ἰω(άννου) μεγάλου βασιλέως τοῦ | πορφυρογεννήτου μηνὸ(ς) νο(εμβρίου) ιϐ, νυκτὸ(ς) ὥρ(α) θ̄ | ἔτους ἀπὸ κτίσεως κόσμ(ου) ϛτχιϐ ἰνδ(ικτιῶνος) ιϐ προστάξει λέοντο(ς) τοῦ μεγαλ' ἐπιφανεστάτου | πρωτονωβελλισίμου κ(αὶ) οἰκείου ἀν(θρώπ)ου τοῦ κρατ(αιοῦ). [or κρατ(ίστου)] | κ(αὶ) ἁγίου ἡμῶν βασιλ(έως) τοῦ νικερίτ(ου). Διὰ χειρὸς ιω(άννου) | τοῦ εὐτε(λοῦς) κ(αὶ) ξένου τοῦ κούλικο(ς). κ(αὶ) οἱ ἀναγινώσκοντεσ εὔχεσθαι ὑπ(ὲρ) ἡμῶν διὰ | τὸν κ(ύριο)ν:- ἀμήν: - The last word *ἀμήν* was erased. Cf. Montague Rhodes James, *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace. The Mediaeval Manuscripts*, Cambridge, 1932, pp. 840-43; *Repertorium*, I, A, no. 166, pp. 162-63, I, B, p. 71, I, C, pl. 166 (= f. 263^{r}); Vogel-Gardthausen, *Schreiber*, pp. 174-75; N. Bees, in *VizVrem* 21 (1914), 233; Notara, *"Σημειώματα"*, p. 121. In fact John Koulix copied another New Testament volume, the present Paris. Supp. Gr. 1262, in 1101; cf L. Nees, "An Illuminated Byzantine Psalter at Harvard", *DOP* 29 (1975), 216 and figs. 7-9; Astruc–Concasty, *Supplément grec*, III, p. 501. The Lambeth Palace MS 1214 was at a later period in the private collection of the *boeboda* Alexander Ghikas in Constantinople, and it was copied in 1743 together with its original colophon by Makarios Vouros. The 18th-century copy is the present Metochion of Panagios Taphos in Constantinople no. 1, part III. Only seven folios survive including the colophon; cf. *Ἱεροσ. Βιϐλ.*, IV, p. 2. The Lambeth Palace MS was used for the edition of the Catena on Octateuch by Nikephoros Theotokes, 2 vols., Leipzig, 1772-73. For the surviving seals of Leo Nikerites see N. Bees, op. cit., pp. 96-98 and 234; G. Schlumberger, *Sigillographie de l'empire byzantin*, p. 305, no. 4. For his career see *BZ* 44 (1951), 225-26; Carr, *Byzantine Illumination*, p. 159, n. 16.

[3] On Constantine Tarsites see Bick, *Schreiber*, pp. 21-22 and pl. VII (= f. 75^{r}); Lake, *Dated Greek Minuscule MSS*, V, no. 206 and pls. 355-56; H. Hunger and O. Kresten, *Katalog der griechischen Handschriften der Österreichischen Nationalbibliothek*, III, 1, *Codices Theologici, 1-100*, Vienna, 1976, pp. 163-55; Sp. P. Lampros, "'Αθηναῖοι βιϐλιογράφοι καὶ κτήτορες κωδίκων κατὰ τοὺς μέσους χρόνους καὶ ἐπὶ Τουρκοκρατίας", *Ἐπετηρὶς Φιλολογικοῦ Συλλόγου Παρνασσοῦ* 6 (1902), 169-70; Vogel-Gardthausen, *Schreiber*, p. 251; Carr, *Byzantine Illumination*, p. 159, n. 17.

[4] For an edition of this note see Sp. P. Lampros, "'Ο Κωνσταντῖνος Παλαιολόγος ὡς σύζυγος ἐν τῇ ἱστορίᾳ καὶ τοῖς θρύλοις", *NE* 4 (1907), 460; idem, *NE* 5 (1908), 485 with corrections; Carr, *Byzantine Illumination*, p. 287.

correctly as *ἔρια* in the margin.

ii. On folio 188r a much later hand gave a further example and questioned the passage in the margin:

ταῦτα καὶ ὁ ἐκκλησιαστὴς ὕστερον ειπε μακαρίζων τὸν ζῶντα ὑπὲρ τὸν θανόντα.

And in the right margin:

σφάλμα γραφικόν. | παρὰ γὰρ τῶ ἐκκλη|σιαστῆ τοιαύτη ἀνάγνωσισ. ⁵Επήνεσα ἐγό σύ=|μπαντασ τοὺς τεθνηκό|τας, τοὺς ἤδη ἀποθα|νόντας ὑπὲρ τοὺς ζών|τας. κεφ. δ'.

iii. The same later hand added in the margin of folio 219v a phrase left out by the scribe:

† ἕως ἂν ὁ οὐ(ρα)νὸς οὐ | μὴ συρραφῆ.

11. HISTORY OF THE MANUSCRIPT

Though the volume was probably copied in Cyprus for Leo Nikerites, it is equally possible that it left the island with its master after he was recalled to Constantinople to be appointed to other parts of the empire. The MS was taken to the West probably after the loss of Constantinople in 1453 and was acquired in Venice(?) by Anna Notaras in 1470.[5] Sometime after her death († 1507) the volume became the property of Cardinal Antonio Caraffa, who wrote an ownership entry in the lower margin of folio Ir:

Antonii Card. Carafae Bibliothecarij manus ex Testamento.

After Caraffa's death († 13 Jan. 1591) his collection of MSS was left to the Vatican Library where they were given the numbers Vat. Gr. 1218–87.[6]

12. BIBLIOGRAPHY

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A. Xyngopoulos, "Ὁ ὑμνογραφικὸς εἰκονογραφικὸς τύπος τῆς εἰς τὸν Ἅδην καθόδου", *EEBS* 17 (1941), fig. 7.

Biblica 4 (1923), 135; *BZ* 18 (1909), 700; *CahArch* 17 (1967), 214, 12 (Velmans); *Script.* 21 (1967), 188 B. 514; 43 (1989), 32; *VizVrem* 2 (1895), 335, n. 8.

[5] On Anna Notaras cf. D. M. Nicol, *The Last Centuries of Byzantium 1261-1453*, London, 1972, p. 412.

[6] See Odier, *La Bibliothèque Vaticane*, pp. 82 and 97, n. 104. See also *NE* 4 (1907), 460; E. Follieri, *Codices Graeci Bibliothecae Vaticanae selecti* (Exempla Scripturarum 4), Vatican City, 1969, p. 187 and n. 208.

[6] Paris, Bibliothèque Nationale, Graecus 1531 [Colbert 25], A.D. 1112 (pls. 10, 175).

1. Lives of saints and homilies for December, mostly from Symeon Metaphrastes.

2. Parchment, medium–thick of moderate quality, white, hair sides of folios yellowish.

3. Folios V + 309 + ε′, 390 × 278 mm.

Justification 283 × 183 mm; 23 mm between the two columns.

33–35 lines (mostly 34) to the page.

Text in two columns.

4. CONTENTS

The MS has lost two quaternions at the beginning.

1. (ff. 1r–44v) (5 Dec.) St. Sabas, mutilated at the beginning:

Inc. *Χειμάρρου κάτωθεν ἀναφέ|ρεσθαι.* [*BHG* 1609].

2. (f. 44v–58r) (6 Dec.) St. Nikolaos of Myra:

Inc. *Σοφόν τι χρῆμα ζωγράφων χείρι | καὶ δεινὴ μὲν μιμήσασθαι την | ἀλήθειαν.* [*BHG* 1349].

3. (ff. 58r–66r) (7 Dec.) St. Ambrose of Milan:

Inc. *Οὐαλεντινιανὸσ μετὰ τελευ|τὴν ἰοβιανοῦ τὰ σκῆπτρα | τῆς βασιλείασ διαδεξάμε|νοσ.* [*BHG* 69].

4. (ff. 66r–69v) (8 Dec.) St. Patapius.

[*BHG* 1424].

5. (ff. 69v–89r) (10 Dec.) Sts. Menas, Hermogenes, and Eugraphos:

Inc. *Μετὰ τὴν ἐπὶ γῆσ τοῦ σ(ωτῆ)ρ(ο)σ χ(ριστο)ῦ παρουσίαν.* [*BHG* 1271].

6. (ff. 89r–114r) (11 Dec.) St. Daniel Stylites:

Inc. *Ὥσπερ ἐπὶ τῶν ἀριστέων | ὁπ᾽ ὅταν περὶ πολέμων | καὶ ἀγώνων καὶ τροπαίω(ν) τίσ διαλέγηται.* [*BHG* 490].

7. (ff. 114v–134r) (12 Dec.) St. Spyridon, bishop of Tremithous:

Inc. *Μέγιστον εἰσ ψυχῆς ὠφέλειαν. | βίοσ γενναίων καὶ φιλοθέ|ων ἀνδρῶν.* [*BHG* 1648].

8. (ff. 134v–150v) (13 Dec.) Sts. Eustratius, Auxentius, Eugenius, Mardarius, and Orestes:

Inc. *Βασιλεύοντοσ διοκλητιανοῦ | καὶ μαξιμιανοῦ πᾶσα ἡ τῶν ῥωμαίων ἀρχὴ. τῆσ ἀ|θέου τῶν εἰδώλων ἐπεπλήρω|το λατρείασ.* [*BHG* 646].

9. (ff. 150v–172r) (14 Dec.) Sts. Thyrsus, Leucius, Callinicus, Philemon, and Apollonius:

Inc. *Τοῦ κ(υρίου) ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ κοινωνία | σαρκὸσ ὅ φησι παῦλοσ ἐπὶ | γῆσ φιλανθρώπωσ ἐπιδη|μήσαντοσ.* [*BHG* 1845–46].

10. (ff. 172r–178v) (15 Dec.) St. Eleutherius:

Inc. *Αἰλίου ἀδριανοῦ· ῥωμαίων μὲν βασιλεύοντοσ.* [*BHG* 571].

11. (ff. 178v–190v) (17 Dec.) *Hypomnēma* to the Prophet Daniel *et pueri tres,* Ananias, Azarias, Misael:

Inc. *Ἄρτι, ναβουχοδονόσορ ὁ βαβιλεὺσ ἀσσυρίων. τὴν | ἱ(ερουσα)λὴμ πολέμω κατα|κτησάμενοσ.* [*BHG* 485].

12. (ff. 191r–197v) (18 Dec.) St. Boniface of Tarsos:

Inc. *Καὶ τὰ τῶν ἀλλων μὲν. τοῦ χ(ριστο)ῦ μαρτύρων ἆθλα· πολύ τι καὶ μέγα τοῖσ σπουδαίοισ τὸ κέρδοσ περι|ποιεῖ.* [*BHG* 281–82].

13. (ff. 197v–204r) (20 Dec.) St. Ignatios Theophoros:

Inc. *Ἄρτι τραϊανοῦ τὰ τῆσ ῥωμαίων βασιλείασ σκῆ|πτρα παραλαβόντοσ.* [*BHG* 815].

14. (ff. 204v–209v) (21 Dec.) St. Juliana.

[*BHG* 963].

15. (ff. 209v–223v) (22 Dec.) Sts. Anastasia, Agape, Eirene, and Chionia *καὶ τῶν λοιπῶν:*

Inc. *Ἀναστασία γυναικῶν ἡ καλλί|στη· ῥώμησ μὲν τῆσ περι|δόξου φυτόν.* [*BHG* 82].

16. (ff. 223v–226r) (23 Dec.) *Passio* of the ten martyrs of Crete:

Inc. *Ἄλλοσ μὲν, ἄλλο τί τῆσ θρυλου|μένησ διεξιέτω κρήτησ.* [*BHG* 1197].

17. (ff. 226r–240v) (24 Dec.) St. Eugenia and her parents (lacunae mutilus at the end):

Inc. *Κομόδου μετὰ μάρκον τὸν αὐ|τοῦ π(ατέ)ρα τὸ ῥωμαϊκὸν σκῆπ|<τ>ρον ἔχοντοσ.* [*BHG* 608].

18. (ff. 241r–246v) (20 Dec.) Philogonius, laudatio (a. Ioan. Chrysostomo).

[Ed. PG 48, cols. 752–56; *BHG* 1532].

19. (ff. 246v–252r) (25 Dec.) Homily of St. Basil on the Nativity:

Inc. *Χ(ριστο)ῦ γέννησισ. ἡ μὲν οἰ|κεία καὶ πρώτη καὶ | ἀΐδιοσ αὐτοῦ τῆσ θεό|τητοσ. σιωπῇ τιμάσθα(ι) | μᾶλλον δὲ καὶ ταῖσ ἐννοί|αισ ἡμῶν.* [*BHG* 1922].

20. (ff. 252v–259v) (27 Dec.) Oratio of St. Stephanus the *prōtomartyr* by St. Gregory of Nyssa:

Inc. *Ὡσ καλὴ τῶν ἀγαθῶν ἡ ἀκολου|θία.* [*BHG* 1654].

21. (ff. 259v–268r) (28 Dec.) Sts. Theodoros and Theophanes, the Graptoi: [*BHG* 1746].

Inc. *Τῶν ὑπὲρ χ(ριστο)ῦ τὴν ἄθλησιν | ἑλομένων.*

22. (ff. 268v–283v) (mutilus at the end) (28 Dec.) Sts. Inde and Domna *κ(αὶ) | τοῦ πλήθουσ τῶν ἁγίων δι|μυρίων τῶν εν νικομηδεί|α μαρτυριάντων. †.*

Inc. ᾽Αρτι μαξιμιανοῦ δεύτερον ἔτος ἄγοντος. ἐν τῇ ῥωμαίων ἀρ|χῇ. [*BHG* 823].

23. (ff. 284ʳ–295ʳ) (28 Dec.) (mutilus at the beginning) St. Marcellus [*BHG* 1028].

24. (ff. 295ʳ–309ᵛ) (31 Dec.) St. Melania *iunior Romana:*

Inc. ᾽Ην ἄρα καὶ τοῦτο τῆς μεγίστης | τῶν πάλαι καὶ περιφανε|στάτης ἐν πόλεσι ῥώμης. [*BHG* 1242].

5. SUBSCRIPTION

The scribe subscribed his volume on folio 309ᵛ. The first part of this colophon, including the four verses, is in red ink:[1]

(f. 309ᵛ) [col. A]: † Τῶ συντελεσθ(ῆ) των καλῶν· θ(ε)ῶ | χάριc· † † ‖ [col. B]: † † † † † † †

† Γλυκὺ τὸ γράφειν βιβλίου | τέλος ἅπαν· | χ(ριστ)ὲ παντάναξ τῶν καλῶν ἡ ἀκρότ(ης) | πρε(σβείαις) τῆc cὲ τεκούcης· τῶ γράψ(αντι) | πάραcχ(ε) λύcιν ἁμπλακιμ(ά)τ(ων)· †

᾽Ελαβε τέλοc ἡ παροῦcα ἱερὰ | δέλτοc ἀύτη· διὰ cυνδρομ(ῆς) | και πολλοῦ πόνου (?) τοῦ ε̣ὐ̣ς̣ε̣-| βεcτάτ(ου) (μον)αχ(οῦ) κν(ροῦ) γεραcίμ(ου) κ̣α̣θ̣η-γουμέ(νου) | τῆc εὐαγοὺc μον(ῆς) τῶν ἱερέων· |

᾽Εγράφη δὲ διὰ χειρῶν τοῦ εὐ|τελοὺc κλήμ(εντος) (μον)αχ(οῦ) καὶ ἁμαρτωλ(οῦ)· | κ(αὶ) προcετέθ(η) ἐν τῶ ναῶ τῆc αὐτ(ῆς) μον(ῆς) | εἰc μνημόcυνον αὐτοῖc μ(η)ν(ὶ) | ἀπριλλ(ίω). ἰνδ(ικτιῶνος) ε̄· ἔτους ϛτιγ̈χ· οἱ | ἀναγινώcκοντεc εὔχεcθε· | ἁμφοτέροιν· ἀμήν· |

᾽Οcτιc οὖν βουλιθ(ῆ) ἄρ[αι] τήνδε | τὴν βίβλον ἀπὸ τῆc τοιαύτηc | μον(ῆς). ἢ εὐλόγωc ἢ ἀνευλόγωc· | [δc] ἐν πρώτ(οις) μὲν κληρονομεῖ | τὸ ἀνάθεμα. τὴν ἀρὰν τῶν | ἁγίων θεοφόρων π(ατέ)ρων· κ(αὶ) | ἧ μερὶc αὐτοῦ μετὰ ἰούδα τοῦ | καὶ προδότου καὶ τῶν λοι|πῶν ἀποcτατῶν. † † †.

This interesting and partly poetic colophon gives us information on the monastery τῶν Ἱερέων which originally was dedicated to the Theotokos. At a later period this monastery, which seems to have been quite important from the tenth to the twelfth century, declined and became a subordinate, i.e. a *metochion*, of the monastery of Kykkos. It appears that Nikephoros, abbot of the monastery of Kykkos in the seventeenth century and later archbishop of Cyprus (ca. 1641–74), restored this monastery which subsequently was dedicated to St. Nikolaos of Myra, who, together with St. Eutychios, appears in some sources as founder of the monastery τῶν Ἱερέων.[2]

The prosopography of the colophon is also interesting. We are informed of Abbot Gerasimos, who commissioned the volume in 1112, and the calligrapher Klemes. Another undated MS has been attributed to the hand of this first known important scribe of mediaeval Cyprus, the present Paris. Gr. 1588.[3] At a later period Klemes became the abbot of his monastery and in that capacity restored a volume of A.D. 954, i.e. Paris. Gr. 668, in 1142.[4]

6. SCRIPT

Klemes is a careful calligrapher and uses a deep black ink that is very well preserved. He writes in a clear, loose minuscule with some majuscule letter forms, with letters pendant from the lines. His script has recently been described by Hunger as "lockere kalligraphische Minuskel von gutem Stilisierungsniveau: *Perlschrift*".[5] In the very few cases in which he left out words or lines of text he collated his own text with his exemplar and corrected his book (see for instance ff. 31ʳ, 243ᵛ, 244ʳ, etc.)

On folio 172ʳ reproduced here we can observe the enlarged zetas ( ), taus ( ), and psis ( ), the double lambdas ( ), the abbreviation for καὶ ( ), and the epsilon–xi ligature ( ). The breathings, especially in the headings, are sometimes given as half etas (ˊ ˋ).

7. ILUMINATIONS

Tituli in red. Small red initials projecting into the margins or in the space between the two columns. Simple ornaments at the beginning of the various lives of saints and homilies have been observed on folios 44ᵛ, 58ʳ, 69ᵛ, 89ʳ, 114ᵛ, 134ᵛ, 150ᵛ, 172ʳ, 178ᵛ, 191ʳ, 197ᵛ, 209ᵛ, 223ᵛ, 226ʳ, 246ᵛ, 252ᵛ, 259ᵛ, 268ᵛ, 295ʳ. A small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears in the lower margin of folios 1ʳ and 309ᵛ.

8. BINDING

Modern binding in excellent condition on wood-

[1] This colophon was edited by Montfaucon, *Palaeographia*, pp. 57-58; by Omont, *Fac-similés du IXᵉ au XIVᵉ siècle*, p. 9; and partly by Lake, *Dated Greek Minuscule MSS*, V, p. 10 and pl. 317.

[2] On the monastery τῶν Ἱερέων see Hackett, *Church of Cyprus*, p. 363 (= Hagia Mone); L. Philippou, "Ἡ μονὴ τῶν Ἱερέων ἢ Ἁγία Μονή", *KCh* 4 (1926), 310 ff; C. Chatzepsaltes, "Περὶ τῆς ἐν Πάφῳ μονῆς τῶν Ἱερέων καὶ τῶν κατὰ παράδοσιν ἱδρυτῶν αὐτῆς Ἁγίων Εὐτυχίου καὶ Νικολάου", *KS* 16 (1952), 1-8, with further bibliography.

[3] See Darrouzès, "Un obituaire chypriote", pp. 25-26. On this MS see below, pp. 74–81.

[4] See below, p. 362.

[5] *Repertorium*, II, B, p. 115.

en boards 9 mm thick, with the coat of arms of Colbert in the centre of the front and back covers. When this luxurious MS was rebound in the seventeenth century three paper and two parchment flyleaves were added at the beginning and the end. On the spine there is a horizontal inscription: *DECEMBER | METAPHRASTIS*, and six times the initials of Colbert.

9. QUIRE COMPOSITION

The MS lost two gatherings at the beginning. Other folio losses occurred after folio 51 (2 ff.), 240 (2 ff.), and 283 (4 ff.). Two folios lost in the fifteenth and one in the twenty–fifth gathering. The gatherings are quaternions. Quire signatures in the upper outer margin: $1^r = \bar{\gamma}$, $9^r = \bar{\delta}$, $17^r = \bar{\varepsilon}$, $25^r = \sigma\tau$, $33^r = \zeta$, $41^r = \bar{\eta}$, $49^r = \theta$, $55^r = \bar{\iota}$, $63^r = \overline{\iota\alpha}$, $71^r = \overline{\iota\delta}$, $79^r = \overline{\iota\gamma}$, $87^r = \overline{\iota\delta}$, $95^r = \overline{\iota\varepsilon}$, $101^r = \iota\sigma\bar{\tau}$, $109^r = \overline{\iota\zeta}$, $117^r = \overline{\iota\eta}$, $125^r = \overline{\iota\theta}$, $133^r = \kappa$, $141^r = \kappa\alpha$, $149^r = \overline{\kappa\delta}$, $157^r = \overline{\kappa\gamma}$, $165^r = \overline{\kappa\delta}$, $173^r = \overline{\kappa\varepsilon}$, $180^r = \overline{\kappa\zeta}$, $188^r = \kappa\xi$, $196^r = \overline{\kappa\eta}$, $204^r = \overline{\kappa\theta}$, $212^r = \lambda$, $220^r = \lambda\alpha$, $228^r = \overline{\lambda\delta}$, $236^r = \lambda\gamma$, $242^r = \overline{\lambda\delta}$, $250^r = \overline{\lambda\varepsilon}$, $258^r = \overline{\lambda\zeta}$, $266^r = \lambda\zeta$, $274^r = \overline{\lambda\eta}$, $282^r = \lambda\theta$, $286^r = \mu$, $294^r = \mu\alpha$, $302^r = \overline{\mu\delta}$.

The end of each gathering also given in the inner lower margin of the verso of the last folio. The following folios have been vertically trimmed at the outer margin without any loss of text: 28, 73, 74, 84, 100, 192, 213. Folio 273 suffered minor losses, while folio 308 lost the entire outer column and half of the other. Folios 62, 98, and 235 have been trimmed at the lower margin without any losses to the text. However, they may have had later notes now lost. Small holes existed on folios 88, 135, 164, 276, 277, and 307 before the text was copied, and thus there are no losses of text.

10. LATER NOTES

The MS preserves a number of later notes by different hands.

[1] In the outer margin of folio 19^r there is the following upside-down note by a later hand:

[μ]νῆσθητι κ(ύρι)ε τ(ὴν) ψυχ(ὴν) | [τ]ροῦ δουλ(ου) Βαρθ(ο)λομ(αίου) (?).

And by the same hand:

[μ]νήσθητι (?) *κ(ύρι)ε ιω(άννου) δι|ακόνου.*

[2] In the outer margin of folio 47^r there is the following later note, partly erased:

μνῆσθητοϊ κ(ύρι)ε τὴν ψυχ[ὴν] | του δουλρυ ϛρυ Γεὼργ[ιου] [---] ῳ θ(εὸ)σ σο[...] | αυτον:–

[3] A later hand wrote in the lower margin of folio 53^r the beginning of a hymn:

κηρηε εκεκραξα προ(ς) σε.

[4] In the lower margin of folio 210^r there is a *monokondylion* of a *μ(ητ)ροπολίτ(ης) πάφου*, perhaps of the fifteenth or sixteenth century.

[5] In the lower margin of the same folio 210^r there is the following even later note by the monk Kallinikos of the monastery τῶν Ἱερέων:

μνησθιτι κ(ύρι)ε του δουλου σου Φιλοθέου ιεροδιακονου της αγιας μονις τον ιερεων. καλλινικος ιερο|μόναχος †.

[6] Finally on folio 309^v a seventeenth–century hand, perhaps the new owner of the volume, wrote the following note in a yellowish ink.[6]

Γλυκὺ τὸ γράφειν βιβλίου τέλος ἄπαν |

λεόντιος χ(ριστο)ῦ τοῦ θ(εο)ῦ μ(ητ)ροπολίτης πάφου. | ἡ ταπεινότης ἡμῶν διὰ τ(ῆς) χάριτος τοῦ παναγίου πν(εύματος) | λύνει τοῦ δεσμοὺ, κ(αὶ) σϋγχωροῦμ(εν) παρα π(ατ)ρ(ὸ)ς υἱοῦ, κ(αὶ) ἁγίου πν(εύματο)ς. | τὸν ἔχοντα κ(αι) ἀναγινώσκοντ(α). κ(αὶ) λάβῃ τὴν μερίδαν τοῦ | π(ατ)ριάρχου ἀβραὰμ, κ(αὶ) συνταγῆσεται μετὰ τῶν– | ἐκλεκτῶν ἐν τῇ βασϊλεία τῶν οὐ(ρα)νῶν· κ(αὶ) ὁπου ἔστὶ τὸ αὐτὸν βιβλίον, εκεῖ | ἔσται εὔλογια:–

11. HISTORY OF THE MANUSCRIPT

The note on folio 309^v, by Leontios, bishop of Paphos, was in fact written below the colophon. Leontios seems to have acquired the volume and released the appropriator of this MS from the heavy curse of the original colophon of 1112. Indeed this part of the colophon was crossed out. We know of two Leontioi who were bishops of Paphos in the seventeenth century. The first appears in the sources in 1606, 1609, and 1610[7] and the other in 1678.[8] Eustratiades and Darrouzès suggested that the Leontios mentioned in this note may well have been the latter.[9] If this is so, then this volume acquired by Leontios of Paphos ca. 1678 was shortly after handed over to the agents of Sauvan, the French consul at Larnaca, who dispatched this and other MSS from the island to Colbert.[10] In the col-

[6] This note was edited by Eustratiades, "Κυπριακοὶ κώδικες", *Apostolos Barnabas* 5 (1933), 23.

[7] On the two bishops of Paphos Leontioi see Hackett, *Church of Cyprus*, p. 315; Miklosich-Müller, *Acta*, III, p. 267; I. Chasiotes, *Ἰσπανικὰ ἔγγραφα τῆς Κυπριακῆς Ἱστορίας*, Nicosia, 1972, no. 29, p. 48, no. 33, p. 55, no. 45, p. 75; Hill, *History*, IV, p. 54.

[8] Hackett, *Church of Cyprus*, p. 315.

[9] Eustratiades, "Κυπριακοὶ κώδικες", *Apostolos Barnabas* 5 (1933), 23; Darrouzès, "Mss originaires de Chypre", p. 189.

[10] Darrouzès, op. cit., pp. 163 and 189. On Sauvan's activities in Cyprus in the 1670s and 1680s see above, Chap. II, pp. 26–27.

lection of Colbert the volume was rebound. It was acquired by the Royal Library in 1732 and thus passed to the Bibliothèque Nationale.

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[7] Paris, Bibliothèque Nationale, Graecus 1588 [Colbert 371], ca. 1112 (pl. 11).

1. *Synaxarion*, September – 28 July.

2. Parchment, yellowish, thick, in good preservation.

3. Folios V + 270 + ε′, 325 × 215 mm.

Justification 240 × 155 mm; 20 mm between columns.

28–33 lines to the page.

Text in two columns.

4. CONTENTS

The MS contains the *synaxarion* for the whole year and was given the symbol Dc in Delehaye's edition of the *Synaxarium Ecclesiae Constantinopolitanae*.[1] It is mutilated at the end and contains the *synaxarion* for September to 28 July.[2]

i. (ff. 1^{r}–21^{r}) September.

Inc. (f. 1^{r}) *Ἀρχὴ τῆς ἰνδίκτου ἤτοι | τοῦ νέου ἔτους. Καὶ μνή|μη τοῦ ὁσίου Συμεὼν τοῦ | στυλίτου. Καὶ τῆς μητρὸς | αὐτοῦ Μάρθας. Καὶ μνή|μη τῆς Θεοτόκου τῶν Μιαση|νῶν. Καὶ τῶν ἁγίων τεσσαρά|κοντα γυναικῶν παρ|θένων καὶ Ἀμμὼν διακόνου. Καὶ μνήμη τῶν | ἁγίων μαρτύρων Καλλίστης Ἑρμογένους καὶ Εὐόδου. Καὶ ἡ ἀνάμνησις | τοῦ μεγάλου ἐμπρησμοῦ.* ‖ [col. B] *Καὶ μνήμη Ἰησοῦ τοῦ Ναυῆ. | Καὶ ἡ ἀνάμνησις Παύλου.*

[Ed. Delehaye, *Synaxarium CP*, cols. 1–94, esp. col. XVII].

ii. (ff. 21^{r}–41^{v}) October.

[Cf. *Synaxarium CP*, cols. 95–184].

iii. (ff. 41^{v}–71^{v}) November.

[Cf. ibid., cols. 185–268].

iv. (ff. 71^{v}–106^{v}) December.

[Cf. ibid., cols 269–362].

v. (ff. 106^{v}–142^{r}) January.

[Cf. ibid., cols. 363–436].

vi. (ff. 142^{r}–170^{r}) February.

[Cf. ibid., cols. 437–96].

vii. (ff. 170^{r}–187^{r}) March.

[Cf. ibid., cols. 497–576].

viii. (ff. 187^{v}–204^{v}) April.

[Cf. ibid., cols 577–644].

ix. (ff. 204^{v}–232^{r}) May.

[1] *Synaxarium CP*, col. XVII.

[2] Darrouzès, "Un obituaire chypriote", p. 25.

[Cf. ibid., cols. 645–720].

x. (ff. 232r–250r) June.

[Cf. ibid., cols. 721–90].

xi. (ff. 250r–270v) July, until 28th.

[Cf. ibid., cols. 791–852].

Des. (f. 270v) *ἐλκείσαι δὲ ἐν γλωσσο|κόμῳ βληθεῖσ· ρίπτε|ται ἐν τῷ ποταμῷ* (i.e. *synaxarion* of St. Eustathios of Ancyra).

[Cf. ibid., col. 852, 20].

5. SUBSCRIPTION

The MS preserves no subscription, since the final gatherings have been lost. It has been convincingly attributed to Klemes, monk and later abbot of the monastery τῶν Ἱερέων in the Paphos district in Cyprus, during the first half of the twelfth century. In 1112, at the orders of Abbot Gerasimos, Klemes copied the present Paris. Gr. 1531 (see above, p. 72). Some thirty years later, in 1142, he restored Paris. Gr. 668 and recopied the text of the lost folios of this MS (see below, pp. 361–62). A comparison of the script of these MSS led Darrouzès to suggest that "l'identité du copiste ne fait aucun doute. Notre manuscrit a été copié par Clément dans la première moitié du XIIe siècle".[3]

6. SCRIPT

Klemes is an excellent scribe. He normally uses a deep black ink and in a few cases a pale black ink. His script has been considered as "d'un type classique et courant et démontre qu'il y avait en Chypre de bons ateliers de copistes pour les ouvrages liturgiques".[4] Klemes' script is a carefully executed conservative style known also from other liturgical MSS of metropolitan origin. It is clear and very slightly inclined to the right. On folio 21r reproduced here we can observe the enlarged deltas ( ), kappas ( ), lambdas ( ), and chis ( ). On folio 170r before the beginning of March the scribe wrote in red *·:· ἀρχὴ τοῦ δευτέρου ἐξαμή(νου).*

Klemes lived at a period when Cyprus was flourishing. His own monastery was a wealthy one at least since the second half of the tenth century when it was visited by St. Athanasios the Athonite in 963.[5] The demand for high quality books reflects the flourishing state of the monastery τῶν Ἱερέων, and Klemes, who spent a great part of his life there as monk and then abbot, is a representative of this trend. Klemes' death is recorded on folio 54r of this MS (see below). It occurred on 13 November. Unfortunately the year is not given.

7. ILLUMINATIONS

Tituli in red. Small red initials projecting into the margins and in the space between the two columns. Simple red ornaments serve as headpieces at the beginning of the months of the *synaxarion* and appear on folios 1r, 21r, 41v, 71v, 106v, 142r, 170r, 187v, 204v, 232r, 250r. A small circular red stamp bearing the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1r and 270v.

8. BINDING

Modern binding with purple leather on cardboard 6 mm thick bearing in the middle of the front and back covers the coat of arms of Colbert. When the MS was rebound three paper and two parchment flyleaves were added at the beginning and the end of the volume. On the spine there is the inscription *SYNAXARIUM*, and six times the monogram of Colbert.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner mostly excised. They have been observed on folios 9r = $\bar{\theta}$, 33r = $\bar{\varepsilon}$, 41r = $\bar{\sigma\alpha}$, 49r = $\bar{\zeta}$, 65r = $\bar{\theta}$, 81r = $\bar{\iota\alpha}$, 97r = $\bar{\iota\bar{\gamma}}$, 105r = $\bar{\iota\delta}$, 145r = $\bar{\iota\theta}$, 153r = $\bar{\kappa}$, 201r = $\bar{\kappa\sigma\alpha}$, 209r = $\bar{\kappa\zeta}$, 217r = $\bar{\kappa\eta}$, 225r = $\bar{\kappa\theta}$, 232r = $\bar{\lambda}$, 240r = $\bar{\lambda\alpha}$, 256r = $\bar{\lambda\gamma}$.

At least four gatherings have been lost at the end of the volume. The MS suffered folio losses quite early, and certain folios have been replaced, including the last gathering (i.e. ff. 263–270). Folio 30 has its outer half excised. Folio 262 has a triangular excision in its lower margin and the text is slightly affected.

10. LATER NOTES

The more than 270 notes from this MS have been excellently studied and edited by J. Darrouzès in 1951.[6] They include dated notes of the perod 1203 to 1570. However, most of the events referred to in the notes concern the period from the second half of the thirteenth to the first half of the fifteenth century (ca. 1260–1438). During this period the monastery τῶν Ἱερέων was flourishing. In these interesting notes we can study not only

[3] Ibid., p. 26.

[4] Ibid., p. 26.

[5] *Vitae duae antiquae Sancti Athanasii Athonitae,* ed. J. Noret (CCSG 9), Turnhout, 1982, § 92, p. 41; see above, Chap. I, p. 8 and n. 31.

[6] Darrouzès, "Un obituaire chypriote", pp. 25-62 (text, pp. 28-54).

the history of the monastery but also the local social and economic history. We can also follow the development of the Cypriot dialect and explore the many toponyms referred to in the notes. Furthermore, about four hundred people appear to have either a direct connection with the monastery as monks and abbots serving there or appear as donors to this monastery or its *metochia.* These donations include money, houses, landed property, animals, trees, household utensils, and even a millstone. Surprisingly the donors were not only Greek Orthodox but also officials of the Lusignan court as well as the kings of Cyprus. In return for their donations donors were recorded in this *synaxarion* and commemorated. New entrants into the community of monks are also recorded as well as the deaths of monks, abbots, and persons closely connected with the monastery. All these events are recorded in the margins against the corresponding date in the *synaxarion* and in many cases the year, either the *Annus Mundi* or the *Annus Domini,* is given. Most entries begin with the formula phrase *τῇ αὐτῇ ἡμέρᾳ.* It is worth observing that no icons or liturgical books were donated to the monastery.

We reproduce below in chronological order the notes involving political events, physical disasters, and finally elevations to the abbotship or the death of abbots and local bishops. Our edition is based on that of Darrouzès but also on autopsy of the actual MS. For the rest of the notes the reader is referred to the careful edition of Darrouzès.

A. *Political Events*

[1] (ff. 223^{v}–224^{r}) The capture of Antioch by the Mamluks, 19 May 1268:

Τῇ αὐτ(ῇ) ἡμ(έ)ρ(ᾳ) ἐπαρεδόθη ἡ χώρα ἡ Ἀντ(ιό)χ(εια) ἡς τὸ χέριν τοῦ Αγαρινοῦ διὰ χειρὸσ σου[λτά]ν(ου) ὁ ἦτ(ον) καστροχαλάστης [that is ὁ αἰγύπτιος Βαϊβὰρ] *καὶ ἐφώνευσε λαὼν πολλὸν [ἤγουν] | χιλιάδας λ΄ καὶ ἐπίρεν καὶ οὐδένα ἀφῆκ(ε) εἰ μὴ τοὺς νέους καὶ τὰς γυναῖκες καὶ ἐσώρευσεν τοὺς καλογήρους κ(αὶ) τοὺς π(α)π(ά)δες κ(αὶ) ἔβαλ(εν) τους εἰς τὰς ἐκκλησίας καὶ ἔκαυσέν | τους· κ(αὶ) ὁ αὐτὸς καστροχαλάστης ἐπαρέλαβε τὰ κάστρα τὸ Ηάφα και το Καλντιλορα κ(αὶ) τι Κ(αι)σαρεια καὶ τὸ Σόρδαφ, ὁμίος καὶ τὸ Σαφετην κ(αὶ) τὸ Μουφουρτι καὶ ἐδιέβη ἡς τὴν μεριὰ τις Τριπόλ(εως) καὶ διεστράφη κ(αὶ) ἐσκώτ(ωσε) | λαὸν χιλιάδας μ΄. ὁμοίως καὶ ἀπὸ Ἀρμενίας [... 15 letters ...] Ἀρμενίας καὶ ἐφώνευσε λαὼν πολλον καὶ αἰπῆρεν καὶ τὸν ναὸν τοῦ [... 12 letters ...] ὀμαλότους [... 2–3 lines illegible at the end] | ἔτους ϛψοϛ΄.*

[Ed. Darrouzès, "Un obituaire chypriote", pp. 45–46].

[2] (f. 238^{v}) lower margin: Attack of the Mamluks on Limassol, 15 June (or July) 1271:

[Τῇ] αὐτῇ ἡμέρᾳ τ(ὸν) ἰούλ(ιον) ᾗλθ(ον) ἡς (τὴν?) Νεμεσσών κάτεργ(α) τον Ἀγαρην(ῶν) ιη (?) | δήναμην ἐτξακίστηκαν ἡς τὸν ἅγιον Γεώργιον [σωριν ? σαριν?] τὰ δὲ τέσσερα | κατὰ ταισσέραν ἐστράφησαν διὰ σ[...] αὐτ(ῶν) Ἀγαριν(ῶν) χαλάστης, | ἔτους, ϛψοθ΄.

[Ed. Darrouzès, op. cit., p. 50; cf. Hill, *History,* II, p. 167].

[3] (f. 208^{v}) outer margin: The capture of Tripolis by the Mamluks, 3 May 1289. The note was copied by the same hand as that on folio 238^{v}:

Τῇ αὐτῇ ἡμέρᾳ ἐπα\[ρε]δόθη ἡ Τρϊπολ\[ις] ἡς τ(ὸ) χέρϊ τοῦ σουλτάν\[ου τῶν Ἀγ]αρηνὸν καὶ ἐ\[φών]ευσε λαὸν πολλ(ὺν)· | ὅσϊ ἔμην(αν) ἐπῆρ(εν) | αὐτοὺς ὀμαλότου(ς). | μαίω εἰς τ(ὰς) γ΄ | ἔτους ϛψϟζ΄.

[Ed. Darrouzès, op. cit., p. 43; Schreiner, *Kleinchroniken,* II, p. 609].

[4] (f. 223^{r}) outer margin: Capture of Latakia by the Mamluks, 17 May 1291:

Τὴν αὐτὴν ἡμέρ(αν) ἐπαρεδ[όθη] εἰς | τὸν Ἀγαρινὸν ἡ χώρα ἡ Λ[ατ]\τακκοϊ εἰς τ(ὴν) ἀνατολήν· [ἐφο]\νεύθησαν λαὼς πολλ(ὺς) [καὶ αἰχ]\μαλοτήστησαν κ(αὶ) ἐπί[ρεν αἰχμα]\λότους εἰς τ(ὴν) Βαβυ[λῶνα], | μαίω εἰς τ(ὰς) η΄ ἡμέρα ϛ΄ [ἔτους] | ϛψϟ θ΄:–

[Ed. Darrouzès, op. cit., p. 45].

[5] (f. 268^{r}) upper margin: Attack of four Turkish ships on Pentayia, 25 July 1395:

... ἐξέβεισαν κάτεργα δ΄ λεγώμενα τουρκικὰ στὴν | γῆν τοὶς Πεντάγηας· καὶ ἔκουρσε χωρία πολλὰ καὶ ἐποῖραν ἄνδρας τε καὶ γηνέκασ καὶ νήπια καὶ ἐσκώτωσα καὶ λαω μέ\ρος, ἔτουσ ϛϡγ΄ τοῦ Ἀδὰμ· εὔχεσθαι αὐτούς.

[Ed. Darrouzès, op. cit., p. 53].

[6] (f. 10^{v}) lower margin: The capture of Cyprus by the Turks in 1570 (orthography improved):

Τὶ ἐχρονίαν ⁄αφο΄ Χ(ριστο)ῦ ἐπίρεν ὁ Τοῦρκος τὴ Κύπρο· ᾗρτε ἡ ἀρμάδα του τῇ α΄ ἠουλίου· | μηνὸς καὶ τι αὐτῇ ἡμέρᾳ ἐπιρεν τὶ χόρα καὶ ἐσκοτόθι καὶ πολλ(ὸς) λαγο ἄνδρες τε κ(αὶ) γυναῖκες καὶ ἐγύρευγά τους καὶ ἔκαυγά τους καὶ ἔγινε καὶ πολλὴ κακὸ ἡς τὴ πικραμένη χόρα | καὶ τοὺς προδήληπους ἐπίρα τους σκλάβους καὶ ὁ Θ(εὸ)ς μακαρίσι αὐτούς.

[Ed. Darrouzès, op. cit., p. 28]

B. *Natural Disasters*

[7] (f. 217^{r}) outer margin: A disastrous earthquake struck Cyprus on 12 May 1227 (orthography improved):

Καὶ τῇ αὐτῇ | ἡμέρα ἐγένετο | σεισμὸς μέγας | ἐν τῇ δε τῇ νίσσῳ [τῇ] | Κύπρῳ καὶ [ἐ]|χάλασαν ἐκ|κ[λησί]|αι πολλαὶ καὶ | χωρία πολλὰ | καὶ τὸ κάστρο | ἡ Πάφος καὶ | εφονεύθησαν | λαὸς πολλὺς | ἄνδρες τε καὶ γυναῖκες καὶ | νἤπια καὶ | ἐκράτισεν ὁ | σεισμός χρόνους | τέσσαρες [---] καθολ [---] ἡμέραν | ἔτους ϛψλ[ε΄], | ἡμέρα τετάρτη | ὥρᾳ τρίτῃ τῆς ἡμέρας.

[Ed. Darrouzès, op. cit., p. 44; Schreiner, *Kleinchroniken*, II, p. 607].

[8] (f. 12[r]) upper margin: An eclipse of the sun is recorded, visible in Cyprus on 17 September 1354:

† Τῇ αὐτῇ ἡμέρα ἐγένετο ἔκκληψις τοῦ ἡλίου τῇ ἑπτακαιδεκάτ(ῃ) τοῦ αὐτ(οῦ) μην(ὸς) ἡμέρα δ΄ ὥρᾳ γ΄ τ(ῆς) ἡμέρ(ας), | ἔτους ϛωξγ΄.

[Ed. Darrouzès, op. cit., p. 28].

[9] (f. 194[v]) lower margin: Another earthquake is recorded which occurred on 13 April 1392:

Τῇ αὐτῇ ἡμέρ(ᾳ) ἐγένετο σισ|μὸς μέγας κ(αὶ) φοβερός, | ετους ϛϡ ἡμέρα κυρι(ακῇ).

[Ed. Darrouzès, op. cit., p. 42].

[10] (f. 203[v]) outer margin: An earthquake of 29 April 1397 is recorded:

[Τῇ αὐ]τῇ ὑμέρ(ᾳ) ἐγύνετο | [σεισμὸς] μέγ(ας) ὥστε | [....] τρέμειν τὰ [---] λα ἐν αὐτῇ καὶ | [ἐτρό]μαξεν πᾶσα σὰρξ [... one line illegible ...] | ἐν ἔτει ϛϡε΄ | [...] τοῦ Χ(ριστο)ῦ.

[Ed. Darrouzès, op. cit., p. 43].

[11] (f. 166[v]) upper margin: An unusual disaster on 24 February 1412 is recorded on folio 166[v]. The small mountain of Plakous collapsed and covered the homonymous (?) village, resulting in 150 deaths:

† Τῇ αὐτῇ ἡμέρα ἔσκασεν τὸ βουνὴν τῆς Πλακοῦντος [...] καὶ [ἐσκέ]πασεν | τὸ χωρίον καὶ ἐφωνεύθησαν ἄνδρες τε καὶ γυναῖκες καὶ νήποια εἰς ψῆ|φος ρν΄ χωρεὶς ξένους καὶ παρεπιδήμους ὅπου ἐβρέθησαν εἰς τὸ αὐτὸν | χωρίον ἔτους ϛϡκ΄ ἡμέρα γ΄ ὥρα α΄ τῆς ἡμέρας καὶ μακαρίσατε αὐτούς †.

[Ed. Darrouzès, op. cit., p. 37].

[12] (f. 162[r]) upper margin: A disastrous gale is recorded on 20 February 1387(?). The date written by a different hand:

Καὶ τὴν αὐτ(ὴν) ἡμέ(ραν) ἐγένετω ἄνεμος μέ[γας] σφόδρα | ἐν τῇ νήσσο τῆς Κύπρ(ου) τὸν λέγουν βορέ(αν) καὶ ἐπίησ(εν) ζημί(αν) μεγάλ(ην) κ(αὶ) κατεπόντισ(εν) τὰ [πλοῖα] | καὶ ἐχάλασ(εν) ὀσπή-[τια] | κ(αὶ) ἐξηρίζοσ(εν) δένδρα π[ολλὰ] [---] | τοῦ Ἀδὰμ ἔτους ϛ[...].

A different hand wrote above *ϛωϡε΄, τῇ κ΄, ημέρα γ΄*. But this may refer to the recording of a death.

[Ed. Darrouzès, op. cit., p. 37].

[13] (f. 35[r]) upper margin: A disastrous gale in the Paphos district is recorded on 21 October 1433:

Τῇ αὐτ(ῇ) ἡμέρα ἐγένετο ἄνεμος μέγας ἡς τὴν μεριὰν τ(ῆς) Πάμφου καὶ ἐπίησεν μεγάλην ζημί(αν) καὶ ἐξυρίζωσεν πολλὰ | δέ<ν>τρα κ(αὶ) ἐχάλασεν εἰς τὴν ἐκκλησίαν τῆς Ἐγκλύστρας μίαν πόρταγιαλλαν.[7] καὶ ἐξυρίζωσεν καὶ μίαν καρί(αν) εἰς τὸ | αὐτὸν περιβόλ(ι) κ(αὶ) ἐχάλασε κ(αὶ) εἰς τὴν αὐτ(ὴν) μον(ὴν) εἰς τὸν ἅγιον Εὐτύχιον μίαν πόρταγιαλλ(αν), ἐχρων(ίας) τοῦ Χ(ριστο)ῦ ᾱϋλγ΄ τοῦ Χ(ριστο)ῦ. | ἡμέρα δ΄.

[Ed. Darrouzès, op. cit., p. 29].

[14] (f. 76[r]) outer margin: A disastrous gale of 6 June (but copied against the *synaxarion* of 6 Dec.!) is recorded. The year is illegible:

Τῇ αὐτῇ ἡμέρ(ᾳ) ἐγένετο ἄνεμος [μέγας] | σφόδρα ἐν τῇ νήσσο Κύ[πρῳ τὸν] | λέγουν βορέαν καὶ [ἐποίησε] | ζημίαν μεγάλ(ην) ἐν τῇ | θαλά(σσῃ) καὶ κατε[πόντισε] | πλια πολλὰ κ(αὶ) οὗτος [ἐγέ]|νετο παγκόσμιος [μηνὶ?] | ἰουνίο εἰς τὰς ἕξι | τοῦ ἔτους ϛ [...].

[Ed. Darrouzès, op. cit., p. 32].

C. *Political persons and kings of Cyprus*

[15] (f. 179[v]) outer margin: The death of King Henry II Lusignan on 14 or 15 March 1324:

[Κατὰ τὸν μῆ]ναν τον μαρτ(ιν) | [ἡμέρᾳ ...]

[7] *Πόρταγιαλλα* (contemporary MGr. *πορτοκαλιὰ*) = 'sweet orange tree'. Until recently it was generally believed that while the bitter orange (Arabic *naranj*, Greek *νεράντζι*, Russian *pomeranets*), which is indigenous to India, was introduced to the Levant by the Arabs from the 9th century on, the sweet orange, which was indigenous to south-east Asia, was introduced to Europe by the Portuguese after Vasco da Gama's arrival in India in 1498 and João de Castro's extensive conquests in 1539-48. Hence its name, *portogalla* in Catalan, *portogallo* in Italian dialects, *πορτοκάλι* in Greek, *portakal* in Turkish, *burtuqâl* or *burtuqân* in Arabic, etc. Recent studies suggest that the sweet orange may have reached the Mediterranean region a little earlier, though it is not clear by what route or under what name (cf. W. Reuther and others, *The Citrus Industry*, Vol. 1, *History, World Distribution, Botany and Varieties*, 2nd ed., University of California, Division of Agricultural Sciences, 1967, pp. 9-11). See also A. M. Watson, *Agricultural Innovation in the Early Islamic World. The Diffusion of Crops and Farming Techniques 700–1100*, Cambridge, 1983, pp. 42–50. Nevertheless, it is disconcerting to find an orange tree called *πόρταγιαλλα* in Cyprus as early as 1433. Whatever the explanation may be, this is almost certainly the first occurrence of the word in Greek, and probably the first mention of the sweet orange in Europe.

ἐκημήθ(η) ὁ | [αὐθέντης] ὁ ρίγ(ας) τῆς Κύ|[προ]υ ῥε Αριττ | [τε Λαζω]ναίας, | ἐνχρ(ονίας) λδ΄ (= <ρτω>λδ΄).

[Ed. Darrouzès, op. cit., p. 39].

[16] (f. 76^{r}) lower margin: King Peter II Lusignan (1369–82) gave three priests to the monastery on 6 December 1375. This note is an autograph of Abbot Germanos (1369–96), whose hand has been identified by Darrouzès in a number of entries (orthography improved):

Τῇ αὐτ(ῇ) ἡμέρ(α) ἔδωκ(εν) εἰς τ(ὴν) ἁγίαν μονὴν ὁ αὐθ(έν)τ(ης) τῆς Κύπρ(ου) ὁ ῥὲ Πιὲρ τε Λαζωνία, τ(ὴν) | ἐχρον(ίαν) τοῦ Χ(ριστο)ῦ ͵ατϖε΄ ὀνόματ(α) γ΄ τουτέστην Θεόδωρος Γε(ω)ρ(γίου) τοῦ Ξένου ὁ μετονομασθ(εὶς) | Θωμ(ᾶς) καὶ Γεώργ(ιος) Ιω(άννου) τοῦ Πλαζῆ ὁ μετονομασθεὶς Γεράσημ(ος) καὶ Μι-χ(αὴλ) Ιωάννου | τοῦ Πελεκάνου ὁ μετονομασθεὶς Νεόφυτος. Ἡγούμεν(ος) ἱερο(μόν)αχ(ος) Γερμ(α)-ν(ός).

[Ed. Darrouzès, op. cit., p. 32].

[17] (f. 60^{r}) upper margin: King Janus Lusignan (1398–1432) gave two priests to the monastery on 18 November 1400 or 1406:

[... ἔδωκεν] ὁ ρίγας ο ρεμζουα τε Λαζονυ|α ἠς τὴν αὐτὴν μον(ὴν) τῶν Ὑερέ(ων) π(α)π(ά)δας δ΄, τουτέστη τὸν Ἰ̈ωάννη Μιχ(αὴ)λ | τοῦ Πάρδου ὁ ἐπονομασθὴσ Ἰ̈γνάτιος ὑερομό(να)χ(ος), ὁμιος κ(αὶ) το|νη Ἰ̈ω(άννη) Βασιλή(ου) του Κόμι ὁ ἐπο-νομασθὺς Ἰ̈ωαννίκιος ὑερο(μόν)αχ(ος). | ἐχρονίας ͵ς[...]. | ἡμέρα ε΄, καὶ ἔτη | τοῦ αὐθέντου μας [...] ὁ Θ(εὸ)ς | στερεόση πολλ(ά).

[Ed. Darrouzès, op. cit., p. 31].

[18] (f. 115^{v}) lower margin: King Janus offered to the monastery a tax relief of 175 gold coins and 40 *modioi* of salt from the state salt-pan of St. Lazaros on 8 January 1406:

† Τῇ αὐτῇ ἡμέρα ὁ κῦρ παπᾶς Ἰ̈ωάννης τοῦ Ἐπιφαν(ίου) καὶ | ἐμπαλὶς τῆς Ἀγχέλι(ας) ἐκο-πίασ(εν) ἠς τὸν ἀφέντ(η) τὸν ρύγ(α) | τὸν ῥὲ Τζουὰν καὶ ἐπαρακάλισ(εν) τον καὶ ἔκοψεν | ἀπὲ τὸ χρίος τοῦ αὐτοῦ μοναστηρίου ἀπὲ τὰ δημόσια | τῆς αὐτῆς μον(ῆς) ν(ο)μ(ίσματα) ροε΄ καὶ ἀπέσπασεν κ(αὶ) ἄλας ἀπὲ τὸν ἅγιον | Λάζαρον μόδ(ια) μ΄ καὶ Κ(ύριο)ς ὁ Θ(εὸ)ς νὰ τὸν πολλ(υ)χρων(ίσῃ)· ἐχρ(ονίας) τοῦ Ἀδὰμ | [lower margin of f. 116^{r}] ͵ςϡιε΄ εἰ δὲ τοῦ Χ(ριστο)ῦ εχρ(ονίας) ͵αυς΄.

The *Annus Mundi* date ought to be ͵ςϡιδ΄.

[Ed. Darrouzès, op. cit., p. 35].

[19] (f. 69^{r}) upper and outer margin: A certain king of Cyprus, whose name is illegible in the note (as is the date), levied a military tax and a *kapnikon* tax which he later refunded to the monastery:

† Τῇ αὐτῇ ἡμέρα [... one line ...] Κύπρ(ου) | ὥρησε τὸν συρ Μπαλι(άν) τε Σασιου κ(αὶ) πράκτορα Κύπρ(ου) | καὶ ἔκοψαι τους καλογ(έ)ρ(ους) τῆς μον(ῆς) ὀνόματα ιη΄ | ἀπὸ στρατίαν καὶ καπνηκὸν κ(αὶ) ὥρισ(εν) καὶ τὸν συρ Αση(αν) τε Σασιου ὅτ(ι) τ(οὺς) ἐπῖρεν ἀπὸ τοὺς καλογ(έ)ρ(ους) στρέ[ψε τους] | καὶ ἔστρεψαιν τ(ους) μο|ναῦτα· κ(αὶ) Κ(ύριο)ς ὁ Θ(εὸ)ς πολλιχρονήσει τὸν αὐθ[έντην] | τὸν ρίγ(α) καὶ τὸν κιρ | Τίρου, ἔτους ͵ς[...].

[Ed. Darrouzès, op. cit., p. 31].

D. *Abbots and bishops connected with the monastery τῶν Ἱερέων*

[20] (f. 54^{r}) lower margin: The death of Abbot Klemes who in fact is the scribe of Paris. Gr. 1588 (13 November, 12th cent.):

Τῇ αὐτ(ῇ) ἡμέρ(α) ἐκοιμήθ(η) ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Κλήμης (μον)αχ(ὸς) καὶ ἱερώτατ(ος) καθη-γούμ(ε)ν(ος) τ(ῆς) μον(ῆς) | τῶν Ἱερέ(ων).

[Ed. Darrouzès, op. cit., p. 30].

[21] (f. 161^{r}) upper margin: The death of Abbot Theoktistos on 18 February 1227:

Τ(ῇ) αὐτ(ῇ) ἡμέρα ἐκοιμή(θη) ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Θεόκτιστος | ἱερο(μόν)αχ(ος) καὶ καθειγού-μενος ὁ Μ(ι)λ(ιᾶς) τοῦ ἔτους ͵ϛψλε΄.

[Ed. Darrouzès, op. cit., p. 37].

[22] (f. 111^{v}) upper margin: The death of Abbot Esaias on 7 January (first half of the 13th cent.):

† Τῇ αὐτ(ῇ) ἡμέρα ἐκοιμήθ(η) ὁ δοῦλος τοῦ Θ(εο)ῦ | ἱερο(μόν)αχ(ος) Ἡσαή(ας) καὶ καθ(η)γού-μενο(ς) τῶν [Ἱερέων].

[Ed. Darrouzès, op. cit., p. 34].

[23] (f. 144^{v}) upper margin: The death of Abbot Athanasios on 3 or 4 February (first half of the 13th cent.):

† Τῇ αὐτῇ ἡμέρα ἐκοιμήθ(η) ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Ἀθανάσ(ιος) καὶ καθηγούμ(ενος) †.

[Ed. Darrouzès, op. cit., p. 36].

[24] (f. 29^{r}) upper margin: The death of Abbot Nathanael on 12 October (13th cent.):

Τῇ αὐτῇ ἡμέρα ἐκυμύθη ὁ δοῦλ(ος) τοῦ Θ(εοῦ) Ναθαναὴλ (μον)αχ(ὸς) καὶ ἡγούμε(ε)ν(ος).

[Ed. Darrouzès op. cit., p. 29].

[25] (f. 170^{r}) upper margin: The death of Abbot Athanasios on 1 March (13th cent.):

Τῇ αὐτῇ ἡμέρα ἐκομ(ή)θ(η) ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Ἀθανάσ(ιος) καὶ καθειγούμ(ε)ν(ος).

[Ed. Darrouzès op. cit., p. 38].

[26] (f. 188^{r}) lower margin: The death of Abbot Ioakeim on 3 April (end of the 13th cent.):

† Τῇ αὐτῇ ἡμέρα ἐκοιμήθ(η) ὁ δοῦλο(ς) τοῦ Θ(εο)ῦ

Ἰωακεὶμ ὑέρομ(ό)ναχο(ς) | κ(αὶ) καθηγούμ(εν)ος καὶ ὑ ἀναγινόσκοντες εὔχ(εστε) αὐτὸν | διὰ τὸν Κ(ύριο)ν ἵνα εὕροι ἔλεος ἐν τῇ ὑμέρᾳ τῆς κρίσεως.

[Ed. Darrouzès, op. cit., p. 41].

[27] (f. 83^{r}) upper margin: The death of Abbot Barnabas on 13 December 1310:

Τῇ αὐτῇ ἡμέρα ἐκοιμήθη ὁ δοῦλος τοῦ Θ(εο)ῦ Βαρνάβ(ας) ἱερο(μόν)αχ(ος) ἀπὸ Φάλη<u>α</u> | ὁ Κηλανε(ὺς) καὶ καθηγούμενος τῆς ἁγί(ας) μονῆς ἔτους ϛωιθ', ἡμέρᾳ ζ.

[Ed. Darrouzès, op. cit., p. 32].

[28] (f. 19^{r}) upper margin: The death of Abbot Ignatios on 28 September 1333:

[Τῇ αὐτῇ ἡμέρᾳ] ἐκοιμήθη [ὁ δοῦλος τοῦ Θεοῦ] ἱερομ(όν)αχ(ος) Υγνάτιος καὶ καθηγούμενος τῆς ἁγίας μονῆς τ(ῶν) Ἱεραί(ων), ἡμέρ(ᾳ) γ', τὴν | ἐνχρονί(αν) <ϛ>ωμβ' τοῦ Ἀδάμ.

[Ed. Darrouzès, op. cit., p. 28].

[29] (f. 184^{r}) lower margin: The death of Abbot Theodoulos on 26 March 1336:

† Τῇ αὐτῇ ἡμέρ(ᾳ) ἐκοιμήθ(η) ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Θεόδουλ(ος) ἱερο(μόν)αχ(ος) καὶ καθηγούμενος τοῦ Ἐμφορήτ(ου) καὶ ἔδωκ(εν) ἡς τ(ὸ) μοναστ(ή)ρ(ιον) | καματερὸν α' διὰ τὴν ψυχ(ὴν) αὐτ(οῦ) καὶ μακαρίσατε αὐτ(ὸν), τῆς ἐχρον(ίας) ϛωμδ', ἰνδ(ικτιῶνος) ιδ' (= δ').

The word *Ἐμφορήτου* may refer to another monastery thus far unknown. It may also be the patronym of Abbot Theodoulos.

[Ed. Darrouzès, op. cit., p. 40].

[30] (f. 34^{r}) lower margin: The death of Abbot Nikodemos on 17 October 1344:

† Τῇ αὐτ(ῇ) ἡμέρ(ᾳ) ἐκοιμήθη ὁ δοῦλ(ος) τοῦ Θ(εο)ῦ Νικόδ(η)μ(ος) ἱερο(μόν)αχ(ος) καὶ καθηγούμ(ε)ν(ος) τῆς σεβασμί(ας) μον(ῆς) τῶν Ἱερ(έων), | τῆς ἐνχρων(ίας) ϛωνγ', ἡμέρ(α) α', κ(αὶ) ὁ Θ(εὸ)ς μακαρίσῃ αὐτόν.

[Ed. Darrouzès, op. cit., p. 29].

[31] (f. 236^{r}) upper and outer margin: Donation of a private chapel to the monastery given to Abbot Gerasimos on 4 June (ca. 1360):

Αἰγ(ὼ) Μπερτεμ Μποδι(κ? ν?) ἐπροσιλθ(ον) εἰς τὺν ἁγ(ίαν) μον(ὴν) τὸν Ἱερέον κ(αὶ) ἡ σύμβιός μου Ἄννα ἔμπροστ(εν) τοῦ | γουμ(ένου) [....] τον Ἱερ(έων) κῦρ Γερασύμου καὶ τοῦ κυνοβήου οκτ(ώ)(?) ιουν(ίου)(?) ϛδ'(?), ἐχρον(ίας) τοῦ Χ(ριστο)ῦ <α>τ [..] | καὶ αἰγ(ε)ν(ό)μην συναδελφὸς αἰγ(ὼ) καὶ ἡ σύμβιός μου καὶ αἰδόκαμαιν εἰς τιν αὐτ(ὴν) μον(ὴν) διὰ τὴν ψυχί μας | αἰκλυσίαν τὴν ὅπερ ὕχαμαι γονηκὴν ἐπονο[μα]ζομένη ἁγ(ίαν) Μαρί(αν) ἡς τ(ὴν) Φάλια καὶ ὁς [...καλ]λιεργ(ή)ση τῆς [αὐτῆς?] ἐκκλισίας αἰδ(ώ)καμ(εν) ἡς τὴν | μονὴν ἀμπέλ(ιον) τοῖς Καρ(εᾶς) | ὅσον ἐστί, καὶ ἕτερον | ἡς τιν Απαμον [or *Αλαμον*] *ἀμπέλιον [---].* The rest of the note in the margin illegible and partly excised.

[Ed. Darrouzès, op. cit., p. 49].

[32] (f. 268^{v}) upper margin: The death of Abbot Gregory on 25 July 1367:

Τῇ αὐτῇ ἡμέρᾳ ἐκοιμήθη ὁ δοῦλος τοῦ Θ(εο)ῦ Γρηγόριος ἱερο(μόν)αχ)(ος) καὶ καθηγούμενος τῆς σεβασμίας [μονῆς τῶν Ἱερέων] | τ(ὴν) ἐγχρ(ονίαν) ϛωοε', ἡμέρα β' καὶ ὁ Θ(εὸ)ς νὰ τὸν ἀναπαύσ(ῃ).

[Ed. Darrouzès, op. cit., p. 54].

[33] (f. 213^{r}) upper margin: The elevation to the abbotship of Germanos on 8 May 1369:

i. *† Μηνὶ μαίῳ εἰς τὰς ὀκτὼ ἐθρονιάστη εἰς τὴν σεβασμίαν μονὴν τῶν Ἱερέων ὁ πανοσιώτατος | κῦρ Γερμανὸς ἱερο(μόν)αχ(ος) ἀπὸ χωρίον λεγόμ(ε)ν(ον) Πολέμ(ι), τ(ὴν) ἐχρ(ονίαν) ϛωοζ'.*

ii. (f. 265^{r}) lower margin: Abbot Germanos died on 22 July 1396:

† Ἐκυμίθη ὁ δοῦλος τοῦ Θ(εο)ῦ Γερμανὸς ἱερο(μόν)αχ(ος) καὶ καθηγούμενος τῆς σεβασμίας μονῆς τῶν Ἱερέων, ἐχρον(ίας) <α>τϟϛ' τοῦ Χ(ριστο)ῦ, ἰουλίου ἡς τὰς κδ' | ἡμέρα σαββάτῳ ὥρ(α) δ' τῆς νυκτός.

[Ed. Darrouzès, op. cit., pp. 44 and 53].

[34] (f. 59^{r}) upper margin: Pachomios was elevated to the abbotship on 16 November 1399:

Τῇ αὐτῇ ἡμέρᾳ ἐθρ(ο)νιάστη ὁ παν(ο)σιώτ(α)τος π(ατ)ὴρ ἡμῶν Παχώμιος καὶ καθηγούμενος | τῆς αὐτῆς μονῆς, ἡμέρα κυριακῇ ἐχρονίας τοῦ Χ(ριστο)ῦ <α>τϟθ', ἐν μηνὶ νοεμβρίῳ, | την ις': εὔχεσθε αὐτὸν διὰ τὸν Κ(ύριο)ν.

[Ed. Darrouzès, op. cit., p. 31].

[35] (f. 191^{r}) lower margin: The death of Abbot Paul on 7 April 1407:

† Τῇ αὐτῇ ἡμέρᾳ ἐκοιμήθη ὁ δοῦλος τοῦ Θεοῦ Παῦλος ἱερομόναχος καὶ καθηγούμενος τῆς σεβασμι(ας) μ[ονῆς] | τῶν Ἱερέων ὁ πρώην μέγας οἰκονόμος τῆς Ἀρσυνόεις καὶ μακαρίσατε αὐτ(ὸν), | ἐνχρονία τοῦ Ἀδὰμ, ϛϡιε' ἡμέρα ε': †

[Ed. Darrouzès, op. cit., p. 41].

[36] (f. 91^{r}) lower margin: The king of Cyprus (Janus ?) donated a *metochion* with landed property called Hagiophrodisi to Abbot Hyakinthos on 18 December either 1398–99 or after 1407:

Τῇ αὐτῇ ἡμέρᾳ ἔδοκε ἀφ(έν)τ(ης) μ(ας) ὁ ρίγ(ας) τὸ περιβόλι κὲ τ(ὴν) ἐκκλισία καὶ γὺν μὲν (?) | τ(ὸν) Ἁγιοφροδίσι τοῦ κῦρ γουμένου Ἡακί(ν)θου (μον)αχ(οῦ) νὰ τὸ ἔχι | μετόχι εἰς τ(ὴν) ἁγία μονὶ τ(ῶν) Ἱερέ(ων) καὶ μακρία ἰ μνήμη αὐτοῦ, ἔτους ϛϡ[..].

[Ed. Darrouzès, op. cit., p. 33].

[37] (f. 169^{r}) lower margin: The death of Bishop

Gerasimos of Arsinoe on 25 February 1320:

† Τῇ αὐτῇ ἡμέρᾳ ἐκοιμήθη Γεράσιμος ἐπίσκοπος Ἀρσυνόης καὶ πρόεδρος πόλεως Πάφου, ἔτους ϛωκη΄.

[Ed. Darrouzès, op. cit., p. 38].

That Bishop Gerasimos died and was buried in the monastery τῶν Ἱερέων we are told by two notes in Paris. Supp. Gr. 74, folios 12[v] and 16[v], ed. Darrouzès, op. cit., p. 38, n. 1.

E. *Donations*

[38] (f. 246[v]) upper and outer margin: The monk Kyrillos became deacon of the Gospels on 28 June 1434:

† Τῇ αὐτῇ ἡμέρᾳ | ἐγὼ μοναχὸς | Κύριλλος ἐγί|νικα | διάκος | τοῦ εὐαγγελίου | διὰ (νομίσματα) λϛ΄, ἐχρον(ίας) | <α>υλδ΄, ὑμέρα | δευτέρα.

[Ed. Darrouzès, op. cit., p. 52].

[39] (f. 150[v]) upper margin: Maria from Araklia bequeathed all her property to the monastery τῶν Ἱερέων on 10 February 1340:

† Τῇ αὐτῇ ἡμέρᾳ ἐκοιμήθη ἡ δούλη τοῦ Θ(εο)ῦ Μαρία ἀπό Ἀρακλί(αν) κ(αὶ) ἀφῆκε εἰς τ(ὴν) ἁγίαν μονὴν | τὰ σπήτιά της κ(αὶ) τὸ κυπήν της καὶ τὰ χωράφια· ὁμοίως καὶ ὁ Γε(ώ)ρ(γιος) ὁ ἀδελφός αὐτ(ῆς) τὴν μύραν τ(ου) | εἰς μνημόσυνον τῆς ψυχῆς αὐτ(ῶν), τὴν ἐχρον(ίαν) ϛϖμη΄.

[Ed. Darrouzès, op. cit., p. 37].

[40] (f. 221[v]) upper margin: The monk Euthymios left money, animals, and other property to the monastery on 15 May 1348:

Τῇ αὐτῇ ἡμέρᾳ ἔδοκ(εν) ὁ (μον)αχ(ὸς) Εὐθ(ύ)μ(ιος) τοῦ Λεμ(ω)ν[.] ὁ ῥάπ(της) εἰς τὴν ἁγ(ίαν) μον(ὴν) (νομίσματα) ος΄ κ(αὶ) βοήδι ἓν | καματερ(ὸν) καὶ ξυστ(ρὴν) ἓν χαλκὶν καὶ ὀνϊκὸν ἓν ὡς δ(ιὰ) νὰ ποιήσῃ ἄλλαγ(ὴν) εἰς τὴν | ἐκκλησ(ίαν) καὶ χαλκ(ό)πουλλ(ον) ἓν· αἰωνία αὐτ(οῦ) ἡ μνήμη, ἐνχρ(ονίας) ϛωνϛ΄.

[Ed. Darrouzès, op. cit., p. 45].

[41] (f. 149[v]) upper and outer margin: George Arsiotes became a *μεγαλόσχημος* monk and, together with his wife Eudokia, left all their property to the monastery on 9 February 1406:

⁜ Τῇ αὐτῇ ἡμέρα ἐκοιμήθη ὁ δοῦλος τοῦ Θ(εο)ῦ Γεώργιος τοῦ Κόστα τοῦ Πλάζη ἀπὲ τὴν Βοκο-| λιακὰν οὗ τὸ ἐπίκλην Γεώργιος ὁ Ἀρσιότης καὶ ἧς τὸν θάνατ(ον) αὐτοῦ ἐμεγαλοσχίμησ(εν) καὶ τὸ μοναχικ(ὸν) καὶ μεγαλοσχιμηκ(ὸν) αὐτοῦ ὄνομα (μον)αχ(ὸς) Γαβριὴλ. | καὶ εἶχεν δόση καὶ ἡ συμβιος αὐτοῦ Εὐδοκία τέλος εἰς τὴν γ΄ τοῦ αὐτ(οῦ) μηνὸς του|τέστιν διὰ ἡμέρ(ας) ϛ΄. ἐδόκαση κ(αὶ) οἱ δύο το τέλος καὶ ἀφήκαση ἧς τὸ αὐτὸν μοναστ(ή)ρ(ιον) | εἴ τι καὶ ἂν ὕχαση διὰ τὴν ψυχὴν τους καὶ ὁ Θ(εὸ)ς μακαρίσ(η) καὶ ἀναπάυσῃ αὐτοὺς, ἀμήν· | ἐχρ(ονίας) τοῦ Χ(ριστο)ῦ <α>υϛ΄ | ἐν δὲ τοῦ Ἀδὰμ | ἐνχρ(ονία) ϛϡιε΄·–

The *Annus Mundi* ought to be ϛϡιδ΄.

[Ed. Darrouzès, op. cit., p. 37].

[42] (f. 175[v]) lower margin: Jean de Mtouliph and his wife donated a millstone to the monastery (early 15th cent.):

Τῇ αὐτῇ ἡμέρᾳ ἦλθεν ὁ ἄρχων ὁ μενσυρ Τζουὰν | τε Μτουληφ κ(αὶ) ἡ σύμβιος αὐτοῦ τεμαλῆς | δε Καρπ(ᾶς) καὶ ἔδωκαν ψυχικ(ὸν) εἰς τ(ὴν) αὐτ(ὴν) ἁγί(αν) | μονὴν λοιθ(ά)ρι μήλου ψουμόμηλου α΄ χάρ(ιν) ὁς | διὰ τ(ὴν) ψυχήν του· ὁ Θ(εὸ)ς ἐλεήσι αὐτούς.

[Ed. Darrouzès, op. cit., p. 39].

[43] (f. 225[v]) lower margin hardly visible: George Meamos and his wife Alexou and their sons, the priest John and Theodore, from the village of Epitaurion, donated to the monastery a mill and a garden (undated):

Τῇ αὐτῇ ἡμέρᾳ ἦλθεν ὁ Γεώργιος τοῦ Μηαμου καὶ ἡ σύμβιος Ἀληξοῦ | καὶ ὁ υἱὸς αὐτοῦ π(α)π(ᾶ) Ἰω(άννης) καὶ ὁ Θεόδωρος ἀπὸ χωρήον Ἐπηταυρίου καὶ ἔδοκεν | στιν ἁγίαν μον(ὴν) τὸν μήλον κ(αὶ) τὸ περιβόλ(ι) τοῦ Ἀν(ε)μᾶ [ὅσον] | ἐστί, τὸ πιον μίλον περιβολι ἔνη ἀγορασ[μένον] [---] πεδια τοῦ συρ Φιλίππου [---].

[Ed. Darrouzès, op. cit., p. 46].

On the flyleaf I[r] was pasted the hand-written Latin description of the MS when it was in the collection of Colbert; underneath was pasted the brief printed description of the volume by Omont.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in the early twelfth century by Klemes, monk and later abbot of the monastery τῶν Ἱερέων, served as a register for deaths but also other events concerning this monastic community at least until 1570, as the numerous dated notes indicate. The capture of Cyprus by the Turks in that year is in fact the last dated note in the volume. A strange silence covers the next hundred years of the history of the MS and of the monastery τῶν Ἱερέων. It is well evidenced that the Turks ravaged all the monasteries of the island after they had conquered Cyprus in 1571.[8] Indeed this monastery declined rapidly thereafter and never recov-

[8] See Kyprianos, *Ἱστορία*, pp. 305-6; Constantinides, "Laurentios Dalephantos", p. 176; see also above, pp. 17 and 38.

ered.[9] Almost a century later the MS was taken to France and entered the collection of Colbert as no. 371. It was acquired by the Royal Library in 1732 and subsequently passed to the Bibliothèque Nationale.

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[9] Ephraim the Athenian, the future patriarch of Jerusalem, reported the following about the decline of the monastery τῶν Ἱερέων in 1751: *Τοῦτο τοίνυν τὸ πάλαι διάσημον μοναστήριον, διαφθαρὲν καὶ ἐρημωθέν, ἐγένετο μετόχιον τοῦ Κύκκου, καὶ ἀνοικοδομήθη παρά τινος Νικηφόρου, Ἡγουμένου ἐπιγραφομένου Κύκκου καὶ μονῆς, ὅστις καὶ Ἀρχιεπίσκοπος ἐχρημάτισε Κύπρου ὕστερον. Νῦν δὲ σταυροπήγιον ἐστὶ Μοναστήριον ὑπὸ τὴν ἐπίσκεψιν τοῦ μακαριωτάτου Ἁγίου Κύπρου;* see Ephraim Athenaios, *Ἡ περιγραφὴ τῆς σεβασμίας καὶ βασιλικῆς μονῆς τοῦ Κύκκου ...*, Venice, 1751, p. 47; cf. Kyprianos, *Ἱστορία*, p. 392.

Synaxarium CP, cols. XVII – XVIII.

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[8] Vatican Library, Barberinianus Graecus 449, A.D. 1153 (pls. 12, 163, 176a).

1. Four Gospels.

2. Parchment.

3. Folios II + 248, 234 × 171 mm.

Justification ca. 170 × 120 mm.

23 lines to the page; ca 29 letters per line.

Text in single column.

4. CONTENTS

1. (ff. 1r-2r) Eusebios' letter to Carpianos:

† Ὑπόθεσις κανόνων τῆς τῶν εὐαγγελιστῶν, | συμφωνίας· εὐσέβιος καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν κ(υρί)ῳ χαίρειν †.

Inc. Ἀμμώνιος μὲν ὁ ἀλεξανδρεὺς, πολλὴν ὡς εἰκὸς φιλοπονίαν καὶ σπουδὴν εἰσαγιοχώς.

2. (ff. 3r-6r) Canon Tables.

3. (ff. 8r-74v) The Gospel of Matthew:

† ΤῸ ΚΑΤᾺ ΜΑ̃ΤΘΑΙ̃ΟΝ ΑΓΙΟΝ ΕὙΑΓΓΕΛΙΟΝ †

Inc. Βίβλος γενέσεως· ἰ(ησο)ῦ χ(ριστο)ῦ. [Matt. 1:1].

4. (ff. 76r-118v) The Gospel of Mark:

† ΤῸ ΚΑΤᾺ ΜΑ̃ΡΚΟΝ ΑΓΙΟΝ ΕὙΑΓΓΕΛΙΟΝ †

Inc. Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ. [Mark 1:1].

5. (ff. 119r-187v) The Gospel of Luke:

† ΤΟ ΚΑΤΑ ΛΟ̃ΥΚΑ̃Ν ΑΓΙΟΝ ΕὙΑΓΓΕ̃ΛΙΟΝ) †

Inc. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν | ἀνατάξασθαι διήγησιν. [Luke 1:1].

6. (ff. 188r-246v) The Gospel of John:

† ΤῸ ΚΑΤᾺ ΙΩ̃(ΑΝΝΗΝ) ΑΓΙΟΝ ΕὙΑΓΓΕ̃ΛΙΟΝ †

Inc. Ἐν ἀρχῇ ἦν ὁ λόγος. [John 1:1].

5. SUBSCRIPTION

The scribe subscribed his volume in red on folio 246v:

† Ἐτελειώθ(η) τὸ παρ(ὸν) ἱερ(ον) κ(αὶ) ἅγιον τετραευάγγελον | κ(α)τ(ὰ) μῆνα μάϊον, ιγ̄ τοῦ ϛχξα·

ἰν(δικτιῶνος), ᾱ· διὰ | δὲ χειρὸ(ς) μανουὴλ εὐτελοῦς ἱερέ(ος) βου|κελλάρου τοῦ ἁγιοστεφανίτου † † †.

Thus this volume was copied by the priest Manuel Boukellaros Hagiostephanites on 13 May A.M. 6661 (= A.D. 1153). Unfortunately, no sponsor and no dedication of this luxurious *Tetraevangelion* is mentioned. At the close of each Gospel the scribe wrote a note in magenta.[1] See for instance on folio 74^{v} at the end of the Gospel of Matthew:

τέ|λο(ς) | σὺν θ(ε)ῶ | τοῦ | κ(α)τ(ὰ) ‖ ματ|θαῖ(ον) εὐαγ|γελ(ίου).

On folio 118^{v} at the end of the Gospel of Mark:

† τέλο(ς) σὺν θ(ε)ῶ, καὶ τοῦ | κατὰ μάρκ(ον) ἁγ͂ίου εὐαγγελ(ίου) †.

At the end of the Gospel of John on folio 246^{v} the scribe wrote in magenta:

† τέλος σύν | θ(ε)ῶ, καί τοῦ | κατά ἰω(άννην)· σύν καί τοῦ | ὅλου ἁγίου | τετραευαγ|γέλου †.

6. SCRIPT

Manuel Boukellaros Hagiostephanites uses a deep black ink that is well preserved. His script is clear and angular, with varied letter forms and a number of majuscule and enlarged letters. On folio 118^{v} reproduced here we can observe the high-standing taus ( ), the enlarged betas ( ), epsilons ( ), kappas ( ), lambdas ( ), sigmas ( ), upsilons ( ), and phis ( ), the majucule deltas ( ) and the ligatures epsilon-xi ( ), kappa-lambda ( ), and the word *μετὰ* ( ).

This is one of the earliest dated examples of a large group of MSS, preeminently Gospel Books, New Testaments, and Psalters. The "decorative style", as it is now called, comprises more than 150 MSS, two-thirds of which are illuminated, and, as has been suggested, they come from the Byzantine provinces, especially the Eastern Mediterranean, and not Constantinople. Cyprus was the place where at least ten MSS of this large family were certainly copied and perhaps a few others undated whose scribes have not yet been identified.[2]

[1] At the end of the Gospel of Luke on f. 187^{v} there is no such note.

[2] On this group of MSS see generally Carr, *Rockefeller McCormick;* Carr, "Provincial MSS"; Carr, "Cyprus and the 'Decorative Style'"; see now Carr, *Byzantine Illumination*, esp. p. 132 and relevant bibliography on pp. 292-313. For the MSS connected with Cyprus see also Constantinides, "Unknown MS", pp. 170-71 and n. 10.

7. ILLUMINATIONS

Gilded magenta ink for the titles and initials. Enlarged and decorated initials appear at the beginning of each Gospel.

(ff. 3^{r}-6^{r}) Canon Tables.

(f. 7^{v}) Full-page St. Matthew writing.

(f. 8^{r}) Headpiece with busts of Christ and four sacred authors.

(f. 76^{r}) St. Mark thinking, headpiece to his Gospel.

(f. 119^{r}) St. Luke dipping his pen, headpiece to his Gospel.

(f. 188^{r}) St. John seated, headpiece to his Gospel.

An oval stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA* appears on folios 1^{r}, 7^{r}, 188^{r}, 246^{v}.

8. BINDING

Modern binding with red leather on cardboard.

9. QUIRE COMPOSITION

Quire signatures appear in the upper outer corner of the first folio of each gathering. They have been observed on folios:[3] 8^{r} = $\bar{\alpha}$, 16^{r} = $\bar{\beta}$, 24^{r} = $\bar{\gamma}$, 32^{r} = $\bar{\delta}$, 40^{r} = $\bar{\varepsilon}$, 48^{r} = $\bar{\sigma\tau}$, 56^{r} = $\bar{\zeta}$, 64^{r} = $\bar{\eta}$, 71^{r} = $\bar{\theta}$, 77^{r} = $\bar{\iota}$, 85^{r} = $\overline{\iota\alpha}$, 93^{r} = $\overline{\iota\beta}$, 101^{r} = $\overline{\iota\gamma}$, 109^{r} = $\overline{\iota\delta}$, 115^{r} = $\overline{\iota\varepsilon}$, 119^{r} = $\overline{\iota\sigma\tau}$, 127^{r} = <$\iota\zeta$>, 135^{r} = $\overline{\iota\eta}$, 143^{r} = $\overline{\iota\theta}$, 151^{r} = $\bar{\kappa}$, 159^{r} = $\overline{\kappa\alpha}$, 167^{r} = <$\kappa\beta$>, 175^{r} = $\overline{\kappa\gamma}$, 183^{r} = <$\kappa\delta$>, 188^{r} = $\kappa\varepsilon$, 196^{r} = $\kappa\sigma\tau$, 204^{r} = $\kappa\zeta$, 212^{r} = $\kappa\eta$, 219^{r} = $\kappa\theta$, 227^{r} = $\bar{\lambda}$, 235^{r} = $\overline{\lambda\alpha}$, 242^{r} = $\lambda\beta$.

The first seven folios form two gatherings, i.e. ff. 1–2 and 3–7. The last gathering contains seven folios. Folio 75 is misplaced. Folios 2^{v}, 6^{v}, 7^{r}, and 247–248 were originally blank.

10. LATER NOTES

On folios 2^{v} and 247^{r}–248^{r} there are prayers and an extended prosopographical note by Matthew Raoul Melikes written at the end of the fifteenth century:[4]

[3] Cf. Carr, "Provincial MSS", p. 81.

[4] The interesting prosopographical note on the family of Melikes contained in this MS, ff. 247^{r}–248^{r}, was edited and commented upon by V. Laurent, "Une famille turque au service de Byzance: Les Mélikès", *BZ* 49 (1956), 349-68 (text, pp. 355-57). According to Laurent, Matthew Raoul Melikes, most probably the owner of this volume in the last quarter of the 15th century, resided in the Peloponnese. A certain Mathaios Melikes, perhaps the same person, copied in 1417 ff. 1^{r}–7^{v} of Athens National Library 2045 [*olim* Gymnasium of

i. (f. 2^{v}) A long prayer for Matthew Raoul Melikes dated 20 April 1497.

Inc. Παράκλητε ἀγαθὲ τὸ ἀνεξιχνίαστον τῆς ἀγαθότητος πέλαγος· | ἐξαπόστειλον κ(ύρι)ε ἐν τῇ ὥρα τῆς ἐξόδου τοῦ δούλου σου ματθαίου | ... τέκνον μου ματθαῖε ῥαοὺλ μελίκη etc.

Des. ἡ ἐμὴ ταπεινότης ἔχει σε συγχωριμε|νον· παρὰ τῆς ἁγίας· καὶ ὁμοουσίου, καὶ ζωοποιοῦ καὶ ἀδιαι|ρέτου τριάδος· ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι εἰς τοὺς | ἀπεράντους αἰῶνας· ἀμήν ·:· ,αυϟζ' ἀπριλλίω κ'.

The same hand copied another prayer and a long note on folios 247^{r}–248^{r}:

ii. (f. 247^{r}) *'I(ησοῦ)ς X(ριστό)ς·*

Inc. Θ(ε)ὲ ἁγιώτατε καὶ δικαιώτατε· τρισυπόστατε δημιουρ|γὲ τοῦ παντός.

Underneath the prayer we are told that it was composed by Matthew Raoul Melikes:

(f. 247^{r}) in red. *Εὐχὴ παρακλητικὴ, ἡ ἄνωθεν λεγομένη | καθ' ἑκάστην τὸ πρωΐ· διὰ συνθέσεως | ματθαίου ῥαοὺλ τοῦ μελίκι.*

Then follows a long prosopographical note:

iii. *Inc.* (f. 247^{r}) *"Οπου ἦτον ὁ π(ατ)ὴρ αὐτοῦ μανουὴλ ῥαοὺλ ὁ μελίκισ·*

Des. (f. 248^{r}) *καθὼς | φαίνεται ἐκεῖ εἰς τὸν τάφον του ὅπου εἶναι | ἱστορισμένος.*

[Ed. V. Laurent, in *BZ* 49 (1956), 355–57].

On the front flyleaf II^{r} in a deep black ink:

QUATVOR EVANGELIA.

And in the lower outer margin of the same flyleaf: *A.M. 6661.*

11. HISTORY OF THE MANUSCRIPT

This MS, copied by Manuel Boukellaros Hagiostephanites in Cyprus in May 1153, was in the hands of Matthew Raoul Melikes in the Peloponnese at the end of the fifteenth century. At a later period the MS was taken to Italy and was acquired by the Barberini collection and thus passed to the Vatican Library.

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Voicu-D'Alisera, *I.MA.G.E.S.* p. 221.

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BZ 11 (1902), 201; 40 (1940), 122; *Ἑλληνικά* 15 (1957), 282, n. 1 (Christophilopoulou); *Script.* 13 (1959), 155, B. 180; 29 (1975), B. 175; 34 (1980), B. 946; 35 (1981), B. 938; 36 (1982), B. 505; 37 (1983), B. 67; 43 (1989), B. 236; *SBN* 6 (1940), 339; *VizVrem* 9 (1902), 197; n. s. 19 (1961), 146 (Lichačeva).

[9] New York, H. P. Kraus, Four Gospels [*olim* Andros, Hagias 32], A.D. 1156 (pls. 13, 176b).

[studied by Lampros and Carr]

1. Four Gospels.

2. Parchment.

3. Folios I + 342 + *ια'* (f. 122 omitted, ff. 133bis, 240bis, 291bis), 220 × 157 mm.[1]

Justification 152 × 92 mm.

20 lines to the page; 20 letters per line.

Text in single column.

4. CONTENTS

1. (f. 4r) The Gospel of Matthew.
2. (f. 102r) The Gospel of Mark.
3. (f. 166r) The Gospel of Luke.
4. (f. 267r) The Gospel of John.
5. (f. 342r) The Gospels of Maundy Thursday.

End mutilus: *ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο.*[2]

5. SUBSCRIPTION

At the end of the Gospel of John, on folio 340r, the scribe wrote the following subscription:

Ἔλαβε δὲ τέλος κατὰ μῆνα Ἰούλιον | ἰν(δικτιῶνος) δ τοῦ ϛχξδ' ἔτους.

On folio 341r–v the scribe wrote a long poetical subscription of thirty-four iambic verses for the sponsor of the volume, John the Cretan, archbi-

[1] Sp. P. Lampros, "Κατάλογος τῶν ἐν τῇ κατὰ τὴν Ἄνδρον μονῇ τῆς Ἁγίας Κωδίκων", *Ἐπετηρὶς Φιλολογικοῦ Συλλόγου Παρνασσοῦ* 2 (1898), p. 167, gives the dimensions differently from Carr, i.e. 220 × 140 mm. Lampros also speaks of 351 folios including ff. 342-451, which are 14th-century bombycine folios at the end of the volume. K. Pleziotes, "Κατάλογος χειρογράφων τῆς ἐν Ἄνδρῳ μονῆς Ἁγίας", in A. Meliarakes, *Ὑπομνήματα περιγραφικὰ τῶν Κυκλάδων Νήσων, Ἄνδρος, Κέως*, Athens, 1880, p. 162, speaks of 342 folios.

[2] The chapters of each gospel precede the Four Gospels. At the end of each gospel its length is given as follows:

(f. 99r) *Εὐα(γγέλιον) κ(α)τ(ὰ) Ματθαῖον στίχ(οι)* $\overline{\beta\phi}$;

(f. 163r) *Εὐα(γγέλιον) κ(α)τ(ὰ) Μάρκον στίχ(οι)* $\overline{\alpha\chi}$;

(f. 265v) *Εὐα(γγέλιον) κ(α)τ(ὰ) Λουκᾶν στίχ(οι)* $\overline{\beta\pi}$;

(f. 341r) *Εὐα(γγέλιον) κ(α)τ(ὰ) ἰω(άννην) στίχ(οι)* $\overline{\beta\tau}$.

Cf. Lampros, "Κατάλογος", op. cit., p. 167; Pleziotes, "Κατάλογος", op. cit., p. 162.

shop of Cyprus (1152–77):[3]

(f. 341r) † *Στίχοι εἰς τ(ὸ) πλήρ(ω)μ(α) τοῦ τετραευαγγέλ(ου)* †.

Τοῦ τῆσ κῦπρου μὲν ποιμένο(ς) κ(αὶ) δεσπότου·
μακαριωτάτου ἀρχϊεπϊσκόπου·
τοῦ ποιμενάρχου κϋπρίων ἰω(άννου)·
τῇ προσταγῇ γέγραφε τήνδε τὴν βίβλ(ον)·
γραφεὺσ μανουὴλ ἁγϊοστεφανίτ(ης)·
ὁ καὶ παρ' αὐτοῦ τοῦ πάνυ ϋπερσόφου·
εὐεργετηθεὶσ πολλάκισ ἀνενδότ(ως)·
ὁσ καὶ πεφϋκ(ὼς) εὐτελέστατοσ θύτ(ης)·
τοῦ παντάνακτοσ ἐργοτεχνίτου λόγου·
ἐπευχαριστεῖ καὶ τρανῶσ μεγαλύνει·
τὸ χρϋσοτευκτόμορφον ἁγλαὸν στόμα.
καὶ ψϋχοτερπέστατον εὐμελὲσ, μένο(ς)·
καὶ πνευμ(α)τοπρόβλητον εὐμενὲσ μέλο(ς)·
κροτούμενον κρούματι πανσθενοκρότω· ‖
[f. 341v] *νοοτρόφουσ ἴυγγασ εὐηχεστάτουσ*
εἰσ πᾶσαν ἀνέμελψεν τὴν οἰκουμένην·
ᾗ καὶ λελοιπ(ὼς) τὴν χρυσόβλητον βίβλ(ον)·
σειρηνοθελκτότερπνον εὐμελεστάτην·
πᾶσαν ἀκριβῶς ἠκρίβωσε δελτάδα·
εὐχῶν δὲ κατάπαυσιν οὐδαμ(ῶς) φέρει·
πρὸσ τὸν μέγα τοῦ θεοῦ ἀρχιεράρχην·
τὴν χρυσοβρυτόρρυτον ὑδάτ(ων) ῥύσ(ιν)·
καὶ μυσταγωγὸν εὐσεβῶν διδαγμάτ(ων)·
καὶ κήρυκα κράτιστον ἀληθῶν λόγων·
Ἐπιφάνιον ἀπόστολον τὸν μέγαν·
ὡσ ἂν νέμοιτο τῷ ποιμενάρχῃ τούτου·
ζωὴν πολυχρόνιον ὑγείασ πλάτοσ·
εὔρωστον, εὐφρόσυνον, εὔθυμον βί(ον)·
Ἀλλ' ὦ μάκαρ πρώτιστε τῶν μακαρτάτων·
ὦ τερπνολαμπρότατε χρυσὲ τοῖσ λόγοισ·
τοῖσ ἡδυτάτοισ καὶ ψυχοτρόφοισ λόγοισ·
χάριν ἀνεξάντλητον ἣ βρύσιν νέμοισ·
πολλῶν ἀγαθῶν ἐν χρόνοισ πολυχρόνοισ·
τῷ τήνδε βίβλον προστάξαντι γενέσθαι.

From this long subscription, full of poetical flattery of the Comnenian era, we learn that the volume was copied by Manuel Hagiostephanites on the orders of the archbishop of Cyprus, John the Cretan. We know the surname of this scribe as Boukellaros from another Four Gospels he copied three years earlier (i.e. Vat. Barber. Gr. 449; see above, pp. 81–82). The volume was completed in July A.M. 6664 (= A.D. 1156).

[3] On John the Cretan see V. Laurent, "La succession épiscopale des derniers archevêques grecs de Chypre. De Jean le Crétois (1152) à Germain Pèsimandros (1260)", *REB* 7 (1949), 33-35; C. Chatzepsaltes, "Συμβολαὶ εἰς τὴν ἱστορίαν τῆς Ἐκκλησίας Κύπρου κατὰ τὴν βυζαντινὴν περίοδον", *KS* 18 (1955), κζ' ff; idem, "Συμπλήρωμα περὶ τοῦ Ἀρχιεπισκόπου Κύπρου Ἰωάννου Κρητικοῦ", *KS* 50 (1986), 111-13, who suggests a new dating of the period of office of John the Cretan i.e. 1152-77.

6. SCRIPT

The MS was copied by a single scribe, Manuel Hagiostephanites. Manuel uses a deep black ink, and his script is angular minuscule with a few enlarged and majuscule letters. This volume seems to be more carefully executed than the Barberini Four Gospels (Gr. 449). On folio 203v reproduced here we can observe the enlarged alphas ( ), epsilons ( ), zetas ( ), lambdas ( ), and phis ( ), the majuscule or with diagonal tail deltas ( ), ( ), and the ligatures delta–epsilon–xi ( ), epsilon–iota ( ), epsilon–kappa ( ), epsilon–lambda–theta ( ), epsilon–phi ( ), chi–rho ( ). Worth observing are the words *αὐτοὺς* (lines 8 and 13) ( ) and *ἀπελθόντες* ( ) (last line).

7. ILLUMINATIONS

The scribe uses gold–over–magenta ink for the initials and canon numbers. The text on the opening folio of each gospel is gold–over–magenta. The volume contains a number of well–executed miniatures preserved with little damage to their colours:

i. (f. 3v) Full–page St. Matthew writing.

ii. (f. 4r) The Nativity, as headpiece to the Gospel of Matthew, and decorated beta.

iii. (f. 101v) Full–page St. Mark thinking.

iv. (f. 102r) The Baptism, as headpiece to the Gospel of Mark, and decorated alpha.

v. (f. 165v) Full–page St. Luke dipping his pen.

vi. (f. 166r) Birth of St. John the Baptist, as headpiece to the Gospel of Luke, and a decorated epsilon.

vii. (f. 266v) Full–page St. John seated.

viii. (f. 267r) The Anastasis, as headpiece to the Gospel of John, and a decorated epsilon.

8. BINDING

The volume was bound anew in 1748 by Parthenios, abbot of the monastery of Hagia in Andros, as a note on folio 1v indicates:

1748 τὸ παρῶν ἁγίων τετραβάγγελον το ἐστάχοσα

ἐγὸ προυγούμενος Παρθένιος ιερομόναχος τῆς Ἁγίας.[4]

When the MS reappeared in New York its binding was described as follows: "Old calf over wooden boards".[5] This may well be the binding of 1748.

9. QUIRE COMPOSITION

Quire signatures are indicated with a black cross in the centre of the upper margin on the first folio of each gathering; also in the Greek alphabet in the outer upper margin at the beginning of each gathering. Professor Carr, who examined and described the MS, gives the following quire composition:[6] 2–3, 4–11, 12–19, 20–27, 28–35, 36–43, 44–51, 52–59, 60–67, 68–75, 76–83, 84–91, 92–97, 98–101, 102–9, 110–17, 118–26, 127–33bis, 134–41, 142–49, 150–57, 158–65, 166–73, 174–81, 182–89, 190–95, 196–203, 204–11, 212–19, 220–27, 228–35, 236–42, 243–50, 251–58, 259–66, 267–74, 275–80, 281–88, 289–93, 294–301, 302–9, 310–17, 318–25, 326–33, 334–41, 342. Folios 3^r and 101^r are blank.

10. LATER NOTES

See folio 1^v above.

11. HISTORY OF THE MANUSCRIPT

It is not known when the MS left Cyprus to reach the monastic community of Zoodochos Pege or Hagia in the island of Andros. The MS was certainly there in 1748 when it was rebound by its abbot, Parthenios. It was first described by Constantine Pleziotes, the ex-bishop of Stauroupolis, in 1880 as no. 1 of this collection.[7] In September 1897 the MS was examined by Sp. P. Lampros who published a very good description of the volume in 1898 as no. 32.[8] The MS seems to have remained in the monastery until at least 1926. R. P. Nowack examined the collection of the monastery of Hagia in November 1953 and found all the MSS described by Lampros except no. 32.[9] The volume was rediscovered in the possession of a book and MSS dealer in New York in 1975 and is still there.[10]

12. BIBLIOGRAPHY

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Atsalos, *La terminologie*, p. 109.

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Carr, "Cyprus and the 'Decorative Style'", pp. 127, 128, n. 13.

Carr, "Provincial MSS", no. 16, 76–77 and passim, and figs. 19 (= f. 3^v), 20 (= f. 101^v), 23 (= f. 4^r), 24 (= f. 102^r), 29 (= f. 203^r), 30 (= f. 341^r).

K. Chatzepsaltes, "Συμβολαὶ εἰς τὴν ἱστορίαν τῆς Ἐκκλησίας τῆς Κύπρου κατὰ τὴν βυζαντινὴν περίοδον", *KS* 18 (1955), 30–31.

Constantinides, "Unknown MS", p. 170 and pl. 2 on p. 180 (= f. 341^r).

A. Cutler, "A Psalter from Mâr Saba", *Journal of Jewish Art* 6 (1979), p. 42, n. 28.

Cutler–Carr, "The Psalter Benaki 34, 3", p. 315, n. 64, p. 317.

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E. Gamillscheg, "Fragen zur Lokalisierung der Handschriften der Gruppe 2400", *JÖB* 37 (1987), p. 314 and pls. 2 (= f. 341^r) and 10 (= f. 203^v).

H. P. Kraus, *Illuminated Manuscripts from the Eleventh to the Eighteenth Centuries, Catalogue No. 159*, New York, 1981, p. 14 and pl. IV (= f. 267^r).

Lake, *Dated Greek Minuscule MSS*, index vol., p. 180.

S. P. Lampros, "Κατάλογος τῶν ἐν τῇ κατὰ τὴν Ἄνδρον μονῇ τῆς Ἁγίας Κωδίκων", *Ἐπετηρὶς τοῦ Φιλολογικοῦ Συλλόγου Παρνασσοῦ* 2 (1898), 167–69.

V. Laurent, "Une famille turque au service de Byzance: Les Mélikès", *BZ* 49 (1956), p. 350, n. 2.

Nelson, *Preface and Miniature*, pp. 31, 110.

K. Pleziotes, "Κατάλογος χειρογράφων τῆς ἐν Ἄνδρῳ μονῆς Ἁγίας", in A. Meliarakes, *Ὑπομνήματα Περιγραφικὰ τῶν Κυκλάδων Νήσων, Ἄνδρος, Κέως*, Athens, 1880, p. 162.

D. I. Polemis, "Συμπληρωματικὸς κατάλογος τῶν Χειρογράφων τῆς Μονῆς Ἁγίας", *Πέταλον* (Συλλογὴ Ἱστορικοῦ Ὑλικοῦ περὶ τῆς νήσου Ἄνδρου ὑπὸ Δ. Ι. Πολέμη) 3 (Andros, 1982), 119.

Richard, *Répertoire*, p. 29.

I. Spatharakis, "An Illuminated Manuscript from the Nicaean Era", *CahArch* 28 (1979), 141.

Spatharakis, *Corpus*, no. 151 and pls. 290, 291.

I. Spatharakis, ""Ενα εἰκονογραφημένο χειρόγραφο τοῦ 1175 ἀπὸ τὴν Κρήτη", *Θησαυρίσματα* 14 (1977), 73 ff.

[4] Cf. Lampros, op. cit., p. 168.

[5] H. P. Kraus, *Illuminated Manuscripts from the Eleventh to the Eighteenth Centuries, Catalogue No. 159*, New York, 1981, p. 14.

[6] Ibid., p. 77.

[7] Pleziotes, "Κατάλογος", op. cit., p. 162.

[8] Lampros, "Κατάλογος", op. cit., pp. 167-69.

[9] Richard, *Répertoire*, p. 29.

[10] Carr, "Provincial MSS" p. 44; cf. also n. 5 above.

I. Sykoutres, in *KCh* 1 (1923), 332, 333;
Vogel–Gardthausen, *Schreiber*, p. 274.
Script. 30 (1976), 329; 34 (1980), B. 946; 37 (1983), B. 67.

[10] Athens, Benaki Museum, Vitr. 34,3, [Benaki 68], ca. 1150–80 (pls. 164, 177a).

1. Psalter with Canticles and prayers.[1]
2. Parchment of varied thickness, yellowish, well preserved.
3. Folios 198, 152 × 120 mm.
Justification 120 × 80 mm.
23–25 lines to the page; ca. 28 letters per line.
Text in single column.

4. CONTENTS

1. (ff. 1r–174r) Psalter, (Psalm 137 missing).
(f. 1r) *† ΨΑΛΤΉΡΙΟΝ ΤΕΡΠΝῸΝ | ΕΙC Θ(ΕΪΟ)Ν ΜΕΛΟC:*
Inc. Μακάριοσ ἀνὴρ ὃσ οὐκ ἐπορεύθη | ἐν βουλῇ ἀσεβῶν:· (i.e. Psalm 1).
2. (ff. 174v–175r) Dedicatory poem.
3. (ff. 178r–198v) Canticles with prayers of Miriam, Moses, Hannah, Habakkuk, Isaiah, Jonah, the three Hebrews, Hezekiah, and Manasses, and the Magnificat of the Virgin.
i. (ff. 178r–179r) *Ὠδὴ μωϋσέως ἐν τῇ ἐξόδω ᾱ.* [Exod. 15, 1–19].
ii. (ff. 179v–183r) *Ὠδὴ μωϋσέως ἐν τ(ῷ) δευτερονομ(ίῳ) ϐ̄.* [Deut. 32, 1–43].
iii. (ff. 183r–184r) *† Προσευχ(ὴ) ἄννης μ(ητ)ρ(ὸ)ς σαμουήλ.* [Kings I, 2, 1–10].
iv. (ff. 184r–185v) *Ὠδ(ὴ) δ̄ ἀμϐακοὺμ τοῦ πρ(ο)φήτ(ου).* [Hab. 3, 2–19].
v. (ff. 186r–187r) *Ωδ(ὴ) ε̄ ἡσαΐου τοῦ προφήτου.* [Isaiah 26, 9–10].
vi. (f. 187r–v) *Ωδ(ὴ) σ̄τ̄ ἰωνᾶ τοῦ προφήτου.* [Jonah 2, 3–10].
vii. (ff. 188r–190r) *Προσευχὴ τῶν τριῶν παίδ(ων).* [Dan. 3, 26–56].
viii. (f. 190r–v) *Ὕμνος τῶν τριῶν παίδων.* [Dan. 3, 57–88].
ix. (f. 191r) *Προσευχὴ Ἐζεκίου* [Isaiah 38, 10–20].
x. (ff. 191v–193r) *† Προσευχ(ὴ) μανασσῆ ϐασιλέως τ(ῆς) ἰουδ(αίας).*
xi. (ff. 194r–198v) Two prayers to the Virgin.
a. (f. 194r–v) *Inc. Παρθένε δέσπινα θεοτόκε.*
b. (ff. 195r–198v) *Inc. Πολλῶν καὶ μεγάλων ἀπολαύσασ δωρεῶν.*

5. SUBSCRIPTION

On folios 174v–175r a contemporary hand, perhaps the scribe himself, wrote a poetic dedication of nineteen dodecasyllables for the monk Barnabas, who was *oikonomos* of the landed property of the patriarch of Jerusalem in Cyprus. Line 10 of the poem names the scribe, who also seems to have made the miniatures of the MS, as Barnabas. The title of the poem and the first letter of every line were written in red. All the remaining text of this dedication was copied in the same deep black ink as the rest of the MS:[2]

(f. 174v) *† Στίχοι εἰσ τ(ὸν) ψαλτ(ή)ρ(α) κ(αὶ) εἰσ τ(ὸν) (μον)αχ(ὸν) Βαρνάϐ(α) | κ(αὶ) μέγα οἰκο(νόμον):–|*

Ἀνὴρ μέγιστος κ(αὶ) μοναχὸ(ς) ϐαρνάϐ(ας):
οἰκονόμος μέγιστο(ς) ἡγιασμένο(ς).
κτήμασι τυγχάνουσι ἐν νήσω κυπρω:
τοῦ π(ατ)ριάρχου τῆς σιὼν τ(ῆς) ἁγ(ίας):
Ὑπερϐολϊκὸν τ(ὸν) πόθ(ον) κεκτημ(έ)νο(ς):
τῶν δαυϊτικῶν κ(αὶ) ψυχοτρόφων λόγ(ων):
ψαλτήρϊον κάλλιστον ὡραϊσμ(ένον):
καὶ χρυσολαμπρόμορφον ἠγλαϊσμ(ένον):
ἔγραψεν ἱστόρησεν εὐσεϐοφρόν(ως):
ἐξ ἀρετῶν γὰρ λαμπρότητος ϐαρνάϐ(ας)· ||
(f. 175r) *Ψυχ(ὴν) καθαρθεὶσ κ(αὶ) πτερωθεὶσ τ(ὰς) φρέν(ας):*
Εἰς ὕψος ἀνέδραμε τῶν νοημ(ά)τ(ων):
τοῦ ψαλματωδοῦ κ(αὶ) προφητικωτ(ά)του:
ὅθεν παριδὼν ὑλικ(ὰς) φαντασί(ας):
γέγραφε λαμπρ(ῶς) ψαλμϊκὰσ ὑμνωδί(ας):
ὡσ ἀξί(ως) τάξοιτο τοῦτον δεσπότ(ης):
καὶ συναριθμήσοιτ(ο) μέτροισ ἁγιων:·
ὡσ προκρίναντ(α) τῶν χαμαιρπ(ῶν) πραγμ(ά)τ(ων)
Ψυχῆς καθαρότητα, κ(αὶ) | νοὸσ | κρά|τοσ:–†

[1] The MS has been recently studied in Cutler-Carr, "The Psalter Benaki 34, 3"; see also Carr, "Provincial MSS", cat. no. 1, pp. 67-69; A. Cutler, *The Aristocratic Psalters in Byzantium*, Paris, 1984, no. 52, pp. 99-103 (figs. 340-58); Carr, *Byzantine Illumination*, cat. no. 2, pp. 184-87 (fiches 4 E1-5 B12). See now E. Lappa–Zizeka and M. Rizou–Kouroupou, *Κατάλογος ἑλληνικῶν Χειρογράφων τοῦ Μουσείου Μπενάκη (10ος–16ος αἰ.)*, Athens, 1991, no. 33, pp. 56–57 and 364–65, and figs. 42–44.

[2] This dedicatory poem was also edited in Cutler-Carr, op. cit., pp. 313-14; see also Carr, "Provincial MSS", p. 68; Carr, *Byzantine Illumination*, p. 186.

6. SCRIPT

The whole MS seems to have been copied by one scribe, Barnabas, although one of the recent students of the MS questioned this because of varied forms on folios 82[r] and 90[r].[3] Barnabas writes in a small calligraphic minuscule, with some majuscule letters. On folio 179[v] we can observe the varied forms of the lambdas ( ) but also ( ), the enlarged epsilons ( ) and kappas ( ), the opened upsilon ( ), and the archaising gammas ( ) and sigmas ( ).

7. ILLUMINATIONS

Tituli and initials in gold for the Psalms and in magenta for the Canticles; elaborate initials throughout the volume. The Benaki Psalter originally had illustrations to every psalm. A detailed study of these illustrations has recently been made by A. Cutler and A. W. Carr.[4] We therefore refer very briefly to the miniatures of this richly illustrated Psalter which is included in the appendix of the Aristocratic Psalters by Cutler.[5]

F. 1[r]: headpiece to Psalm 1, with bust of Christ; f.2[r]: King David and the "kings of the earth"; f. 3[r]: King David; Absalom in pursuit; ff. 3[v], 4[v], 5[v]: three half–length miniatures with David praying; f. 6[v]: full–length David and crowd; f. 7[v]: half–length David and crowd; f. 8[v]: David, half–length, praying; f. 11[r]: David standing with scroll, and Christ in arc of Heaven; 12[r]: David with Hand of God above; f. 12[v]: David with hands crossed on chest, Hand of God above; f. 13[r]: David with Christ in arc of Heaven; f. 14[r]: David and man standing below Christ in arc of Heaven; f. 14[v]: David facing two saints half–length; f. 15[v]: David praying to Christ, who blesses from arc of Heaven; f. 16[v]: David praying and an army; f. 19[v]: two half–length saints; f. 21[r]: well–preserved miniature with David half–length, with hand to cheek; ff. 21[v], 22[v], 24[v]: three minatures half–length with David facing arc of Heaven; f. 25[r]: David facing Christ in arc of Heaven; ff. 26[r], 27[r], 28[r]: three miniatures with David, half–length, praying to arc; f. 29[r]: David, half–length, facing arc and gesturing to female figure behind him; f. 30[r]: David, half–length, praying; f. 31[r]: David, half–length, holding disc with head of the Pantocrator; f. 32[r]: David, half–length, praying; f. 33[v]: David, half–length, praying and a male figure in well; f. 34[v]: two faded figures, half–length, praying to arc; f. 36[r]: well–preserved miniature with David praying to arc; f. 37[r]: David facing arc and gesturing to two dead soldiers; f. 39[r]: David facing arc and gesturing to nude female figure behind him; f. 40[r]: David looking at two nude seated figures; f. 42[r]: David praying to arc with building behind him; f. 43[v]: David, half–length, facing arc, and nude male figure with helmet; f. 44[v]: David, half–length, facing arc with building and well behind him; f. 46[r]: Christ, half–length, giving loaf to half–length youth; f. 47[r]: landscape with hart drinking; f. 48[r]: David, half–length, praying with half–length soldier behind him; f. 48[v]: two old male figures looking at arc; f. 50[r]: Christ blessing David, both half–length; f. 51[v]: David, half–length, looking at arc; f. 52[v]: David gesturing to arc and looking at crowd behind him; f. 53[r]: David gesturing to arc with three kings crouching before him; f. 54[r]: David, half–length, gesturing to two female figures; f. 55[v]: David, half–length, facing arc and two figures with amphora; f. 57[v]: full–page image of David rebuked by and penitent before Nathan; f. 59[v]: David and running figure; f. 59[v]: David, half–length, facing arc with woman carrying another figure on shoulder; f. 60[v]: David with two soldiers and another figure within a building; f. 61[v]: Hand of God pointing finger at half–length David; f. 62[v]: group of soldiers rushing at David; f. 63[v]: armed and mounted king riding toward a hiding David; f. 64[v]: David addressing crowd, both half–length; f. 65[r]: town and two soldiers; f. 66[v]: David, half–length, facing arc while man sets fire to group of dead soldiers; ff. 67[v], 68[r], 69[r]: three miniatures with David, half–length, facing arc; f. 69[v]: David, half–length, facing arc and gesturing to hunched figure in animal skins; f. 70[v]: David, half–length, facing arc, and city; ff. 71[v], 72[v]: two miniatures with David, half–length, facing arc; f. 73[v]: Christ, half–length, dismissing crowd of naked demons; f. 76[r]: David in waves; ff. 78[r], 78[v]: two miniatures with David, half–length, facing Christ in arc; f. 80[r]: Christ in arc blessing bust–length David and queen; f. 81[v]: David, half–length, before Christ in arc; ff. 83[r], 85[r]: two miniatures of David and royal figure, half–length; f. 86[r]: seated David and running messenger; f. 87[r]: David and royal figure; f. 89[v]: full–page miniature of Moses teaching the Israelites; f. 90[r]: headpiece; f. 93[v]: David and soldiers, half–length; f. 95[r]: David, half–length, facing arc; f. 96[r]: David, half–length,

[3] Carr, "Provincial MSS", p. 68; eadem, *Byzantine Illumination*, p. 184.

[4] See above, n. 1.

[5] Cutler, *Aristocratic Psalters*, op. cit., no. 52, pp. 99-103. Our reference to the illuminations is based mostly on Carr's and Cutler's works but also on examination of the MS *in situ*.

facing arc and cavorting drummer and viol-player; ff. 97v, 98v, 99v, 100v: four miniatures with David, half-length, facing arc; f. 101v: half-length army facing city with bust of Emmanuel over gate; f. 102r: David, half-length, facing arc; ff. 103v, 106r, 107r, 108r, 109r: five miniatures with Christ addressing half-length David from arc; f. 109v: David, half-length, Christ in arc, and angel; f. 110v: David and advisers, half-length, facing sea, and Christ in arc; f. 111v: Christ addressing half-length David from arc; f. 112v: David, half-length, facing arc, which emits flames; f. 113v: Christ addressing half-length David from arc; f. 114r: David, half-length, facing Christ in mandorla flanked by seraphs; ff. 115r, 115v: two miniatures with David, half-length, facing arc with Hand of God; f. 116r: David in proskynesis before Christ in arc; f. 117v: David, half-length, facing arc with Hand of God; f. 119r: David, half-length, facing Christ in arc; f. 121r: David and crowd, half-length; f. 123r: David and crowd, half-length, facing arc with Hand of God; f. 125v: David, half-length, facing arc with Hand of God; f. 128r: David, half-length, facing arc with music book and lute in front of him; f. 128v: David kneeling before Christ in arc; f. 130v: Christ confronting Ancient of Days; f. 131r: David, bust-length, facing arc; f. 132r: David, half-length, facing aged figure; f. 133r: David, bust-length, before Hand of God; ff. 133v, 135r, 135v, 136r, 136v: five miniatures with David, half-length, before Hand of God; f. 138r: David speaking to crowd; f. 147r: David in proskynesis before Christ in arc; f. 147v: David, half-length, before Hand of God; f. 148r: David, half-length, facing Christ in arc with church between them; ff. 148v, 149r: David, half-length, before Hand of God; f. 150r: David gesturing to Hand in arc and turning to figure behind him; f. 150v: David, half-length, before Hand of God; f. 151r: Christ gesturing from arc to David, and a city; f. 152r: David and two monks, half-length, facing Christ in arc; f. 152v: Christ addressing David from arc; f. 153r: Christ peering from arc at David in proskynesis; f. 153v: Christ addressing David from arc; f. 154r: David and crowd of bishops facing Christ in arc; f. 155v: two women embracing; f. 156r: David pointing at two women in proskynesis below Christ; f. 156v: David standing before Christ in arc; f. 157v: David in proskynesis before Christ in arc; f. 158r: unfilled space; f. 159r: the Israelites by the rivers of Babylon; f. 160r: David, half-length, before Christ in arc; f. 161v: David and a soldier behind him facing Christ in arc; f. 162v: David, half-length, facing arc with star; ff. 163v, 164v: David in proskynesis before arc; ff. 165v, 166v: David, half-length, praying before arc; f. 168v: David bowed to arc with hands crossed on chest; f. 169r: David holding scroll to arc; f. 170r: David, half-length, facing arc with star; ff. 171r, 172r: David, half-length, before arc; f. 172v: Christ, half-length, holding scroll and facing crowd led by bishop; f. 174r: (1) David and Goliath, (2) David beheads Goliath; f. 175v: full-page miniature with a monk kneeling before the Virgin; f. 176v: the Egyptians drowned in the Red Sea; f. 177r: the Israelites witness the drowning; f. 179v: Moses; f. 183r: Hannah; f. 184r: Habakkuk; f. 186r: Isaiah; f. 187v: Jonah; f. 188r: the three Hebrews in the furnace; f. 191v: Manasses; f. 194r: a later inserted folio (14th–15th cent.) of a family revering an icon of the Virgin. The miniatures are badly flaked.

8. BINDING

Binding not preserved. Remnants of the canvas preserved on the spine.

9. QUIRE COMPOSITION

Quire signatures marked in black ink on the upper outer margin of first folio of each gathering. Occasionally a black cross in the centre of the upper margin of the first page. The MS originally consisted of twenty-six quaternions.

The gatherings appear as follows:[6] ff. 1–8, 9–16, 17–24, 25–32, 33–40, 41–48, 49–56, 57, 58–65, 66–73, 74–81, 82–89, 90–97, 98–105, 106–113, 114–121, 122–129, 130–137, 138–145, 146–154, 155–161, 162–169, 170–175, 176–177, 178–185, 186–192, 193–194, 195–198.

Folios 176–77 and 194 are later insertions. A folio missing after folio 159. Folio losses after folios 190 and 194. Professor Carr suggested that an initial gathering containing frontispiece(s) has been lost.[7] Folios 75, 144, and 145 have been slightly damaged on the lower part. Folios 57r, 89r, 176r, 177v, and 193v are blank.

10. LATER NOTES

Unimportant later notes appear on folios 88v and 116v.

11. HISTORY OF THE MANUSCRIPT

Little is known of the adventures of this MS

[6] Cf. Carr, "Provincial MSS", p. 67; Carr, *Byzantine Illumination*, p. 184.

[7] *Carr*, "Provincial MSS", p. 67; Carr, *Byzantine Illumination*, p. 184.

which may originate from the monastery of St. John Chrysostom Koutsoventis in Cyprus.[8] In the nineteenth century it was in the hands of Andreas Mamoukas, a man of letters in Athens, before it was acquired by the Benaki Museum in 1941.

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[8] Cf. E. Lappa–Zizeka and M. Rizou–Kouroupou, *Κατάλογος*, op. cit., p. 56.

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1. St. John Chrysostom, thirty homilies *in Genesim* and *in sanctum Pascha.*

2. Parchment, thick, yellowish, of good quality and preservation.

3. Folios III + 236 + γ′, 330 × 220 mm.

Justification 245 × 160 mm; 15 mm between columns.

38 lines to the page.

Text in two colums.

4. CONTENTS

The MS contains the first thirty homilies of St. John Chrysostom *in Genesim* and a homily *in sanctum Pascha*, mutilated at the end.

1. (f. 1ᵛ) Index: *Πίναξ τῆς δέλτου ταύτης.*

Inc. ᾱ Εἴγουν, οι πρώτ(οι) λόγοι, η ἑξαήμερος. | τοῦ ἐν ἁγίοις | π(ατ)ρ(ὸ)σ ἡμῶν ἰω(άννου) τοῦ χρυ|σοστόμου.

2. (f. 2ʳ) *ΤΟῩ ΕΝ ̔ΑΓΙΟΙC Π(ΑΤ)Ρ(Ὸ)C | ̔ΗΜΩ̄Ν ̓ΙΩΑΝΝΟΥ ̓ΑΡΧΙ|ΕΠΙCΚΟΠΟΥ ΚΩΝCΤΑΝΤΙΝ(ΟΥ)|πόλεως τοῦ χρυσοστόμου. | ὁμιλία λεχθεῖσα εἰς τὴν εἴσοδ(ον) | τῆς ἁγίας τεσσαρακοστῆς.*

Inc. Χαίρω καὶ εὐφραίνομαι | ὁρῶν σήμερον τὴν τοῦ | Θ(εο)ῦ ἐκκλησίαν.

[Ed. PG 53, cols. 23–26].

3. (f. 6ʳ) In the upper margin: *† ̔ΟΜΙΛΙΑ Β̄ †*

Εἰς τὴν ἀρχὴν τῆς κτίσε(ως). | καὶ εἰς τὸ ἐν ἀρχῇ ἐποίησεν | ο θ(εὸ)σ τὸν οὐ(ρα)νὸν καὶ τὴν γ(ῆν):·

Inc. Πολλῆσ σήμερον πληροῦ|μαι τῆσ ἡδονῆσ.

[Ed. PG 53, cols. 26–32].

4. (f. 11r) In the upper margin: *ΟΜΙΛΊΑ Γ.*

† Εἰς τὰ ὑπόλοιπα τοῦ ἐν ἀρ|χῇ ἐποίησεν ὁ θ(εὸ)ς τὸν οὐ(ρα)νὸ(ν) | καὶ τὴν γῆν, ἕωσ καὶ ἐγέ|νετο ἑσπέρα, καὶ ἐγένε|το πρωῒ ἡμέρα μία:–

Inc. Θησαυρῷ τινὶ προσέ|οικεν ἡ τῶν θείων γρα-| φῶν ἀνάγνωσισ.

[Ed. PG 53, cols. 32–39].

5. (f. 17r) In the upper margin: *ΟΜΙΛΊΑ Δ.*

† Καὶ εἶπεν ὁ θ(εὸ)ς γεννηθήτω | στερέωμα ἐν μέσῳ τοῦ ὕ|δατος καὶ ἔστω διαχωρίζω(ν) ἀναμέσον ὕδατος καί ὕ|δατος καὶ ἐγένετο οὕτ(ως):·

Inc. Ὁρῶν ὑμῶν ἀγαπητοὶ | τὴν μεταπροθυμίασ | καθεκάστην ἡμέραν | ἐνταῦθα συνέλευσιν.

[Ed. PG 53, cols. 39–48].

6. (f. 24r) In the upper margin: *ΟΜΙΛΊΑ Ε.*

† Καὶ εἶπεν ὁ θ(εὸ)ς συναχθή|τω τὸ ὕδωρ ὑποκάτω | τοῦ οὐρανοῦ εἰς συναγω|γὴν μίαν· καὶ ὠφθήτω ἡ | ξηρά:

Inc. Φέρε καὶ σήμερον ἐκ τ(ῶν) | τοῦ μακαρίου μωϋσε(ως) | ῥημάτων τὴν ἑστίασιν.

[Ed. PG 53, cols. 48–54].

7. (f. 36r) In the upper margin: *ΟΜΙΛΊΑ.*

† Καὶ εἶπεν ὁ θ(εὸ)ς. ἐξαγαγέτω τὰ | ὕδατα ἑρπετά ψυχῶν ζω|σῶν καὶ πετεινὰ πετώμενα | ἐπὶ τῆσ γῆς etc.

Inc. Ἱκανῶσ χθὲσ καθηψάμεθα τῶν τὰσ ἱππο-| δρομίασ αὐ|τομολησάντων.

[Ed. PG 53, cols. 61–69, as homily 7].

8. (f. 43r) In the upper margin: *ΟΜΙΛΊΑ Η.*

† Εἰς τὰ ἀκόλουθα τοῦ ποιή|σωμεν ἄν(θρωπ)ον κατεικόνα | καὶ καθομοίωσιν etc.

Inc. Οἱ φιλόπονοι τῶν γηπό|νων.

[Ed. PG 53, cols. 76–81, as homily 9].

9. (f. 47v) In the upper margin: *ΟΜΙΛΊΑ Θ.*

† Καὶ εἶπεν ὁ θ(εὸ)ς ποιήσωμε(ν) ἄν(θρωπ)ον κατεικόνα ἡμετέ|ραν καὶ καθομοίωσιν etc.

Inc. Φέρε καὶ σήμερον ἐ|πειδὴ μετὰ πολλῆσ | τῆσ προθυμίασ ἠκού|σατε χθέσ.

[Ed. PG 53, cols. 69–76, as homily 8].

10. (f. 52v) In the upper margin: *ΟΜΙΛΊΑ Ι.*

† Προτροπὴ πρὸσ τοὺσ ἐρυ|θριόντασ μετὰ τὴν ἔστιασιν παραβάλλειν τῇ συνάξει· κατὰ τὴν ἑσπέραν κ(αὶ) | τὰ ἑξῆσ· καὶ εἰς τὸ ἐποίησ(εν) | ὁ θ(εὸ)ς τὸν ἄν(θρωπ)ον κατεικόνα θ(εο)ῦ etc.

Inc. Ἔλαττον ἡμῖν ὁ σύλλογοσ | τήμερον καὶ βρα-| χὺ τὸ θέ|ατρον.

[Ed. PG 53, cols. 81–90].

11. (f. 60v) In the upper margin: *ΟΜΙΛΊΑ ΙΑ.*

† Ὅτι δεῖ πολὺν τῆσ ἀρε|τῆς ποιεῖσθαι λόγον καὶ μεμεῖσθαι τοὺσ | ἁγίουσ.

Inc. Οἶδα ὅτι κατέτεινα ὑμῶν τὸν λογισμόν.

[Ed. PG 53, cols. 90–98].

12. (f. 66v) In the upper margin: *ΟΜΙΛΊΑ ΙΒ.*

† Εἰς τὰ ἀκόλουθα τῆσ κτισεωσ. αὕτη ἡ βίβλοσ γε-| νέσεωσ οὐ(ρα)νοῦ καὶ γῆσ etc.

Inc. Φέρε καὶ σήμερον πληρώ|σωμεν ὑμῶν τὴν ὑπό|σχεσιν.

[Ed. PG 53, cols. 98–105].

13. (f. 72r) In the upper margin: *ΟΜΙΛΊΑ ΙΓ.*

† Καὶ ἐφύτευσεν κ(ύριο)ς ὁ θ(εὸ)ς παρά|δεισον ἐν ἐδὲμ κατὰ ἀνα|τολὰσ καὶ ἔθετο ἐκεῖ τὸν αν(θρωπ)ο(ν) | ὃν ἔπλασεν:–

Inc. Ὁρῶν ὑμῶν τὸν πόθον | τὸν ἀκόρεστον.

[Ed. PG 53, cols. 105–10].

14. (f. 77r) In the upper margin: *ΟΜΙΛΊΑ ΙΔ.*

† Καὶ ἔλαβε κ(ύριο)ς ὁ θ(εὸ)ς τὸν ἄν(θρωπ)ον | ὃν ἔπλασε· καὶ ἔθετο αὐτὸν | ἐν τῷ παραδείσῳ τῆσ τρυ|φῆσ ἐργάζεσθαι αὐτὸν κ(αὶ) | φυλάσσειν:

Inc. Πάλιν εἰ βούλεσθε καὶ σή|μερον τῆσ ἀκολου-| θί(ας) | τῶν χθὲσ εἰρημένων.

[Ed. PG 53, cols. 111–18].

15. (f. 83r) In the upper margin: *ΟΜΙΛΊΑ ΙΕ.*

† Τὸ δὲ ἀδὰμ οὐχευρέθη βο|ηθὸσ ὅμοιοσ αὐτοῦ etc.

Inc. Πολλάσ υμῖν ἔχω χάριτασ.

[Ed. PG 53, cols. 118–25].

16. (f. 89v) In the upper margin: *ΟΜΙΛΊΑ ΙϚ.*

† Καὶ ἦσαν οἱ δύο γυμνοὶ | ὅ τε ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ | καὶ οὐκ ησχύνοντο.

Inc. Βούλομαι σήμερον ἀγαπη|τοὶ θησαυρὸν ὑμῖν πν(ευματι)κὸν ὑπανοίξαι.

[Ed. PG 53, cols. 125–34].

17. (f. 97r) In the upper margin: *ΟΜΙΛΊΑ ΙΖ.*

† Καὶ ἤκουσεν τῆσ φωνῆσ κ(υρίο)υ τοῦ | θ(εο)ῦ περὶ πατοῦντοσ ἐν τῷ παραδείσῳ etc.

Inc. Ἱκανῶσ οἶμαι κατὰ τὴν δύ|ναμιν τὴν ἡμε-| τέραν.

[Ed. PG 53, cols. 134–48].

18. (f. 109r) In the upper margin: *ΟΜΙΛΊΑ ΙΗ.*

† Καὶ ἐκάλεσ(εν) ἀδὰμ τὸ ὄνο|μα τῆσ γυναικὸσ αὐτοῦ | ζωῆ etc.

Inc. Εἴδετε χθὲσ δικαστοῦ φιλανθρωπίαν.

[Ed. PG 53, cols. 148–58].

19. (f. 117r) In the outer margin: *ὁμιλία ιθ.*

† Εἶπεν δὲ κάϊν πρὸ(ς) ἄβελ τὸν | αδελφὸν αὐ-| τ(οῦ). διέλθωμεν | δὴ εισ τ(ὸ) πεδίον:·

Inc. Καθάπερ τὰ ἀνίατα τ(ῶν) τραυμάτων.

[Ed. PG 53, cols. 158–66].

20. (f. 123ᵛ) In the upper margin: *ὁμιλία κ̄α̅.*

† Καὶ ἔγνω κάϊν τὴν γυναῖκα | αὐτοῦ· καὶ συλλαβοῦσα | ἔτεκεν τ(ὸν) ἐνῶc.

Inc. Φέρε πάλιν τῆσ ἀκολουθείασ τῶν ἀνεγνωσμένων.

[Ed. PG 53, cols. 166–74].

21. (f. 131ʳ) In the outer margin: *ὁμιλ(ία) κ̄α̅.*

† Αὕτη ἡ βίβλο(ς) γενέσεωc ἀν|θρῶπων etc.

Inc. Πολὺσ καὶ ἄφατοσ ὁ θη|σαυρὸσ ἀγαπητοί.

[Ed. PG 53, cols. 175–85].

22. (f. 140ᵛ) In the outer margin: *ὁμ(ι)λ(ία) κ̄β̄:·*

† Καὶ ἦν νῶε ἐτῶν πεντακοσίων.

Inc. Τὰ λείψανα τῆσ χθεσην(ῆς) | τραπέζησ.

[Ed. PG 53, cols. 185–96].

23. (f. 150ᵛ) In the upper margin: *ὁμιλ(ία) κ̄γ̄.*

Νῶε δὲ εὗρε χάριν ἐναντίον κ(υρίο)υ τοῦ θ(εο)ῦ etc.

Inc. Ειδεται ἐν τοῖσ ἤδη ρη|θῆσιν.

[Ed. PG 53, cols. 196–206].

24. (f. 160ʳ) In the upper margin: *† ὁμϊλϊα κ̄δ̄.*

Ἐγέννησε δὲ νῶε τρεῖc | υἱούσ etc.

Inc. Οὐ τὰ τϋχόντα ἡμᾶσ ὠ|φέλησεν.

[Ed. PG 53, cols. 206–18].

25. (f. 172ʳ) In the upper margin: *ὁμιλ(ία) κ̄ε̄:–*

† Νῶε ἦν ἐτ(ῶν) ἐξακοσί(ων) | καὶ ὁ κατ(α)κλϋσμὸσ τοῦ | ὕδατ(οσ) ἐγένετο ἐπὶ τῆc γ(ῆς).

Inc. Τῆσ ὑποθέσεωσ βοῦλο|μαι πάλϊν ἅψασθαι.

[Ed. PG 53, cols. 218–29].

26. (f. 184ʳ) In the upper margin: *ὁμιλ(ία) κ̄ϛ̄.*

† Καὶ ἐμνήσθ(η) ὁ θ(εὸ)c τοῦ νῶε | καὶ πάντ(ων) τῶν θηρίων etc.

Inc. Μεγάλη καὶ ἄφατοσ ἐν | τοῖσ πρόσφατον ἀνα- | γνωσθεῖσϊ.

[Ed. PG 53, cols. 229–39].

27. (f. 195ᵛ) [homily 27]:

† Καὶ ὠκοδόμησε νῶε θυ|αστήριον τῶ κ(υρί)ω etc.

Inc. Εἰδετε χθὲσ τοῦ φιλαν|θρῶπου θ(εο)ῦ. τὴν ἀγα|θότητα.

[Ed. PG 53, cols. 239–51].

28. (f. 206ᵛ) In the upper margin.: *ὁμιλ(ία) κ̄η̄:–*

Καὶ εἶπεν ὁ θεὸσ τω νῶε | καὶ τοῖσ υἱοῖσ αὐτοῦ | etc.

Inc. Τὴν εὐλογίαν εἰσ τὸ | μέσον προθέντεσ.

[Ed. PG 53, cols. 252–60].

29. (f. 214ʳ) In the upper margin: *ὁμ(ι)λ(ία) κ̄θ̄:–*

† Καὶ ἤρξατο νῶε, ἄν(θρωπ)οσ | γεωργὸσ γῆσ etc.

Inc. Πρὸσ τὸ τέλοσ λοιπὸν | ἐφθάσαμεν τῆσ καὶ|τὰ τὸν δίκαιον ὑ|ποθέσεωσ.

[Ed. PG 53, cols. 260–73].

30. (f. 226ʳ) In the upper margin: *† ὁμ(ι)λ(ία) λ̄.*

† Καὶ ἦν πᾶσα ἡ γῆ χεῖλοσ | ἓν. καὶ φωνὴ μία πᾶ|σιν.

Inc. Ἰδοὺ πρὸσ τὸ τέλοσ λοι|πὸν ἐφθάσαμεν τῆσ ἁ|γίασ τεσσαρακοστῆσ.

[Ed. PG 53, cols. 273–82].

31. (f. 235ᵛ) *Τοῦ ἐν ἁγ(ίοις) π(ατ)ρ(ὸ)c ἡμῶν | ἰω(άννου) τοῦ χρϋσοστό|μου λόγοσ εἰc τὸ | ἅγιον πάσχα.*

Inc. Εἶ τησ εὐλαβὴσ καὶ | φϊλόθεοσ.

Des. (f. 236ᵛ) (mutilus) *επικράναμ(εν) σαι ἐν| ...*

[Ed. PG 59, col. 721–24].

5. SUBSCRIPTION

The MS was copied by two unknown contemporary scribes, while a third, rather later, hand added the last homily of St. John Chrysostom *in sanctum Pascha* at the end of the volume. Scribe B subscribed the volume on folio 235ʳ, col. B in red:[1]

† Τέλ(ος) εἴληφεν ἡ πα|ροῦσα ἐξαήμερο(ς)· κατ(ὰ) | τὴν ῑβ̄ τοῦ μαρτ(ίου) μην(ὸς) | ἡμέρα Δ^η τῆc Γ̄ ευδο|μάδο(ς)· ὥρα β̄ τοῦ | ϛτχϛδ̄ ἔτουσ· ιν(δικτιωνος) δ | ὅσοι οὖν λοιπὸν ἐντυ|γχάνετε ταυτ(ης), σύγνω|τέ μοι παρακαλῶ· εἴ τϊ | ἔσφάλ(ην)· ἀπό τε ὀξίασ· | βαρίασ· ἀποστρόφου. δα|σίασ τ(ε) κ(αὶ) ψιλῖσ· κ(αὶ) ὁ θ(εὸ)c | σώσ(ει) κ(αὶ) ὑμᾶσ πάντ(ας), ἀμήν·:

Above the subscription there is an ornamental red cross and a red ornament underneath.

The subscription correctly gives the indiction and day of the week, i.e. Wednesday, 12 March 1186. In 1186 Easter Sunday fell on 13 April and thus the volume was completed during the third week of Lent. Though during Lent there was always a shortage of parchment, because people did not eat meat, it appears that the copying of this handsome and luxurious volume started months before its conclusion.[2] The unknown scribe B asks his readers to pardon his mistakes, especially his ignorance of accents and breathings. It is perhaps unusual that in such a long subscription the thing

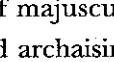
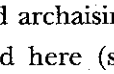
[1] This colophon was edited by Montfaucon, *Palaeographia*, p. 61 and by Omont, *Fac-similés du IXe au XIVe siècle*, p. 10. The first part of the colophon with the date was also printed without accents, as is the case throughout Lake, *Dated Greek Minuscule MSS*, V, p. 13 and pl. 330b (= col. B of f. 235ʳ).

[2] On the shortage of parchment during Lent see George of Cyprus' letter 187 (Lameere 228) to Raoulaina, ed. Eustratiades, in *EPh* 5 (1910), 451 and Kougeas in *BZ* 16 (1907), 599; cf. also Wilson, "Books and Readers", p. 2; Constantinides, *Higher Education*, p. 135 and n. 12.

that is missing is the name of the scribe. The script of the MS, however, has been closely related to a number of contemporary MSS copied in Cyprus and thus the origin of the volume seems to be unquestionable.

6. SCRIPT

The script of the MS has been studied by Canart and Carr who related this volume to Paris. Gr. 1189 and the other MSS copied by Basil, *taboullarios* of Paphos.[3] Canart included this MS in the "palestino–chypriote 'epsilon' style" as "type intermédiaire". The MS was copied by two collaborating copyists. Scribe A copied folios 1^{v}–112^{v} and scribe B folios 113^{r}–235^{r}. They both use a deep black ink and their script is calligraphic and provincial. Canart described the script of scribe A as "traditionnelle, verticale, ... parfois arrondie, parfois un peu carrée", and scribe B's as "traditionnelle, verticale, plutôt aplatie, ... banale".[4] They both preserve a number of majuscule letter forms like the deltas ( ) and archaising sigmas ( ). On folio 43^{r} reproduced here (scribe A), we can observe the enlarged epsilons ( ) and ( ), kappas ( ), lambdas ( ) and ( ), upsilons ( ), and psis ( ), the high–standing etas ( ), iotas ( ), and taus ( ), the deltas with diagonal tails ( ) and the ligatures alpha–xi ( ), delta–alpha–zeta ( ), sigma–theta ( ), and tau–alpha ( ), and the word *μετὰ* ( ).

On folio 131^{r} reproduced here (scribe B) we can observe the enlarged lambdas ( ) and ( ), phis ( ), chis ( ), and omegas ( ), the ligatures epsilon–xi ( ), lambda–omicron ( ), and the word *τὸ* ( ) and ( ). Also the peculiar double–stroke abbreviation for *ον* ( ). On folio 204^{v} (col. A, line 16) we can observe a strange delta in the word *δουῦλοισ* (). Quite decorative is the word *ἀδελφοῦς* on folio 222^{r} (col. A, line 1): (). Some of the letters with tails project into the lower margin. Scribe B corrected his text in the margins, see for instance folio 186^{r}.

Folios 235^{v}–236^{v}, containing the homily of St. John Chrysostom on the *sanctum Pascha* mutilated at the end, are written by a later hand C in a sparse but handsome script. He writes only 19 lines to the page but retains the two columns. He uses a deep black ink. On folio 235^{v} reproduced here we can note the enlarged betas ( ), epsilons ( ), zetas ( ), sigmas ( ), upsilons ( ), phis ( ), and omegas ( ), the high–standing iotas ( ), the majuscule or with diagonal tail deltas ( ) and ( ).

7. ILLUMINATIONS

Tituli and small initials in red. In a number of cases the initials are quite elaborate, zoomorphic or anthropomorphic, and project into the margins. Ornaments appear at the beginning of the various homilies—those with an asterisk are quite elaborate—on folios 2^{r}*, 6^{r}, 11^{r}, 17^{r}, 24^{r}, 29^{v}, 36^{r}, 43^{r}, 47^{v}, 52^{v}, 60^{v}, 66^{v}, 72^{r}, 77^{r}, 83^{r}, 89^{v}, 97^{r}, 109^{r}, 117^{r}, 123^{v}*, 131^{r}, 140^{v}, 150^{v}, 159^{v}, 172^{r}, 184^{r}, 195^{v}, 206^{v}, 214^{r}, 226^{r}, 235^{r}, 235^{v}. A small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 2^{r} and 236^{v}.

8. BINDING.

The binding is oriental, "maladroite", with pale black leather on wooden boards 17 mm thick in good condition. In a recent study it has been proved that this and a number of other volumes were rebound in the monastery of Kykkos in the sixteenth century.[5] Both binding and MS were slightly restored after the arrival of the volume in France in the seventeenth century. At that time three paper flyleaves were added at the beginning and three at the end of the volume. On the spine a paper is pasted with the inscription *Gr. | 633.*

9. QUIRE COMPOSITION

Quire signatures in the lower outer margin but also in the upper right corner by a later hand mostly excised or irregular. They have been observed on folios 10^{r} = *β*, 18^{r} = *γ*, 26^{r} = *δ*, 34^{r} = *δ*(!), 42^{r} = *ε*, 50^{r} = *στ*, 58^{r} = *ζ*, 66^{r} = *η*, 74^{r} = *θ*, 82^{r} = *ι*, 90^{r} = *ιβ*, 98^{r} = *ιγ*, 105^{r} = *ιδ*, 113^{r} = *ιε*, 121^{r} = *ις*, 137^{r} = *ιη*, 145^{r} =

[3] Carr, "Provincial MSS", p. 45; see also Darrouzès, "Mss originaires de Chypre", p. 178, n. 5.

[4] Canart, "Le style palestino-chypriote epsilon", pp. 48-49, 74. On the script of this MS see now "Reliures chypriotes", pp. 211-12 and nn. 8–14.

[5] "Reliures chypriotes", pp. 211-13, figs. VI–VII on pp. 221–22 and pls. I–II on pp. 248–49.

ιθ, 153ʳ = *κ*, 161ʳ = *κα*, 169ʳ = *κϐ*, 177ʳ = *κγ* , 193ʳ = *κστ*, 223ʳ = *κθ*.

In the middle of the upper margin there is a cross at the beginning of a new gathering. Folios 47, 48, 64, and 111 have been trimmed vertically at the outer margin without any damage to the text. The same applies to the lower margin of folio 49. A small hole existed on folio 204 when the MS was copied, and thus the text is not interrupted. Folio 1ʳ is blank.

10. LATER NOTES

On the modern paper flyleaf IIIᵛ was pasted the original flyleaf which contains the following sixteenth–century note in black ink:

ενωνωματι του κ(υριο)υ αμιν |

γρ(ι)γόριος ηγουμενος | *κικου* | *γριγορίος ηγού-* | *μενος κικου* | *γριγόριος ιερο|μοναχος κ(αι) καθι-* | *γουμενος κυκου* | *στερεονο το ανοθε.*[6]

Some illegible notes appear on folio 1ʳ.

On the flyleaf IIᵛ were pasted two hand–written descriptions of the MS when it was in the collection of Colbert and in the Royal Library. Between these two descriptions was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

This volume, copied in March 1186 most probably in Cyprus, continued to be in the island and in the last quarter of the sixteenth century was evidently in the monastery of Kykkos where it was rebound. In the seventeenth century the volume was taken to France to the collection of Colbert and subsequently passed to the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "Le style palestino–chypriote epsilon", pp. 48–49, and n. 99 and p. 74.

Carr, *Byzantine Illumination*, pp. 35, 127, 132.

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G. Cereteli, *Sokraščenija, v grečeskih rukopisjah preimuščestvenno po datirovannym rukopisjam S.-Peterburga i Moskvy*, 2nd ed., St. Petersburg, 1904, p. 190.

Darrouzès, "Mss originaires de Chypre", p. 178 and n. 5.

A. Frantz, "Byzantine Illuminated Ornament. A Study in Chronology", *Art Bulletin* 16 (1934), pls. 15.15 and 22.9.

V. Gardthausen, *Griechische Paläographie*, 2nd ed., II, Leipzig, 1913, p. 432 and pl. 9 at the end of the volume.

H. Hunger, "Epigraphische Auszeichnungsmajuskel", *JÖB* 26 (1977), 209.

Lake, *Dated Greek Minuscule MSS*, V, no. 193, p. 13 and pls. 329 (= f. 43ʳ) and 330 (= f. 235ʳ, subscription).

Mioni, *Introduzione*, p. 85 and n. 47.

Montfaucon, *Palaeographia*, p. 61.

Omont, *Fac–similés du IXᵉ au XIVᵉ siècle*, p. 10 and pl. L (= f. 131ʳ).

Omont, *Inventaire sommaire*, I, pp. 107–8.

"Reliures chypriotes", pp. 210, 211–13, 223, 240, 244, and figs. A (= p. 241), C (= p. 245), D (= p. 247), and pls. I–II (pp. 248–49, front and back covers).

Spatharakis, *Corpus*, no. 166, p. 47 and fig. 314 (= f. 131ʳ).

S. Timpanaro, Jr., "Angelo Mai", in *Atene e Roma*, n.s. 1 (1956), p. 22 and n. 3.

R. Valentini, "La reintroduzione dell'onciale e la datazione dei manoscritti greci in minuscola", in *Scritti in onore di Carlo Diano*, Bologna, 1975, p. 460.

Wattenbach, *Anleitung*, p. 77.

[12] Berlin, Staatsbibliothek 287 [Fol. 51] [now in Cracow, Biblioteka Jagiellońska 2898], A.D. 1193 (pls. 17, 18, 178).

[studied in microfilm]

1. Gospel Lectionary.

2. Parchment, according to the Lakes, who examined the MS in Berlin before the war, thin to medium thick, yellow-white.[1]

3. Folios 272, 315 × 230 mm.

Text in two columns; 22–30 lines to the column.

10–15 letters per column line.

4. CONTENTS

Gospel Lectionary for the whole year.

1. (f. 1ʳ) *ΤΗ̄ ʿΑΓΪΑ ΚΑΪ̀ Μ(Ε)Γ(Ά)Λ(Η) Κ(ΥΡΙΑ-*

[6] Gregory, abbot of the monastery of Kykkos, is attested in 1576; see Chr. Pantelides, "Συμπλήρωσις τοῦ καταλόγου τῶν ἡγουμένων τῆς μονῆς Κύκκου", *EEBS* 1 (1924), 247; N. Kyriazes, *Ἱστορία τῆς ἱερᾶς μονῆς Κύκκου*, Larnaca, 1949, pp. 20-22; cf. "Reliures chypriotes", p. 212 and n. 15; Jakovljević, "Προσωπογραφία", no. 21, p. 109.

[1] Lake, *Dated Greek Minuscule MSS*, V, p. 17.

ΚΗ̄) ΤΟῩ ΠΑ C(ΧΑ):· |

Ἐκ τοῦ κ(α)τ(ὰ) ἰω(άννην).

Inc. Ἐν ἀρχῇ ἦν ὁ λόγος. [John 1:1].

2. (f. 41r) *† Αρχ(ὴ) τῶν καθημερι*|*νῶν εὐαγγελίων* | *τοῦ ματθαίου:–*

Inc. Εἶπεν ὁ κ(ύριο)ς ὁρᾶτε· μὴ κατὰ|*φρονήσειτε·* [Matt. 18:10].

3. (f. 106v) *Ἀρχῇ σὺν θ(ε)ῶ τοῦ νέ*|*ου ἔτους.* | *Ἐκ τ(οῦ) κατ(ὰ) Λουκ(ᾶν).*

Inc. Τῶ καιρῶ ἐκείνω· | *ἐλεγχόμενος ἡρώ*|*δης.* [Luke 3:19].

4. (ff. 213r–v) <Gospels for various ceremonies> <i.e. *Εὐαγγέλια διαφόρων ἑορτῶν*>.

5. (ff. 214r–215v) *Τὰ ἕνδεκα ἑωθινὰ* | *εὐαγγέλια.* |

Ἐκ τοῦ κ(α)τ(ὰ) μάρκον.

Inc. Τῶ καιρῷ ἐκείνω, οἱ ἕνδεκα μαθηταὶ, ἐπορεύθη|*σαν εις τὴν Γαλιλαίαν.* [Matt. 28:16].

6. (ff. 237r–263v) *Mēnologion,* mutilated at the beginning, starting with the Gospel of the Sunday before Christmas.

Inc. <*ἐ*>|*γέννησε τὸν ἀζὼρ ἀ*|*ζὼρ δὲ εγέννησε τὸν σαδώκ.* [Matt. 1:13–14].

7. (f. 263r) *Εὐαγγέλια ἀναστάσιμ(α)* | *ἑωθινὰ ια:*

8. (f. 270v) *Εὐα(γγέλιον) εισ φόβον σισμοῦ.*

9. (f. 272r) *Εὐαγγέλια τῶν παννυ*|*χίδων τῆσ α εὐδομάδ(ος)* | *τῶν νηστειῶν:*

5. SUBSCRIPTION

On folio 272v there is a dodecasyllabic colophon of seven verses written by the scribe himself which is followed by a long note on the sponsors of the MS and the date it was completed:[2]

(f. 272v) *Ἦλιφε τέλ(ος) βίβλος ἥδε σὺν πόθω·*
χειρὶ γραφ(εῖσα) τοῦ πανευτελεστάτου· |
κλ(ήσει) δὲ θωμὰ. βατμίδοσ διακόνων· |
ἅπαντες ουν βλέποντεσ αὐτῆν τῆν βίβλο(ν)· |
εὐχῆν ἐπισάξατε τὸ γεγραφώτη | 5
καὶ ἄφεσ(ιν) ἕξεται τῶν ἐπταισμένων· |
καὶ μακαρισμὸν ἐκ πόθου νήμαται [*μοι* ad. De Boor]*†.* |

Ἐγράφη δὲ τὸ παρὸν ἅγιον εὐαγγέλιον ὁ|*λοχρονικὸν. διὰ χειρὸσ θωμᾶ διακόνου* | *καὶ προσμοναριου τοῦ ἁγίου ἰω(άννου) τοῦ ἐλε*|*ήμονος τοῦ ἐν τω χωρίω τράχωνα το* | *πολιτικῶ λευκουσίασ. ἠγορά*σθη δὲ ἐκ | *συνεργείασ καὶ πολλοῦ πόθου· τῶν θε*|*οσεβεστάτ(ων) ἱερέ(ων) τοῦ χωρίου σηβούρεωσ* | *τοῦ τε κυρ(οῦ) παπ(α) λέωντοσ καὶ τοῦ κυρ(οῦ) παπ(α)* | *ὀλυμπίτου· καὶ τ(ῶν) δε λοιπ(ῶν) θεοσεβεστάτων·* | *ἱερέ(ων). καὶ τ(ῶν) φιλοχρίστ(ων) οἰκοδεσποτ(ῶν) τοῦ αὐτοῦ* | *χωρίου του τ(ε) κυρ(οῦ) Θεοδώρου τοῦ κονταρῖ(τη)* | *τῶν δε λοιπ(ῶν) ὀν τὰ ὀνόματα ἐν βίβλω ζω(ῆς).* |

Καὶ ἐτέθη εισ τὸν πάνσεπτον αὐτῶν | *ναὸν τ(ῆς) ὑπεραγίασ δεσποίνης ἡμῶν* | *θ(εοτό)κου τῆς σηβουριατίσσης ὑπερῶν ἄφεσιν* | *[...* ca. 20 letters *...] καί τῶν αἰωνίων* | *ἀγαθῶν τὴν ἀπόλαυσιν ὁ θ(εὸ)σ συγχωρῆ αὐτ(ούς)·* | *ὁ δὲ βουλη*|*θεὶς ἆρε αὐτῶ κλεπτ(ης). ἐκ του να(οῦ).* | *[...* ca. 20 letters *...] μ(ε)τ(ὰ) τ(ῶν) ἱεροσύλων συντάξαι* | *αὐτὸν ὁρῶ καὶ μετὰ ἰουδα τοῦ προδότου.* |

Ἐγράφη δὲ καὶ ἐπληρώθη καὶ ἐτέθ(η) εἰσ τὸν | *πάνσεπτον ναὸν τ(ῆς) ὑπεραγίασ θ(εοτό)κου τησ ση*|*βουριατίσσησ μ(η)ν(ὶ) ἰαννουαρίω θ'.* | *ἔτουσ ϛτψα', ἰν(δικτιῶνος) ῑᾱ †.*

With the exception of folios 214r–215v, copied on paper by a sixteenth–century hand, the whole codex including the colophon was copied in black ink by the deacon Thomas, *prosmonarios* of the monastery of St. John Eleemon in the village of Trachonas near Nicosia, and was completed on 9 January 1193. In this long colophon Thomas gives us much information about the sponsors of this Gospel Lectionary. He names two priests of the village of Sevouris, Leo and Olympites, as well as the other priests of this village. The other householders of Sevouris (*οἰκοδεσπόται*) contributed to the acquisition of this Lectionary, and Theodoros Kontari<tes?> is named among them. The volume was dedicated to the church of the village, the Theotokos Sevouriatissa.[3]

6. SCRIPT

Thomas is not a great copyist. His script is angu-

[2] This colophon was edited by C. de Boor, *Verzeichnis der griechischen Handschriften der königlichen Bibliothek zu Berlin,* II, Berlin, 1897, p. 159; also in Lake, *Dated Greek Minuscule MSS,* V, p. 17 and pl. 349b. More recently J. Darrouzès again published the colophon from the facsimile provided by Lake; see Darrouzès, "Notes II", p. 42. The present edition is based on our study of the MS in microfilm.

[3] The village of Sevouris in the plain of Mesaoria is most probably that mentioned by Leontios Makhairas, *Recital Concerning the Sweet Land of Cyprus,* ed. R. Dawkins, vol. I, Oxford, 1932, § 654, pp. 632,32, 634,2. In fact we know from early maps of Cyprus that the present plain of Mesaoria (the Massaria of Bustron) was called Sivoris, Sivori, Siviri, Siuri. See A. and J. Stylianou, *The History of the Cartography of Cyprus* (Publications of the Cyprus Research Centre 8), Nicosia, 1980, pp. 34 and 100; see also ibid., figs 34 (Siviri), 35 (Siviri), 40 (Sivori), 41 (Sivori), 43 (Sivori), 44 (Sivori), 47 (Sivori), 51 (Sivori), 57 (Sivori), 60 (Siveri), 63 (Siuri), 66b (Sivori), 67 (Siuri), 67a (Siveri), 68 (Sivori), etc. Nothing else is known on the monastery of St. John Eleemon, in the village of Trachonas mentioned in this MS, named after the Cypriot patriarch of Alexandria.

lar with varied letter forms and a number of enlarged majuscule letters. The diaeresis appears over iota. On folio 41r we can observe the enlarged zetas ( ), kappas ( ), lambdas ( ), and the florid rhos ( ) and deltas ( ). The letters are pendant from the lines. Musical notation is added in red. It cannot be determined from the microfilm whether it is contemporary or later.

Scribe B started copying the *ἑωθινὰ εὐαγγέλια* on folio 214r. He reached Gospel five (i.e. Luke 24:12 ff), which he left incomplete [*des.* (f. 215v) *καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντ(ων)* | *τῶν συμβε* ... (i.e. Luke 24:14)]. Perhaps he realized that the *evangelia matutina* had already been copied in this volume (ff. 263r–270v).

Scribe B's script is very calligraphic and is a development of the "*Hodēgōn* style", followed in Cyprus in the sixteenth century by scribes like Ambrosios, monk and later abbot of the monastery τῶν Ἀνδρείων in Nicosia.[4] On folio 214r we can distinguish the bulging beta ( ) and the enlarged deltas ( ), epsilons ( ), taus ( ), and omegas ( ).

7. ILLUMINATIONS

The MS was planned to have headpieces, spaces having been provided for that purpose on folios 1r and 106v, which were not executed. It preserves a headpiece ornament on folio 41r and a very simple sixteenth–century ornament on folio 214r at the beginning of the sixteenth–century inserted text. On folio 3r a supine and a seated human figure were drawn in the lower and outer margins. Titles, initials, some of which are very ornate, and musical notation were written in red.

8. BINDING

De Boor mentioned an old binding on this MS in his 1897 description of the codex.[5]

9. QUIRE COMPOSITION

Quire signatures were written in the lower right–hand corner of the first folio of each gathering. They cease after folio 175r (=*κγ*). Folios 214–236 are sixteenth-century paper insertions. A number of folios have been lost, especially after folio 213 where the paper folios were later inserted. Folios 40v and 216r–236v are blank.

[4] See above, Chap. I, p. 16 and below, pp. 248, 262, 273.

[5] De Boor, *Verzeichnis,* op. cit., p. 159.

10. LATER NOTES

None.

11. HISTORY OF THE MANUSCRIPT

We do not know when the MS left Cyprus. According to C. de Boor, the MS was acquired by the Kōnigliche Bibliothek in Berlin from a Greek island (not identified), through the agent Hoffman of Paris, in June 1880.[6] It was certainly there in 1897 when it was well described by de Boor.[7] It was still in Berlin in 1936 (Preussische Staatsbibliothek) and was included in the work on the dated minuscule MSS to the year 1200 by K. and S. Lake.[8] The MS was missing for some time until it was recently identified in the Biblioteka Jagiellońska, no. 2898, in Cracow, Poland.[9]

12. BIBLIOGRAPHY

Aland, *Liste,* pp. 227, 393 (= *l* 375).

C. de Boor, *Verzeichnis der griechischen Handschriften der königlichen Bibliothek zu Berlin,* II, Berlin, 1897, pp. 158–59.

Carr, *Byzantine Illumination,* pp. 127, 132.

Carr, "Provincial MSS", p. 45.

Constantinides, "Unknown MS", p. 171, n. 10.

Darrouzès, "Autres mss", p. 141, no. 34.

Darrouzès, "Notes II", pp. 34 and 42 (where the colophon is reproduced from Lake, pl. 349).

Gregory, *Die griechischen Handschriften,* pp. 134, 262 (= *l* 375).

Lake, *Dated Greek Minuscule MSS,* V, p. 17, pls. 348 (= f. 41r) and 349 (= f. 272v).

C. Mango, "Chypre carrefour du monde byzantin", in *XV Congrès International d'Études Byzantines, Rapports,* Athens, 1976, section 5.

Vogel–Gardthausen, *Schreiber,* p. 150.

[13] Paris, Bibliothèque Nationale, Supplément Grec 1317, ca. 1200 (pl. 19).

1. Neophytos the Recluse, Catechisms in two books.

[6] Ibid., p. 159.

[7] Ibid., pp. 158-59.

[8] Lake, *Dated Greek Minuscule MSS,* V, p. 17, pls. 348, 349b.

[9] There is no published authority for the Cracow MSS. We were told in Berlin that some of the Berlin MSS were acquired by the Biblioteka Jagiellońska, and we applied to the director asking for a microfilm of this volume, which we obtained. We thank Dr. Marian Zwiercan, deputy director, for his help.

2. Parchment, slightly yellowish, of excellent quality and preservation.

3. Folios II + 220 + 6′ (ff. 57bis, 148bis), 182 × 147 mm.

Justification 135 × 95 mm.

23–25 lines to the page.

Text in single column.

4. CONTENTS

This MS was formerly no. 370 in the Metochion of the Holy Sepulchre in Constantinople, and there exist two long descriptions of its contents by A. Papadopoulos–Kerameus and more recently by C. Astruc.[1] Therefore, we give below only a brief description.

1. (ff. 2r–5r) Table of contents:

i. (ff. 2r–3v) = Book 1:

† Πίναξ τῆς πρώτ(ης) βι βλου τ(ῶν) κατηχήσε-(ων):

Inc. (in red); *Πρόλογος τῶν ψυχωφελῶν καὶ θει-(ων) | κατηχήσεων τοῦ οἰωτάτου πρεσ|βυτέρου γε̣ρ̣φύτ̣ρυ (μρ̣γ)α̣χ(ρ̣ῦ) καὶ ἐγκλείστου* etc.

ii. (ff. 3v–5r) = Book 2:

† Πίναξ τοῦ δευτέρου βιβλίου:

Inc. Κυ(ριακῆ) ᾱ, τῶν ἁγίων πάντων.

At the end of the index on folio 5r by the scribe in red:

Τέλο(ς) πίνακος δευτερευούσης | βίβλου.

On folio 2r we are told that the work was composed by Neophytos for his brother John, abbot of the monastery of St. John Koutsoventis:

Πρόλογος τῶν ψυχωφελῶν καὶ θείων | κατηχήσεων τοῦ ὁσιωτάτου πρεσ|βυτέρου (μον)αχ(οῦ) Νεοφύτου καὶ ἐγκλείστου πρὸς τὸν ἴδιον ἀδελφὸν | (μον)αχ(όν) Ἰω(άννην) <καὶ προηγού>μενον τῆς πε|ριωνύμου <τοῦ Κουτ>ζουβένδη | μονῆς, καὶ πρὸς τοὺς ὑπ' αὐτὸν μο|ναχούς.[2]

2. (ff. 6r–112v) Book I of the Catechisms written for the great feasts of the year.

i. (ff. 6r–10r) Prologue:

† Νεοφύτου πρεσβυτέρου καὶ ἐγ|κλείστου πρόλογος εἰς τήνδε τὴν | βίβλον τῶν κατηχήσεων· καὶ ὅτι | καλὸν τὸ καλῶς καὶ κατὰ θ(εὸ)ν ἄρχ(ειν) | καὶ καλὸν αυθῖς τὸ καλῶς αρχεσθ(αι) | καὶ υπείκειν.

Inc. Κατὰ τὴν οὖσαν συνήθειαν τοῦ ἀ|σπασμοῦ.

The first book contains twenty–four catechisms (in the index only twenty–three are recorded, the homily on the Holy Spirit [cf. f. 84r] having been omitted):

ii. (f. 10r) *α′ κατήχησ(ις) ... τῶν ἁγίων πατέρων πρὸ τῆς Χ(ριστο)ῦ γεννήσ(εως)· | καὶ περὶ εὐχαριστίας καὶ ὀρθοῦ | βίου.*

Inc. Ἀδελφοὶ καὶ πατέρες, δεῦτε προθύμ(ως) κ(αὶ) εἰλικρϊνῶσ. [*BHG* 2344r].

Des. (f. 112v) in red: *Τέλ(ος) σὺν θ(ε)ῶ βῖβλου πρώτ(ης) τῶν κατη|χήσεων, τέσσαρας καὶ εἴκοσϊ φέρουσα κατηχήσεις, ἤγουν εἰς ἑορτὰς κ(αὶ) | εἰς τ(ὴν) ἁγίαν νηστείαν, ἀπὸ τῆς κῦρϊα|κῆς πρὸ τῆς Χ(ριστο)ῦ γενήσεως καὶ μέ|χρϊ εἰσόδου ναοῦ τῆς πανάγνου δεσποίνης ἡμῶν θ(εοτό)κου.*

3. (ff. 112v–212v) Book II of the Catechisms written for the Sundays of the whole year:

(f. 112v) *Ἄρχεται σὺν θ(ε)ῶ ἡ δευτερεύουσα | βῖβλος ἀπ' αὐτῆς τῆς κυριακῆς τ(ῆς) τῶν ἁγίων πάντων, καὶ μέχρϊ κυ|ρϊακῆς ἐκείνης τῆς τοῦ ἀσώτου, φέ|ρουσα κατηχήσεις τρϊάκοντ(α) κ(αὶ) δύο:*

Inc. Ἀδελφοὶ καὶ πατέρες, ὁ καρδϊογνώστης Χ(ριστό)ς.

4. (ff. 213r–220v) Homily on the Holy Spirit which was to appear on f. 84r above:

Inc. Π(νεῦμ)α θεῖον τὸ ποιῆσάν με.

Des. (f. 220v) (end mutilus) *ὡσ κέδροσ ἀνυψώθη ἐν τῶ λϊβάνω.*

5. On folio 1r–v a fifteenth–century hand copied a homiletic text.

6. On the originally blank folio 5v a later hand copied an incomplete letter to a clergyman:

Inc. † Θεοφιλέστ(ατε) κ(αι) σεβασμιωτ(α)τ(ε).

5. SUBSCRIPTION

The MS, mutilated at the end, preserves no subscription. Its scribe, however, has been identified by C. Astruc as Basil, *taboullarios* of Paphos.[3] He is the same calligrapher who copied or collaborated in the copying of at least four MSS sponsored by the Enkleistra during Neophytos' life. These MSS are Paris. Coislin 287, Paris. Gr. 1189, Edinburgh, University Library 224, and the present volume. All four MSS contain works of Neophytos the Recluse. Basil may be considered as the official scribe of Neophytos. Therefore, a date around 1200 appears

[1] For a detailed description of the contents of this MS see *Ἱεροσ. Βιβλ.*, IV, pp. 338-45; Astruc-Concasty, *Supplément grec*, III, pp. 603-7, esp. p. 602; Ehrhard, *Überlieferung*, III, 1, pp. 685-86, esp. p. 684, n. 2; Darrouzès, "Mss originaires de Chypre", pp. 185-86.

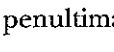
[2] Cf. Astruc-Concasty, *Supplément grec*, p. 603.

[3] Astruc-Concasty, *Supplément grec*, p. 607; Darrouzès, "Mss originaires de Chypre", pp. 185-86; Turyn, *MSS of Great Britain*, pp. 5-6; Canart, "Le style palestino-chypriote epsilon", pp. 32-33 and n. 51, 46-47; Constantinides, "Unknown MS", p. 171 and n. 7.

very reasonable for the copying of this volume.

The fact that a local scribe had developed a remarkably calligraphic script around 1200 is perhaps an indication of the flourishing of scribal activities on the island during the Comnenian period. The parallel flowering of artists, either Constantinopolitan or their local students, can also be observed in a number of churches or illuminated MSS copied on the island or for officials both lay and ecclesiastic serving in Cyprus.[4] Basil is a good representative of this milieu which continued to produce even after the Latin conquest of the island in 1191.

6. SCRIPT

The volume is a member of the "decorative style" family of MSS and is copied in the "chypriote carrée" style. On folio 6[r] reproduced here we can observe the enlarged betas ( ), zetas ( ), etas ( ), kappas ( ), and lambdas ( ), the majuscule deltas ( ) but also ( ), the upsilon–like omegas ( ), and the ligatures alpha–gamma ( ) and rho–chi ( ). Worth noticing is the word *ἀδελφοῖς* on the penultimate line (). The diaeresis appears occasionally above the iota (ï). The few abbreviations are limited to the *nomina sacra*.[5]

7. ILLUMINATIONS

Tituli in red. Small red initials in the margin, quite elaborate at the beginning of the various catechisms. Red ornaments appear on folios 2[r], 3[v], 6[r] (elaborate headpiece), 46[r], 112[v]. Ornaments in black ink appear in the outer margins of folios 145[v], 152[v], 153[v]. A small red circular stamp with the inscription *BIBLIOTHÈQUE NATIONALE, MSS* and the initials R.F. in the centre appears on folios 2[r], 6[r], 100[r], 212[v], and 220[v].

[4] On the flourishing of art in Cyprus during the 12th century see Stylianou, *Painted Churches*, pp. 35-36; A. Papageorgiou, *Masterpieces of the Byzantine Art of Cyprus*, Nicosia, (Department of Antiquities), 1965; idem, "Εἰκὼν τοῦ Χριστοῦ ἐν τῷ ναῷ τῆς Παναγίας τοῦ "Αρακος", *KS* 32 (1968), 45-55; K. Weitzmann, "A Group of Early Twelfth Century Icons Attributed to Cyprus", in *Studies in Memory of David Talbot Rice*, Edinburgh, 1975, pp. 46-73; Hill, *History*, I, pp. 309-10 and 323; Kyrris, *History*, pp. 204-6; Carr, "Cyprus and the 'Decorative Style'", p. 152; Constantinides, "Unknown MS", p. 178 and n. 31.

[5] On the script of Basil, *taboullarios* of Paphos, see Canart, "Le style palestino-chypriote epsilon", p. 47; see also above, p. 8 and below pp. 101, 108, 116.

8. BINDING

Recent elegant binding with red leather on cardboard 3 mm thick, by the binder G. Canape, dated 1905. Two parchment flyleaves were added at the beginning and two at the end.

9. QUIRE COMPOSITION

Quire signatures in the outer upper margin. The end of the gatherings are also given in the lower margin of the last folio. The MS originally seems to have consisted of at least thirty–three gatherings. However, it suffered great losses and gatherings *κγ'* and *λα'* are entirely lost. Four folios have been lost at the end. Of the remaining the first gathering is a binion and *ιγ* and *ιθ* are ternions, all the rest quaternions. Sporadic folio losses occurred in many parts of the MS. Quire signatures indicating the end of the gatherings are preserved on folios 61[v] = *η*, 69[v] = *θ*, 77[v] = *ι*, 85[v] = *ια*, 91[v] = *ιϐ*, 99[v] = *ιγ*, 107[v] = *ιδ*, 115[v] = *ιε*, 123[v] = *ισ τ*, 131[v] = *ιζ*, 137[v] = $\overline{\iota\eta}$, 145[v] = $\overline{\iota\theta}$, 152[v] = *κ*, 160[v] = $\overline{\kappa\alpha}$, 168[v] = $\overline{\kappa\gamma}$, 176[v] = $\overline{\kappa\delta}$, 184[v] = $\overline{\kappa\varepsilon}$, 199[v] = *κξ*, 207[v] = $\overline{\kappa\eta}$. Sporadic signatures are also preserved at the beginning of the gatherings in the outer upper margin.

Folio 213 has been excised in the lower corner, slightly affecting the text of the last six lines of both the recto and the verso. Folio 5 was originally blank.[6]

10. LATER NOTES

[1] On folio 1[v] there is the following note recording the death of the Byzantine emperor John III Vatatzes on 3 November 1254:[7]

Ἐκοιμείθη ὁ ἐν ϐασῖλευσην αἤδη|μοσ και τρισμακάρυστοσ. καὶ ἅγιοσ | κύρησ ιῶ(άννης) ο δούκὰσ μην(ὶ) νοευρίω | ησ τὰσ τρὴσ ημερα τρητη ιν(δικτιωνος) ῑ̄γ̄ | ετουσ ϛψξ̄γ̄: †.

[6] On the quire composition and the losses of this MS, see Astruc-Concasty, *Supplément grec*, p. 607; see also *Ἱεροσ. Βιϐλ.*, IV, pp. 338-39.

[7] This note was also edited in *Ἱεροσ. Βιϐλ.*, IV, p. 339; Astruc-Concasty, *Supplément grec*, p. 607; Ehrhard, *Überlieferung*, III, 1, p. 684, n. 1; and Schreiner, *Kleinchroniken*, II, p. 608, who gives all the known MS notes of this event; cf. Akropolites, ed. Heisenberg, § 52. It is interesting that the death of the Byzantine emperor John III Vatatzes is precisely recorded in a MS of the Enkleistra. It shows that the Cypriots continued to consider their island as a temporarily lost part of the Byzantine Empire more than sixty years after the arrival of the Latin conquerors in Cyprus. Worth noticing is the term *ἅγιος*. In fact John Vatatzes was venerated as a saint in Magnesia shortly after his death; cf A. Heisenberg, "Kaiser Johannes Batatzes der Barmherzige", *BZ* 14 (1905), 160-233.

[2] In the upper margin of folio 160^{r} there is the following note in a light black ink:

† γράμματα ιω(άννου) τοῦ ἀβασγοῦ.

On the outer and lower margin of folio 77^{r} there is a later illegible note.

11. HISTORY OF THE MANUSCRIPT

This volume, copied for the Enkleistra of St. Neophytos ca. 1200, left the island at a later period to become the property of the Metochion of the Holy Sepulchre in Constantinople. A. Papadopoulos–Kerameus examined the MS there in 1891 and published a detailed description of the volume in 1899. A few years later the MS was in the hands of a dealer in Paris and was acquired by the Bibliothèque Nationale on 15 December 1905.[8]

12. BIBLIOGRAPHY

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Repertorium, I, A, no. 36, p. 45; and II, A, no. 56, p. 44.

Richard, *Répertoire*, no. 431, p. 114.

Schreiner, *Kleinchroniken*, II, p. 608.

I. P. Tsiknopoullos, "'Η θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου", *Byz.* 37 (1967), p. 371 and pl. XXXII (= f. 26^{r}).

I. P. Tsiknopoulos, *Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου Τυπικὴ σὺν Θεῷ Διαθήκη, Laing, MS III 811 τῆς Πανεπιστημιακῆς βιβλιοθήκης τοῦ Ἐδιμβούργου*, Larnaca, 1952, p. γ'.

I. P. Tsiknopoulos, *Ὁ βίος καὶ ἡ θαυμαστὴ προσωπικότης Νεοφύτου Ἐγκλείστου ...*, Nicosia, 1951, p. 8.

Turyn, *MSS of Great Britain*, p. 6.

AnalBoll 26 (1907), 278 (Delehaye); 71 (1953), 1–2, p. 233; 79 (1961), 157 (Halkin); *Apostolos Barnabas*, 14 (1950), 268–70 (Tsiknopoulos); *BHG* 262n, 843m, 1086n, 1103n, 1103v, 1169d, 1431d, 1501n, 1894c, 1923, 1957n, 1996e, 2344r; *BHG Auct.* pp. 125, 155, 166 (no. 1617kc), 237 (no. 423z), 264 (no. 1076za), 267, 323; *BZ* 68 (1975), 476; *KS* 15 (1951), 26; 30 (1966), 160–61; *Script.* 24,1 (1970), B. 639; 30 (1976), B. 454; 37 (1983), B. 67.

[14] Paris, Bibliothèque Nationale, Coislin 287, ca. 1200 (pl. 20).

1. Neophytos the Recluse, Homilies and Letters.

2. Parchment, yellowish, in good preservation.[1]

3. Folios VIII + 207 + ζ' (f. 101bis), 195 × 148 mm.
Justification 155 × 103 mm.
23–24 lines to the page.
Text in single column.

4. CONTENTS

This MS is mutilated at both the beginning and the end. The original volume contained ten homilies of Neophytos the Recluse on the Divine Com-

[8] Cf. Astruc-Concasty, *Supplément grec*, p. 608; *Ἱεροσ. Βιβλ.*, IV, p. 6'; Darrouzès, "Mss originaires de Chypre", p. 185.

[1] The parchment of this volume is inferior to that of Paris. Supp. Gr. 1317, a contemporary MS which also belonged to the Enkleistra.

mandments.

1. The MS in its present condition begins mutilus from the second homily:

(ff. 1r–4r) *Inc. ὑπὲρ νοῦν θεαμάτων ἐκείνων.*

2. (ff. 4r–16r) Third homily:

Τοῦ αὐτοῦ λόγος, τρίτος περὶ τοῦ | θείου βαπτίσματο(ς). Καὶ τῆς ἁγί(ας) | ἀγάπης· καὶ πλείστων ἑτέρων | θείων ἐντολῶν.

Inc. Πρῶτον περὶ πρώτης θείας | φωνῆς.

Des. καὶ εὐχαριστίαν τῆσ σῆσ ἀγαθότη|τοσ· ὅτι πρέπει σοι πᾶσα δό|ξα τιμὴ καὶ προσκύνησϊσ· σὺν τῶ | ἀνάρχω σου π(ατ)ρὶ. καὶ τῶ παναγίω καὶ ἀγαθῶ καὶ ζωοποιῶ σου | πν(εύματ)ι. νῦν καὶ ἀεὶ· καὶ εἰσ τοὺσ αἰῶ|νασ τῶν αἰώνων ἀμήν. †††††

3. (ff. 16r–35v) Fourth homily:

Τοῦ αὐτοῦ λ(ό)γο(ς) ἀπὸλογϊτϊκὸσ κ(αὶ) πε(ρὶ) | τοῦ ληστοῦ.

Inc. (f. 17r) *Τὸν τοῦ κόσμου ἰσοστοίχειον λόγο(ν).*

Des. κροῦσαι καὶ εἰσελθεῖν εἰσ | τὴν αἰῶνιον ζωὴν. χάριτι | καὶ φιλαν(θρωπ)ία τοῦ κ(υρίο)υ καὶ θ(εο)ῦ | καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ· μεθοῦ τῶ | π(ατ)ρὶ. Δόξα ἅμα τῶ ἁγίω | πν(εύμα)τι. νῦν καὶ ἀεί. καὶ εἰσ τοὺσ αι|ῶνασ τῶν αἰώνων, ἀμήν. ††

4. (ff. 35v–65r) Fifth homily:

Τοῦ αὐτοῦ ἐγκλείστου (μον)αχ(οῦ) Νεο|φύτου· λόγοσ ·ε̄· εἰσ τὰσ ἁγϊ(ας) | ἐντολὰσ τοῦ σ(ωτῆ)ρ(ο)σ· καὶ περὶ τ(ῶν) | ε̄ τοῦ σώματοσ αἰσθήσε(ων).

Inc. Θ(εο)ῦ τοῦ ἀγαθοῦ συνεργεία καὶ | χάριτϊ.

Des. τῶν φυ|λαξάντων τὸ κατ' εἰκόνα, τϋ|χεῖν τῆσ μερίδοσ· χάριτϊ καὶ | φιλαν(θρωπ)ία τοῦ κ(υρίο)υ καὶ θ(εο)ῦ καὶ σ(ωτῆ)ρ(ο)σ ἡ|μῶν ἰ(ησο)ῦ χ(ριστο)ῦ· μεθ' οὗ τῶ π(ατ)ρὶ εἴη | δόξα ἅμα τῶ ἁγίω πν(εύματ)ι· νῦν | κ(αὶ) ἀεὶ καὶ εἰσ τοὺσ αἰῶνασ τῶν | αἰώνων, ἀμήν. †††††††††††††

5. (ff. 65r–83r) Sixth homily:

Τοῦ αὐτοῦ Νεοφύτου (μον)αχ(οῦ) καὶ ἐγκλείστου, λ(ό)γ(ος) ϛ̄· εἰσ τὰσ ἁγϊασ ἀῦθισ | ἐντολὰσ τοῦ κ(υρίο)υ (ἡ)μῶν ἰ(ησο)ῦ χ(ριστο)ῦ.

Inc. Κ(ύριο)σ δώσει ῥῆμα τοῖσ εὐαγγελι|ζομένοισ.

Des. ἀψευδῆσ σου αὔτη | ὑπόσχεσισ καὶ εἰσ ἡμᾶσ πλη|ρωθῆναι· χάριτϊ καὶ φιλαν(θρωπ)ία | τῆσ πρὸσ ἡμᾶσ σου πολλῆσ ἀγαθότητο(ς). | ἧ πρέπει πᾶσα δόξα τϊμὴ | καὶ προσκύνησησ· ἅμα τῶ ἀ|νάρχω π(ατ)ρὶ σου· καὶ τῶ συναϊ|δίω καὶ ἀγαθῶ καὶ ζωὸποιῶ | σου πν(εύματ)ι· νῦν καὶ ἀεὶ καὶ | εἰσ τοὺσ αἰῶνασ | τῶν αἰών(ων) | ἀ|μήν. | †

6. (ff. 83v–117r) Seventh homily:

Τοῦ αὐτοῦ ἐγκλείστοῦ (μον)αχ(οῦ)· Νεοφύτ(ου). | λ(ό)γ(ος) ζ̄· εἰσ τὰσ ἁγΐασ ἐντολὰσ τοῦ | κ(υρίο)υ καὶ θ(εο)ῦ καὶ σωτήροσ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ.

Inc. Ζητεῖ λοιπὸν ὁ λόγοσ ἡμῖν ὁ εὔδομο(ς).

Des. (f. 116v) *εἰσ γένοιτο πάντασ ἡμᾶσ ἀ|ξιωθῆναι· χάριτϊ καὶ φιλαν(θρωπ)ία | τῆσ σῆσ πολλῆσ ἀγαθότητοσ· | ἧ πρέπει πᾶσα δόξα τϊμὴ ‖* [f. 117r] *καὶ προσκύνησισ· ἅμα τῶ παν|τ' αἰτίω καὶ ὁμοουσϊω π(ατ)ρὶ καὶ τῶ | πν(εύματ)ι νῦν καὶ ἀεὶ καὶ εισ τοὺσ αἰῶν(ας) | τῶν αἰώνων ἀμήν. ††††*

7. (ff. 117r–144v) Eighth homily:

Τοῦ αὐτοῦ νεοφύτ(ου) (μον)αχ(οῦ) ἐγκλείστου | καί πρεσβυτέρου λ(ό)γ(ος) η̄· εἰσ τὰσ επτ(ὰς) | καὶ ἀῦθισ θείασ ἐντολὰσ καὶ εἰσ τὴν | δευτέραν παρουσίαν· τοῦ κ(υρίο)υ καὶ θ(εο)ῦ | καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ.

Inc. Ηκε λοιπὸν ὁ λόγοσ ἡμῖν ἁρμοδί(ως).

Des. καὶ τῆσ εὐλο|γημένησ αὐτοῦ ἀκοῦσαι φω|νῆσ καλοῦσησ εἰσ βασϊλείαν· | χάριτϊ καὶ φιλαν(θρωπ)ία τῆσ αὐτοῦ πρὸ(ς) | ἡμᾶσ πολλῆσ ἀγαθότητοσ· ἧ | πρέπει πᾶσα δόξα τϊμὴ καὶ προ|σκύνησισ· ἅμα τῶ αὐτοῦ συναϊδίω π(ατ)ρὶ καὶ πν(εύματ)ι· νῦν καὶ αι|εί καὶ εἰσ τοῦσ | αἰωνασ· τῶ(ν) | αἰώνων | ἀμήν.

8. (ff. 145r–171v) Ninth homily:

Τοῦ αὐτοῦ νεοφύτου μοναχοῦ ἐγκλεί|στου καὶ πρεσβυτέρου· λ(ό)γ(ος) θ̄· εἰσ τὰ | ἐπίλοιπα τοῦ μὴ κρίνετε καὶ οὐ μὴ | κριθήτε· καὶ εἰσ τὰσ λοιπὰσ θείασ ἐν|τολὰσ· καὶ περὶ τῶν δώδεκα λίθων· καὶ εισ τὸν τίμϊον μαργαρίτην | καὶ ἀκρογωνιαίων λίθον χ(ριστό)ν.

Inc. Θ(εο)ῦ τοῦ ἀγαθοῦ καὶ ὑπεραγάθου | καὶ παναγάθου συνεργΐα.

Des. εἴσελθε εἰσ τὴν χα|ρὰν τοῦ κ(υρίο)υ καὶ θ(εο)ῦ καὶ δεσπότου σου· | ὅτι αὐτῶ πρέπει πᾶσα δόξα τϊμη καὶ προσκύνησϊσ· νῦν | καὶ ἀεὶ καὶ εἰσ τοὺσ αἰών(ας) | τῶν αἰωνω(ν) | ἀμ|ήν. | † | † | † | †

9. (ff. 172r–197v) Tenth homily:

† Τοῦ αὐτοῦ νεοφύτου μοναχοῦ | καὶ ἐγκλείστου· | εἰσ τὰσ ἁγϊασ καὶ ἀῦθ(ις) | ἐντολὰσ· καὶ εἰσ τὴν ἔνδειαν τοῦ | ἔτουσ· καὶ πῶσ αἰσθητῆ καὶ νοητῆ | γίνετε γεωργία. καὶ διατί, οὐδεῖσ | ἐν ἀν(θρώπ)οισ ἔχει τὸ τέλειον.

Inc. Ἴδοὺ τὸ τέρμα τῶν ἐντολῶν τοῦ | κ(υρίο)υ.

Des. καὶ τῆσ αἰωνίου | ζωῆσ κληρονόμουσ γενέσθαι | χάριτϊ καὶ φιλαν(θρωπ)ία τοῦ κ(υρίο)υ καὶ θ(εο)ῦ | καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ· ὧ ἡ δόξα καὶ | τὸ κράτοσ ἅμα τῶ αὐτοῦ π(ατ)ρὶ κ(αὶ) | τῶ πν(εύματ)ι νῦν καὶ ἀεὶ καὶ εἰσ | τοὺσ αἰῶνασ τῶν | αἰῶνων | ἀμήν. †

And underneath in red:

† τέλο(ς) σὺν θ(ε)ῶ τῶν δέκα λόγων τ(ῶν) πε(ρὶ) τοῦ χ(ριστο)ῦ ἐντολ(ῶν).

10. (ff. 198r–201v) A paraenetic homily on obedience:

† Τοῦ αὐτοῦ Νεοφύτου πρεσβυτέρου | μοναχοῦ καὶ ἐγκλείστου· ὁμϊλία παρενε|τϊκὴ περι ὑπακοῆς πρὸ(ς) τοὺσ ἑαὐτοῦ φυ|τητάς.

Inc. Ὄφειλον ἀδελφοί μου συχνάκισ ὑμῖν | πρὸσ

ὁμιλεῖν.

Des. χορήσομεν | εἰσ τὸ πλάτοσ τῆσ ἀθανάτου | ζωῆσ· χάριτϊ καὶ συνεργία του | θ(εο)ῦ λόγου ἀμήν:–

11. (ff. 201ᵛ–207ᵛ) (end mutilus) Two letters of Neophytos the Recluse:

i. (ff. 201ᵛ–202ᵛ) To an abbot(?):

Τοῦ αὐτοῦ Νεοφύτου πρεσβυτέρου (μον)αχ(οῦ) | καὶ ἐγκλείστου· πρόσ τϊνα προεστῶτ(α):

Inc. Χρῆμα καλὸν καὶ τῖμιον ἡ ἀρετή.

Des. π(ῶς) | ἐν καιρῷ συλέγξει τὰ ἑαὐτοῦ:–

[Partly edited by I. Tsiknopoullos, in *Byz.* 37 (1967), 343–44].

ii. (ff. 202ᵛ–207ᵛ) To Euthymios, monk and priest in the monastery of St. John Chrysostom (i.e. Koutsouventis):

Τοῦ αὐτοῦ Νεοφύτ(ου) (μον)αχ(οῦ) καὶ ἐγκλείστου· λόγ(ος) | πρὸσ εὐθύμϊον μοναχὸν καὶ ἱερέα | τὸν χρυσοστομίτην:–

Inc. Πολλάκϊσ με ὁ λογϊσμὸσ διοχλήσ(ας).

Des. (f. 207ᵛ) (mutilus) *μετὰ τὸ τελέσαι τὴν μνήμην τοῦ | μεγάλου ἀντωνίου, ἐξήρχετο | ...*

[Ed. Eustratiades, "Κυπριακοί κώδικες", *Apostolos Barnabas* 6 (1934), 215–18].

5. SUBSCRIPTION

The MS preserves no subscription. Its copyist, however, has been identified by Astruc as Basil, *taboullarios* of Paphos, who copied a number of MSS containing works of Neophytos the Recluse.[2] This view has recently been questioned.[3] Nevertheless, the fact that Neophytos himself corrected the volume can justify dating it ca. 1200.[4]

6. SCRIPT

The volume is a member of the "decorative style" and was written in the "chypriote carrée" style. The scribe uses a deep black ink, though he is not always successful with it. The ink and the rough script gradually improve, especially after folio 83ᵛ. If the attribution of this volume to Basil, *taboullarios* of Paphos, is correct, then it may well have been one of the earliest he copied.[5] But this is a conjecture. On folio 104ᵛ reproduced here we can observe the enlarged epsilons ( ), zetas ( ), kappas (), but also (), lambdas () but also ( ), upsilon ( ), phis (), and omega (), the majuscule deltas () but also (), the high-standing iotas (), and the ligatures epsilon–pi–iota () and rho–gamma ( ).

7. ILLUMINATONS

Tituli in red. Small red initials throughout the volume and elaborate ones at the beginning of the various homilies and letters. Headpieces also in red. Ornaments appear on folios 4ʳ, 16ʳ, 35ᵛ, 65ʳ, 83ᵛ, 117ʳ, 145ʳ, 172ʳ, 198ʳ, 201ᵛ, 202ᵛ. A circular red stamp appears on folios 1ʳ and 207ᵛ with the inscription *BIBLIOTHÈQUE NATIONALE R.F.*

8. BINDING

Modern binding in moderate condition with dark brown leather on cardboard 7 mm thick bearing in gold in the middle of the front and back covers the coat of arms of Séguier.[6] When the MS was rebound seven paper flyleaves were added at the beginning and end. On the spine is the following inscription (not in good condition): *[N]EOPHYT[US]* | *[---]* and five times the monogram of Séguier.

9. QUIRE COMPOSITION

The MS lost two gatherings at the beginning and the first folio of the third, two folios of the twenty-ninth quire after folio 207ᵛ and all that followed thereafter. A folio is also lost after folio 152ᵛ. Quire signatures in the right upper corner have been excised with the exception of a few cases such as folios: 106ʳ = ι$\bar{\varsigma}$, 114ʳ = ιζ, 122ʳ = ι$\bar{\varsigma}$ (!), 130ʳ = $\overline{\iota\zeta}$, 138ʳ = ι<η>, 153ʳ = κα, 161ʳ = κϐ, 185ʳ = κδ, 193ʳ = $\overline{\kappa\varsigma}$(!).

The MS has been affected by damp. The following folios have holes: 133–37, 153–55, 158–160,

[2] Astruc-Concasty, *Supplément grec*, p. 607. On Basil, *taboullarios* of Paphos, and the MSS he collaborated in copying see above, pp. 8, 98 and below pp. 108, 116.

[3] See *Repertorium*, II, A, no. 56, p. 44.

[4] For Neophytos' corrections and additions in this MS see I. P. Tsiknopoulos, "Ἡ ὀρθογραφικὴ ἰδιομορφία τοῦ Ἐγκλείστου Ἁγίου Νεοφύτου", *KS* 19 (1955), 47. Tsiknopoullos (*Byz.* 37 (1967), 346) believes that these homilies were composed by Neophytos for his brother John, *oikonomos* of the monastery of St. John Chrysostom, Koutsoventis, in 1176. Though this dating may be probable, it is equally possible that the Paris MS is a copy made a little later from the autograph of Neophytos.

[5] A. W. Carr (*DOP* 36 [1982], 45) thinks that the script of Coislin 287 is akin to that of Vat. Barber. Gr. 449, copied in Cyprus by Manuel Hagiostephanites in 1153. More recently (*Byzantine Illumination*, pp. 87, 127) she suggested that this MS was copied by Basil *taboullarios* and is close to the other MSS attributed to him or at least that they come from the same scriptorium.

[6] See Devreesse, *Fonds Coislin*, p. 272.

164–65, 168–69, 174–75, 185, 190–92. Four lines of text have been affected by a hole in the upper part of folio 49. A small hole in folio 75 affected three lines of the text. Three lines of the text on the lower part of folio 143 have been affected by a hole. Six lines of the recto and five of the verso of folio 106 are also damaged in the outer upper margin. Folio 148 has also been slightly damaged in the outer and upper margin.

10. LATER NOTES

A death occurring in 1175/76 is recorded in a yellowish ink on folio 201^{v}:

[---] | της αγιωτάτης μονης (?) ενκλείστου ενχρονί(ας) τοῦ ἀδὰμ ϛτχπδ αιωνία ἡ μνημ(η).[7]

On the lower margin of folio 207^{v} is the following later note:

τουτα τα γραματα εγραψ(εν) (?) τ [---] | ο διακοσ ολότοὺν.

The rest of the note is excised or illegible.

Illegible later notes also appear in the lower margin of folios 22^{v} and 186^{v}.

On the interior of the front cover the content of the MS was written in Latin. Another brief description in Latin was written on the flyleaf I^{r}, and underneath was pasted Omont's brief description of the MS.

11. HISTORY OF THE MANUSCRIPT

Though Devreesse does not include this volume among those sent to Séguier by Athanasios the Rhetor in 1646,[8] it is most probable that this MS, which belonged to the Enkleistra, was removed from there together with many others by Athanasios. This can explain Séguier's binding of the volume. After Séguier's death on 28 January 1672 his library passed to his younger son, Henri–Charles du Cambout, duke of Coislin and bishop of Metz. While the volume was in the hands of Henri du Cambout it was examined and briefly described by Montfaucon who prepared a catalogue of the collection of the duke of Coislin in 1715. Henri du Cambout bequeathed his library to the monastery of the Benedictines in Saint–Germain des Prés in 1731. In the winter of 1795/96 these MSS, together with those of the monastery of St. Germain, were transported to and deposited in the Bibliothèque Nationale.[9] A new description of the contents of this MS was made by Eustratiades in 1934 and a full description by Devreesse in 1945.

12. BIBLIOGRAPHY

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Carr, "Provincial MSS", p. 45 and fig. 31 (= f. 104^{v}).

M.–H. Congourdeau, "Le 'Discours sur les Saintes Lumières' de Néophytos le Reclus", *Epeteris* 8 (1975–77), pp. 114, 124, n. 21, 130.

Constantinides, "Unknown MS", p. 171 and pl. III (= f. 104^{v}).

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Darrouzès, "Mss originaires de Chypre", pp. 172, 175, 186.

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Syméon le Nouveau Théologien, Traités théologiques et éthiques, I (SC 122), ed. J. Darrouzès, Paris, 1966, p. 87; II (SC 129), Paris, 1967, p. 7.

I. P. Tsiknopoullos, "Ἡ θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλεί-

[7] Can this recording be a *terminus post quem* for the copying of this MS? If so, the volume may well have been copied in 1175/76. But see Darrouzès ("Mss originaires de Chypre", p. 172), who considers "la note ... évidemment postérieure à l'événement, le manuscrit ayant été copié au début du XIIIe siècle".

[8] See Devreesse, *Fonds Coislin,* p. IV and Omont, *Missions,* I, p. 15.

[9] See Devreesse, *Fonds Coislin,* pp. XI–XIV, with further references.

στου", *Byz.* 37 (1967), p. 346 and pl. XXVI (= f. 133ᵛ).

I. P. Tsiknopoulos, *Νεοφύτου ... Ἐγκλείστου, Τυπική ... Διαθήκη*, Larnaca, 1952, p. γ'.

I. P. Tsiknopoulos, *The Enkleistra and Saint Neophytos*, Nicosia, 1965, p. 89 (= f. 133ᵛ), p. 104 (autographs of Neophytos from this MS).

Turyn, *MSS of Great Britain*, p. 6.

Script. 24 (1970), p. 253, B. 639; 36 (1982), B. 508; 37 (1983), B. 67.

[15] Paris, Bibliothèque Nationale, Graecus 301 [Colbert 614, Regius 1884], A.D. 1204 (pls. 21, 179).

1. Gospel Lectionary.

2. Parchment, medium thick, whitish, in good preservation.

3. Folios III + 316 + γ' (f. 247bis), 310 × 230 mm.

Justification 225 × 165 mm; ca. 22 mm between the two columns.

20–25 lines per page.

Text in two columns.

4. CONTENTS

This Gospel Lectionary has musical notation in red ink. It contains the daily lessons from John, Saturdays and Sundays from Matthew and Luke, *παννυχίδες*, Lent, Holy Week, *ὥραι*, *Mēnologion* and *evangelia matutina*.

1. (f. 1ʳ) *Τῇ ἁγ(ίᾳ) | καὶ μ(ε)γ(ά)λ(η) | κυρ(ιακῇ) τοῦ π(ασ)χ(α) | ἐκ τοῦ κ(α)τ(ὰ) ἰω(άννην) | ἅγ(ιον) εὐα(γγέλιον) κε(φάλαιον) Ā·:·* |

Inc. *Ἐν ἀρχῃ ἦν ὁ λόγος.* [John 1:1].

2. (f. 41ᵛ) in red: *τῇ ϐ̄ τοῦ ἁγ(ίου) | πν(εύματο)ς· | αρχ(ὴ) τ(ῶν) καθημερϊνῶν, εὐα(γγελίων). εὐα(γγέλιον) α | ἐκ τοῦ κ(α)τ(ὰ) ματθ(αῖον).*

Inc. *Εἶπεν ὁ κ(ύριο)ς· ὁρᾶτε | μὴ καταφρονήσειτε· ἑνὸς τῶν μϊκρῶν τοὔτων.* [Matt. 18:10].

3. (f. 108ᵛ) in red: *·:· Αρχ(ὴ) ὠν θ(ε)ῶ τοῦ νέου ἔτ(ους) ·:· τῇ ϐ̄ τ(ῆς) ᾱ εὐδ(ο)μ(άδος) | τοῦ λουκά : ευα(γγέλιον).*

Inc. *Τῶ καιρῶ ἐκείνω· ἐλεγχόμενος ἠρώδης.* [Luke 3:19].

4. (f. 190ᵛ) *† Ευα(γγέλια) τῶν ἀναγϊνοσκομ(ένων) εις τ(ὴν) πανυχίδ(α) | τ(ῆς) ᾱ ευδ(ο)μ(ά)δ(ος)· τ(ῶν) νη|στειῶν:· | εκ τοῦ κ(α)τ(ὰ) ἰω(άννην).*

Inc. *Ειπεν ὁ κ(ύριο)ς ἔχετε πίστην θ(εο)ῦ.* [Mark 11:22].

5. (f. 191ᵛ) in red: *Τῶ | κα | ϐάτ(ω) | τῶν νηστειῶν ·:· | καὶ μνήμ(η̄) τοῦ ἁγ(ίου) μ(ε)γ(α)λ(ο)|μ(ά)ρ(τυρος), Θεωδ(ώ)ρου: † | εκ τοῦ κ(α)τ(ὰ) μάρκ(ον) ·:·* |

Inc. (f. 192ʳ) *Τῶ καιρῶ ἐκείνω· | ἐπορεύετο ὁ ἰ(ησοῦ)ς | τοῖς σάϐϐασϊν δϊὰ τῶν σπορίμων.* [Mark 2:23].

6. (f. 250ʳ) The Gospels of the Hours: in red: *† ὥρ(α) α : ψάλλο(μεν) τροπ(άρια) γ.*

At this point the scribe copied, together with the various lessons from the Gospels, excerpts from the prophets and the Epistles of St. Paul, (i.e. f. 250ʳ): Zachariah; f. 254ʳ: St. Paul to the Romans; f. 256ᵛ: Isaiah; f. 260ᵛ: Jeremiah; f. 260ᵛ: St. Paul to the Philippians; f. 265ʳ: St. Paul to Timothy). It is very probable that these texts accompany the relevant Gospel lessons during the liturgy, but they do not normally appear in Gospel Lectionaries.

7. (ff. 270ʳ–307ʳ) *Mēnologion.*

i. (ff. 270ʳ–275ᵛ) September.

ii. (ff. 275ᵛ–278ʳ) October.

iii. (ff. 278ʳ–279ʳ) November.

iv. (ff. 279ʳ–285ʳ) December.

v. (ff. 285ʳ–291ᵛ) January.

vi. (ff. 291ᵛ–293ᵛ) February.

vii. (ff. 293ᵛ–295ᵛ) March.

viii. (f. 295ᵛ) April.

ix. (ff. 295ᵛ–297ʳ) May.

x. (ff. 297ʳ–301ʳ) June.

xi. (ff. 301ʳ–302ʳ) July.

xii. (ff. 302ʳ–307ʳ) August.

8. (f. 307ʳ) in red: *Ευα(γγέλια) εωθ(ι)ν(ὰ) τὰ ἀναστ(άσι)μ(α), ῑ̄ᾱ·*

Inc. *Τῶ καιρῶ ἐκείνω | οἱ ἕν|δεκα μαθηταί ἐπορεύθησαν | εις τ(ήν) | γαλιλαίαν.* [Matt. 28:16].

5. SUBSCRIPTION

The scribe subscribed his volume in red on folio 316ᵛ:[1]

† Ετελϊωθ(η) το ἱερ(ὸν) | εὐα(γγέ)λ(ιον) δϊὰ χειρὸς γε|ωργ(ίου) ἱερέ(ως) του ροδϊ(ου) δϊα | σύνδρομ(ης) κ(αὶ) πολλ(οῦ) προθ(ου) εὐθ(υμίου) | (μον)αχ(ου) και ἐγκληστ(ου) και συ|<ν>δρομ(ης) του χ(ριστ)ωνυμ(ου) λαοῦ δια | ψυχϊκῆς αυτ(οῦ) σ(ωτη)ρίας | καὶ ἐτέθ(η) εις τ(ὸν) πάνσεπτ(ον) ‖ [col. B] *ναὸν του μ(ε)γ(ά)λ(ου) ἐπι|φαν(ίου) ἤγουν τ(ῆς) ἐγκλήστ(ρας) | εἴ τις δὲ βουληθ(η). ἆρε | του-*

[1] This colophon was edited with minor errors by Montfaucon, *Palaeographia*, p. 63; also by Omont, *Fac-similés du IXe au XIVe siècle*, p. 11; and by Darrouzès, "Notes IV", p. 31. We re-edit the colophon here, diplomatically retaining all the palaeographic features of the scribe.

τ(ο) κρυφίως ἴκαι | φανερο(ς) ἔξη τ(ην) αρ(αν) | τ(ῶν) ιδ̄ απο(στόλων):· καὶ κατ(άραν) | εὗρη κακήστ(ην) παντ(ων). |

† † †
† †

† μη(νὶ) σεπτ(εμβ)ρ(ιω) α΄ ἔτ(ους) ϛ̄ρ̄ ψ̄ ι̅γ̅ † | ἰν(δικτιῶνος) η †.

This very informative colophon states that this Gospel Lectionary was copied by the priest George from the island of Rhodes and sponsored by the monk Euthymios the recluse and the local Christians of the parish of St. Epiphanios on 1 September 1204. This was a very difficult period for the Byzantine world. Cyprus itself had been lost to the soldiers of the Third Crusade and was under Latin rule since 1191. A few months before the completion of this volume a new blow came to the heart of the Byzantine Empire with the loss of Constantinople to the soldiers of the Fourth Crusade in April 1204. It is worth noting that a recluse monk, living in the same period as St. Neophytos and, as will be shown below, in the same district, a few miles from the famous Enkleistra of St. Neophytos at Paphos, encouraged the Orthodox in his area to sponsor a luxurious and expensive *Evangelistarion* for the needs of their church when a competent foreign scribe was available.

In fact this was a period of great scribal activity in the area of Paphos. The central figure of that activity was Neophytos the Recluse who was ambitious to acquire a rich theological library for his monastery.[2] Local scribes, such as Basil *taboullarios* from Paphos,[3] were unable to respond to all requests for ecclesiastical books, and others were called in to help. Unfortunately, we do not know if the priest George of Rhodes stayed in the island very long to practise his skills. No other MS copied by him has so far been identified.

6. SCRIPT

The scribe, who uses a deep black ink, is a careful calligrapher. The MS is a member of the "decorative style".[4] The letters are handsomely executed, clear, and slightly inclined to the right. The diaeresis appears occasionally above iota (ϊ). Very few abbreviations, limited to the *nomina sacra*. On folio 197^{r} we can observe the enlarged alphas ( ), epsilons ( ), kappas ( ) but also ( ), xis ( ), the high-standing taus ( ), the wide upsilon ( ), the deltas and rhos with the emphatic diagonal tails ( ), ( ), the archaising gammas ( ) and sigmas ( ), and the ligatures gamma–epsilon–iota ( ) and rho–xi ( ).

On folio 172^{r} the scribe wrote a note partly in a pale black and partly in red ink relevant to the lesson on the Woman of Canaan: *κυρ(ιακῆ) ι̅ζ̅ τῆσ χαναναίας: † ζήτ(ει) κυρ(ιακῆ) ιζ ὄπισθ(εν) εις τ(ὸ) κ(α)τ(ὰ) ματθ(αῖον)* | *ἐκεῖ πρὸἐγράφη:·*

7. ILLUMINATIONS

Tituli, headpieces, and musical notation in red. Ornamental and carefully executed red initials in the margins of both columns. Simple ornaments appear on folios 1^{r}, 108^{v}, 172^{r}, 190^{v}, 191^{v}, 250^{r}, 270^{r}, 275^{v}, 278^{r}, 279^{r}, 285^{r}, 291^{v}, 293^{v}, 295^{v}, 297^{r}, 301^{r}, 302^{r}, 307^{r}, 315^{v}, 316^{r}, 316^{v}. On folio 41^{v} space has been provided for an ornament which was not executed. On folios 1^{r} and 316^{v} there is a small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with red leather on cardboard 5 mm thick, done after the MS arrived in France, with the royal armorial bearing of the eighteenth century.[5] Three paper flyleaves were added at the beginning and three at the end of the volume when the MS was rebound. On the spine there is the inscription *LECTIO|NARIUM.*

9. QUIRE COMPOSITION

The gatherings are quaternions. Quire signatures in the upper outer corner mostly excised

[2] On the library of the Enkleistra see I. Tsiknopoulos, "Κίνητρα καὶ πηγαὶ τοῦ συγγραφικοῦ ἔργου τοῦ ἁγίου Νεοφύτου. Ἡ ἁγία Βιβλιοθήκη", *KS* 18 (1954), πσ΄–μ6΄; idem, "Ἡ θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz.* 37 (1967), 387-88; see also below, p. 108.

[3] On the scribe Basil of Paphos see Turyn, *MSS of Great Britain*, pp. 3, 5-6; Canart, "Le style paléstino-chypriote epsilon", pp. 32-33 and nn. 49-51; see also above, pp. 8, 101 and below pp. 108, 116.

[4] This is the latest name given to this group of MSS by Carr, "Cyprus and the 'Decorative Style'". See also Carr, *Byzantine Illumination*, pp. 25, 128, 131, 141; Constantinides, "Unknown MS", p. 171, n. 10. For a description of George of Rhodes' script see now *Repertorium*, II, B, p. 39: "Senkrechte, lockere Minuskel mittleren Niveaus aus dem Bereich der *Perlschrift*. Beachtliche Schriftgrösse mit Rücksicht auf den liturgischen Gebrauch".

[5] Cf. Omont, *Fac-similés du IXe au XIVe siècle*, p. 11, who says that the binding has the armorial bearing of Colbert.

when the MS was rebound. Folio 247 was numbered twice. Folios 36, 52, 54, 117, and 244 had little holes when the MS was copied and thus the text is not damaged. On folios 219^{v}–220^{r} an entire lesson was erased, and a note was written in the upper margin of folio 220^{r} referring to the correct lesson for Holy Wednesday.

The end of the gatherings is also given in the middle of the upper margin of the last verso folio as follows: 8^{v} = *α*, 16^{v} = *β*, 24^{v} = *γ*, 32^{v} = *δ*, 40^{v} = *ε*, 48^{v} = *στ*, 56^{v} = *ζ*, 64^{v} = *η*, 72^{v} = *θ*, 80^{v} = *ι*, 88^{v} = *ια*, 96^{v} = *ιβ*, 104^{v} = *ιγ*, 112^{v} = *ιδ*, 120^{v} = *ιε*, 128^{v} = *ιστ*, 136^{v} = *ιζ*, 144^{v} = *ιη*, 152^{v} = *ιθ*, 160^{v} = *κ*, 168^{v} = *κα*, 176^{v} = *κβ*, 184^{v} = *κγ*, 192^{v} = *κδ*, 200^{v} = *κε*, 208^{v} = *κστ*, 216^{v} = *κζ*, 224^{v} = *κη*, 232^{v} = *κθ*, 240^{v} = *λ*, 247^{v} = *λα*, 255^{v} = *λβ*, 271^{v} = *λδ*, 279^{v} = *λε*, 287^{v} = *λστ*, 295^{v} = *λζ*, 303^{v} = *λη*, 312^{r} = *μ*. Thus the MS comprises thirty-nine quaternions and a final gathering of only five folios.

10. LATER NOTES

The MS bears many corrections in the margins and reference notes in black ink. On folio 315^{v} there is a long note of seventeen lines in a yellowish ink which was edited and dated by Darrouzès to the early fifteenth century.[6] This is the note orthographically improved:

Τὸ αὐτὸν ἅγιον εὐαγγέλιον ἤναι τοῦ μεγάλου | *Ἐπιφανίου τῶν Κουβουκλίων* | *ἐν ᾧ ἐστίν μετόχιον τῆς ἁγίας* | *Ἐγκλείστρας ἔχων δὲ καί τινα* | *τοποθεσίαν εἰς τὴν γῆν τῶν Μαντριῶν μ(ο)δ(ίων) τ· ὁμοίως καί ἀ|σενιας Ν εις καρτζά (νομίσματα) τ.* | *Ἔστιν δὲ καὶ ἕτερος ναὸς ὁ λεγόμενος* | *μέγας Δ|μίτ(ριος) τῆς Νικόκλιας* | *καὶ ὁ ἅγιος Ἀνδρόνικος τῶν Μαντρι(ῶν)·* | *ᾗ τις δὲ εὑρεθῇ ὄψε ποτὲ* | *τοῦ σηλῆσαι τὸ παρὸν εὐαγγέλιον* | *ἢ εἰστερίσαι τὰ ἄνωθεν ἀπὸ τῆς θείας* | *καὶ ἱερᾶς μονῆς, νὰ ἔξει τὰς* | *ἀρὰς τῶν τιη΄ θεοφόρων* | *πατέρων τῶν ἐν Νικαίᾳ καὶ ἡ μερὶς* | *αὐτοῦ μετὰ τοῦ Ἰούδα τοῦ Ἰσκαριώτου, ἔξη δὲ καὶ τὸν ἅγιον Νεόφιτ(ον) ἀν|τίδικον ἐν ἡμέρα τῆς δίκης.*

This long note solves the problem concerning the location of St. Epiphanios' church. It was in the village of Kouboukia, the present Kouklia in the Paphos district, which by the beginning of the fifteenth century had already become a *metochion* of the Enkleistra of St. Neophytos. From this note we are informed of the landed property owned by this *metochion* in the neighbouring villages of Mantria and Nikoklia which covered an area of 300 *modioi* and possessed other property providing an annual revenue of 300 bezants (= *ἀσενίας*, i.e. bezant asséné).[7]

On the flyleaf III^{v} there is a handwritten description of the MS made when it was in the collection of Colbert as no. 614. Underneath was pasted Omont's short printed description of this MS.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in Cyprus in September 1204, continued to be in the island in the fifteenth century and perhaps later. It seems that this volume was among those transferred to France in the seventeenth century and reached the collection of Colbert. It was then acquired by the Royal Library (1732) and subsequently became the property of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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[6] See Darrouzès, "Notes IV", p. 31.

[7] Ibid., pp. 31-32; idem, "Mss originaires de Chypre", pp. 172-73; C. Chatzepsaltes, "Ἐκ τῆς ἱστορίας τῆς ἐκκλησίας Κύπρου", *KS* 22 (1958), 24.

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[16] Paris, Bibliothèque Nationale, Graecus 1189 [Colbert 872], ca. 1204/5 (pls. 22–27).

1. St. Neophytos, *Panegyrikon* for September – December.

2. Parchment, medium thick, of excellent quality and preservation.

3. Folios IV + 235 + δ', 330 × 240 mm.

Justification 270 × 170 mm; 20 mm between the two columns.

29–38 lines to the page.

Text in two columns.

4. CONTENTS

This is the first and the only surviving volume of the three volumes composed by Neophytos, containing thirty homilies on the main feasts, events, or teachings for September to December. It was copied during Neophytos' life time and bears corrections by him. He refers to it as *μειζοτέρα πανηγυρική*.

1. (ff. 1^r–3^r) *Νεοφύτου πρεσβυτέ(ρου) (μον)αχ(οῦ) καὶ ἐγκλείστου | Λόγος εἰς τὴν ἀρχὴν τῆς ἰνδίκτου.*

Inc. (f. 1^v) *Ἀναρχον φύσιν | ἐν τῇ ἀρχῇ ὑπερ- | δοξάζειν.*

[Ed. by I. Tsiknopoulos, *Apostolos Barnabas*, ser. III, 11 (1950), 4–7; *BHG* 821].

2. (ff. 3^r–7^v) Encomium of St. Mamas:

Inc. (f. 3^v) *Μάμας ὁ μέγας καὶ περι|βόητος.*

[Ed. by I. Tsiknopoulos, *Apostolos Barnabas*, ser. III, 14 (1953), 250–54; *BHG* 1022].

3. (ff. 7^v–12^r) Encomium of the Archangel Michael:

Inc. (f. 8^r) *Μιχαὴλ τὸν παμμέγι|στον καὶ μέγαν ταξί|αρχον.*

[*BHG* 1290].

4. (ff. 12^v–15^r) Oration *in nativitatem beatae Mariae:*

Inc. Ἀρχὴ παντὸς καρ|ποῦ τὸ ἄνθος.

[Ed. M. Jugie, *Homélies mariales byzantines*, Paris, 1922, pp. 104–8; also in PO 16 (1922), 528–32; *BHG* 1083].

5. (ff. 15^r–24^v) *Νεοφύτου ... λόγος πε(ρί) τινος (μον)αχ(οῦ) ἐν τῇ Παλαι|στίνῃ κ(α)τὰ τὸ ϛχϡγ' ἔτο(ς) | ἰν(δικτιῶνος) γ' μη(νὶ) σεπτεβρίω π(αρὰ) | δαιμόνων ἀπατη|θέντος καὶ ἐκπεπτω|κότο(ς) δεινῶς.*

Inc. Ἀκοὴ μὲν ὠτὸς κα|θὼς γέγραπται | ἤκουον διὰ λόγ(ων) | βίβλων πατερι|κῶν.

[Ed. H. Delahaye, *AnalBoll* 26 (1907), 162–75; *BHG* 1450].

6. (ff. 24^v–29^r) Encomium for the inauguration [ἐγκαίνια] of the Church of the Holy Resurrection and for similar occasions.

Inc. Ἄπειρα μέντοι καὶ γλα|φυρᾶ.

[*BHG* 809f].

7. (ff. 29^v–38^v) Encomium for the Holy Cross:

Inc. Σταυρικῆς πανηγύ|ρεως καὶ ἀνυψώσεως | σήμερον ἀγομένης.

[Excerpts ed. I. Tsiknopoulos, *Apostolos Barnabas* 15 (1954), 262; *BHG* 439].

8. (ff. 38^v–57^v) Encomium *in exaltationem Sanctae Crucis:*

Εἰς τὴν | παγκόσμιον ὕψωσιν | τοῦ τιμίου καὶ ζωο- | ποιοῦ σ(ταυ)ροῦ:

Inc. Μονὰς τρισαγία καὶ | ὑπεράναρχε.

[Excerpts ed. I. Tsiknopoulos, *Apostolos Barnabas* 15 (1954), 258–62; *BHG* 423].

9. (ff. 57^v–77^v) Oration on the Apocalypse of St. John the Theologian:

Inc. Μόλις περιτυχῶν ἦν | εἶχον ἐξακοῆσ ἀπο|κάλυψιν τοῦ ἁγίου ἰω(άννου) | τοῦ θεολόγου.

On folio 77^r–v there is an epilogue on this oration with the title *Ἀπόλογος ἐν τοῖς ἀμφισβητούσιν* where Neophytos supports the idea that the Apocalypse is the work of St. John.

[Ed. B. Englezakis, *Epeteris* 8 (1975–77), 87–112; *BHG* 932n].

10. (ff. 77^v–81^r) Encomium of St. Polychronios:

Inc. Πολυχρόνιος ὁ θαυ|μάσιος. μετὰ τῶν | ἄλλων αὐτοῦ χρηστ(ῶν).

[Ed. Delehaye, *AnalBoll* 26 (1907), 175–78; *BHG* 1565].

11. (ff. 81r–86v) Encomium of St. Andronikos and St. Athanasia:

Inc. Ἀδρονίκου καί Ἀ|θανασίας ὁ λαμπρ(ὸς) ‖ [col. B] *καὶ περίβλεπτος βίος.*

[Ed. Delehaye, op. cit., pp. 178–80; *BHG* 123].

12. (ff. 86v–105r) Encomium of St. Theosebios Arsinoites:

Inc. Τὸν θεοσεβείας ἐπώ|νυμον Θεοσέβιον.

[Ed. Delehaye, op. cit., pp. 181–97; *BHG* 1796].

13. (ff. 105v–114v) Encomium of St. Hilarion:

Inc. Ἰλαρίωνα τὸν μέγα, τὸ | μέγα θαῦμα τῆς οἰκουμέ(νης).

[*BHG* 756].

14. (ff. 114v–122r) Encomium of St. Arkadios, bishop of Arsinoe:

Inc. Ἀρκάδιον τὸν θεσπέ|σιον καὶ μέγαν ἐν ἱε|ράρχαις.

[Ed. Delehaye, op. cit., pp. 197–207; *BHG* 164].

15. (ff. 122r–129r) Encomium of St. Demetrios:

Inc. Δημήτριο(ς) ὁ ἔνδοξο(ς) καὶ | τῆς ἄνω λα|μπρότητος | σύσκηνος.

[Ed. B. Laourdas, *Μακεδονικά* 4 (1956), 49–55; *BHG* 547].

16. (ff. 129r–134r) Oration on various earthquakes and divine providence:

† Νεοφύτ(ου) πρεσ(βυ)τ(έ)ρ(ου) (μον)αχ(οῦ) κ(αὶ) ἐγκλείστ(ου)· | ἀνάμνησις περὶ σεισμ(ῶν) | διαφόρων. καὶ ζήτησις περὶ τούτων κ(αὶ) περὶ | θ(εο)ῦ κηδεμονίας.

Inc. Ζητῶν πολλάκις ἐγὼ | τὴν αἰτίαν δι' ἣν ἡ γῆ | τρέμει καὶ κατασείεται.

[Ed. Delehaye, op. cit., pp. 207–12; *BHG* 1701].

17. (ff. 134r–139v) Encomium of St. Diomedes Novus.

Inc. Διομήδιν τὸν θαυμάσιον τῖσ ἱκανῶσ ἐπαι|νέσαι ἀξίωσ.

[Ed. Delehaye, op. cit., pp. 212–20; *BHG* 553].

18. (ff. 139v–141r) Encomium of Sts. Cosmas and Damianos:

Inc. Ἀναργύρουσ ἀκέστορ(ας) | γεραίρουσα τήμερο(ν) | ἡ ἐκκλησία τοῦ Θ(εο)ῦ.

[*BHG* 384].

19. (ff. 141r–152v) Encomium of Sts. Michael, Gabriel, and the other archangels:

Inc. Ἀρχαγγελικῆσ καὶ ἀϋ̈λου μνείας, καὶ παι|νηγύρεωσ.

[*BHG* 1293].

20. (ff. 153r–164r) Encomium of St. John Chrysostom:

Inc. Χρυσόρρειθρον ἆρα | καὶ χρυσόπλοκο(ν) | γλῶτταν.

[Ed. K. I. Dyobouniotes, "Νεοφύτου Ἐγκλείστου, Ἀνέκδοτον ἐγκώμιον εἰς Ἰωάννην τὸν Χρυσόστομον", *Ἐπιστημονικὴ Ἐπετηρὶς Θεολογικῆς Σχολῆς Πανεπιστημίου Ἀθηνῶν* 1 (1926), 329–45; *BHG* 881].

21. (ff. 164v–169v) Encomium *in praesentationem beatae Mariae:*

Inc. Θεαρχικοῦ μϋ̈στηρίου | πρὸς ἀπόβασιν | ἀγομένου.

[Ed. M. Jugie, *Homélies*, op. cit., pp. 109–14; also in PO 16 (1922), 533–38; *BHG* 1102n].

22. (ff. 169r–172v) Encomium of St. Alypios the Stylite:

Inc. Ἀλύπιον τὸν πάνυ, τὸν τ(ῆς) | ἀλήκτου καὶ τῆς ἀλύπου | ζωῆς ἀτεχνῶς κληρονόμ(ον).

[Ed. H. Delehaye, *Les saints stylites* (SubsHag 14), Brussels, 1923, pp. 186–94; *BHG* 66].

23. (ff. 173r–180r) Encomium of St. Sabas:

Inc. Σάβασ ὁ θεῖοσ | καὶ μέγασ ἐν πα|τράσιν.

[Ed. I. Tsiknopoulos, in *Νέα Σιών* 46 (1951), 173–81; *BHG* 1610].

24. (ff. 180r–199r) Encomium of St. Nikolaos:

Inc. (f. 180v): *Νενίκηκεν ὄρουσ φύ|σεωσ ὁ τῆσ νίκησ ἐ|πώνυμοσ.*

[*BHG* 1364].

25. (ff. 199v–200v) *Νεοφύτου ... συνο|πτικὴ παρεξέτασις πε(ρὶ) | τῆς νεοφανοῦσ διχο|νοίας, εἴτε ἄφθαρ|τον εἴτε φθαρτὴν ὁ | Χ(ριστὸ)ς προσελάβετο σάρκα* etc.

Inc. Εὐδόκησεν ἡ χάρις τοῦ | παναγίου πν(εύματο)ς.

[Ed. M. Jugie, *REB* 7 (1949), 7–9; *BHG* 809e].

26. (ff. 200v–206v) Oration *in Christi nativitatem.*

Inc. Ἴσμεν γαρ ἅπαντεσ. ἴσ|μεν· τόνδε τὸν αἰσ|θητὸν ἥλιον.

[Ed. I. Tsiknopoulos, *Apostolos Barnabas*, 3rd ser., 11 (1950), 451–57; *BHG* 1899].

27. (ff. 206v–218r) *Νεοφύτου ... λόγο(ς) ἀντιρρητι|κὸσ πρὸσ τοῦσ λέγοντασ | Ἰουδαίουσ· ὅτι ὁ Χ(ριστὸ)ς ὅτ(αν) | ἦλθη, τότε συμβοσκηθή|σεται λύκοσ μετὰ ἀρνὸσ | καὶ πάρδαλισ συναναπαύσεται ἐρίφῳ· καὶ ὅσα εἶπεν ἑξῆς Ἡσαΐας ὁ | προφήτης* etc.

Inc. (f. 207r) *Φεῦ τῆς νυκτώδουσ καί ἐσκοτισμένης διανοίας | τῶν Ἰουδαίων.*

[*BHG* 1919].

28. (ff. 218r–219v) Encomium of St. Stephanos:

Inc. Στεφάνου χρυσοῦ διὰ | λίθων τιμίων καὶ μαρ- | γάρων κεκοσμημένου.

[*BHG* 1665].

29. (ff. 220r–230v) Encomium of St. John Eleemon:

Inc. Ἐλεήμονα φύσει τε καὶ ἀληθεία, ἕνα πάντες γι|νώσκομεν.

[*BHG* 889].

30. (ff. 230v–235v) Encomium of Gennadios, patriarch of Constantinople, mutilus at the end:

Inc. Γεννάδιοσ ὁ γεννέοσ τῆς εὐσεβείασ ὑπέρ- | μαχοσ.

[Ed. Delehaye, op. cit., pp. 221–28; *BHG* 667].

5. SUBSCRIPTION

The MS, mutilus at the end, preserves no colophon. However, because it bears the corrections of St. Neophytos himself, and one of the scribes who collaborated in copying the volume has been identified with Basil, *taboullarios* of Paphos, a date can be suggested sometime before 1214, when Basil copied for Neophytos the MS Edinburgh University Library 224.[1] The date can be determined even further from internal evidence. The encomium for the Holy Cross has the following phrase (f. 37v, col. A): *Ἐπὶ δὲ τόδε | τὸ ἔτοσ, ϛ͵ϡψδ̄ | ἴνδικτοσ δέ, ιδ̄ καὶ αὔγουστοσ μήν. ὁπηνίκα | καὶ ὁ παρὼν σὺν θ(ε)ῷ, συν|τέτακται λόγοσ.* Thus Neophytos composed this encomium in August 1196. But there is more internal evidence. In his oration on the Apocalypse of St. John the Theologian (ff. 57v–77v), Neophytos speaks in the eleventh section (ff. 72r–74r) *περὶ | τῆς πόρνης πόλεως καὶ | τῆς ἁλώσεως αὐτῆς* (f. 72r).[2] The reference to the fall of Constantinople to the soldiers of the Fourth Crusade in April 1204 indicates that the MS was copied after that date. Furthermore, on folios 15r–24v Neophytos, in a long and informative oration about a monk in Palestine who was deceived by a demon in September 1184, speaks also in sorrow about the capture of Jerusalem by Saladin in 1187 (f. 22r) and then the capture of the aforesaid monk and his transfer to Damascus. He claims at the end that he could not follow the monk's fate beyond that.[3] Nevertheless, in a note written by Neophytos himself in the lower margin of folio 24v he added the latest information about the sinful monk:[4] *† Μετὰ δὲ χρόνους ιη̄′ ἐλθῶν τ(ις) (μον)αχ(ὸς) ἀπὸ τὰ μέρι Ἀντιοχεί(ας) | ἐξεῖπ(εν) ἡμ(ῖν) πε(ρὶ) τοῦ τοιούτου (μον)αχ(οῦ) ὅτι ἀπηλλάγει τοῦ πιρασμ(οῦ). κ(αὶ) ἡσυχάζει | ἐπὶ τὰ μέρι εν Ἀντιοχεί(ας), κ(αὶ) δό(ξα) τῶ θ(ε)ῶ· ἀμήν †.* This note, written in the margin and not incorporated into the text, eighteen years after the capture of Jerusalem, i.e. in 1205, can perhaps solve the problem of the dating of the volume. It thus appears that the MS was copied between April 1204 and 1205.

6. SCRIPT

It is interesting that the volume was copied by several scribes. This is clear evidence that a scriptorium was operating in the vicinity of Paphos around 1200. The great demand for books by Neophytos himself, as well as by other flourishing monastic centres of the island, could justify the existence of one or more scriptoria in the island at that time.

The MS was copied by at least six scribes who use a pale or deep black ink.[5] Scribe A copied folios 1r–19v. On folio 8v reproduced here we can observe the enlarged betas ( ), zetas ( ), kappas ( ), lambdas ( ), phis ( ), and psis ( ), the majuscule deltas ( ) but also ( ), the archaising sigmas ( ), the high–standing taus ( ), the ligatures epsilon–xi ( ), pi–omicron ( ), double sigma ( ), and the abbreviation for *καὶ* ( ).

Scribe B is Basil *taboullarios*, the main copyist of the volume. He copied folio 19v, col. B to folio 57r and folios 77v–104v, 114v–133v, 140r–168v, 174r–199r. Basil is an experienced calligrapher. On folio 29v reproduced here we can observe the enlarged epsilons ( ), kappas ( ), lambdas ( ), xis ( ), upsilons ( ), phis ( ), chis ( ), and psis ( ); also the letters with diagonal tails such as the deltas ( ) but also ( ) and rhos ( ), the high–standing taus ( ) and the liga-

[1] See Astruc-Concasty, *Supplément grec*, p. 607.

[2] This oration was recently edited by B. Englezakis, "'Ανέκδοτον ὑπόμνημα τοῦ ὁσίου Νεοφύτου τοῦ Ἐγκλείστου εἰς τὴν Ἀποκάλυψιν", *Epeteris* 8 (1975-77), 75-112, see esp. pp. 105-8 and 75.

[3] This oration was edited by H. Delehaye, "Saints de Chypre", *AnalBoll* 26 (1907), 162-75.

[4] Ed. Delehaye, op. cit., pp. 281-82; cf. Turyn, *MSS of Great Britain*, p. 5, with further references.

[5] Canart, "Mss chypriotes", p. 86, speaks of seven or eight scribes, without giving the folios copied by each scribe. A more systematic study of the script of this volume may give the final answer on the scribes involved in copying it.

tures alpha–gamma ( ) and nu–kappa ( ), ( ).

Scribe C copied folios 57v–77r and 105r–114r. On folio 57v reproduced here we can observe the enlarged zetas ( ), kappas ( ), lambdas ( ) but also ( ), xis ( ), upsilons ( ), and psis ( ), the ligatures alpha–gamma ( ), rho–chi ( ), and tau–omicron ( ).

Scribe D copied folios 134r–139r and 169r–172v. On folio 134r reproduced here we can observe the high–standing gammas ( ) and taus ( ), the enlarged epsilons ( ), zetas ( ), lambdas ( ), and psis ( ), and the ligatures alpha–xi ( ), epsilon–xi ( ), mu–epsilon–tau ( ), tau–alpha–xi ( ) and tau–omicron ( ).

Scribe E copied folios 139v, 173r–v, and 211r–235v. His script is more rounded. On folio 173r reproduced here we can observe the enlarged betas ( ), zetas ( ), kappas ( ), lambdas ( ), and phis ( ), the high–standing gammas ( ), the archaising sigmas ( ) and omegas ( ), and the majuscule deltas ( ) and nus ( ), and the ligatures alpha–zeta ( ), epsilon–xi ( ), sigma–pi ( ), and tau–omicron ( ).

Scribe F copied folios 200v–210v in a roundish script. On folio 206v reproduced here we can observe the enlarged alphas ( ), betas ( ), epsilons ( ), zetas ( ), kappas ( ), phis ( ), and psis ( ), the majuscule deltas ( ) and nus ( ), and the ligatures alpha–xi ( ), epsilon–xi ( ), and epsilon–sigma–pi ( ).

Neophytos himself wrote a note of three lines on folio 24v (see above). Also scribe B wrote a note in the lower margin of folio 152v: ☩ *μη(νὶ) τῶ αυτ(ῶ) ιϐ·* (i.e. 12 Nov.), *λογο(ς) περ(ὶ) τοῦ | ἁγίου ἰω-(άννου) τοῦ ἐλεήμονο(ς) | ζήτ(ει) αὐτ(ὸν) εἰς τὸ τέλοσ τοῦ | ϐηϐλίου:* † † †.[6]

In the lower margin of folio 206v is another contemporary note written by scribe F in a pale black ink: *ζητ(ει) εἰσ τ(ὴν) παροῦ(σαν) ἑορτ(ὴν) κ(αὶ) <δ>εύτ(ε)ρ(οῦ) λόγ(ον), εἰσ τ(ὴν) ϐ̄ ϐίϐλ(ον) τ(ῶν) ἐπϊστολ(ῶν) ἐκ τ(ῶν) ὁράσε(ων) δανϊὴλ τοῦ προφήτ(ου). πε(ρὶ) τοῦ χ(ριστο)ῦ ἡγουμ(έ)ν(ου).*

Unfortunately both books containing the letters of Neophytos have not yet been traced.

7. ILLUMINATIONS

The volume was luxuriously executed. On folio 1r there is a headpiece with the icon of Christ. In the margins of certain folios there are the icons of the saints celebrated: such as folio 1r (lower margin) (St. Symeon the Stylite), folio 3r (St. Mamas), folio 7v (the Archangel Michael holding the sphere), folio 77v (St. Polychronios, blessing and holding a book). Likewise in the outer margin of folio 12v, where the oration *in nativitate beatae Mariae* begins, there is the icon of the Virgin. Ornaments exist at the beginning of the various orations on folios 3r, 7v, 12v, 15r, 24v, 38v, 57v, 77r, 81r, 86v, 105v, 114v, (faded), 122r, 129r, 134r, 139v, 141r, 153r, 164v, 169r, 173r, 180r, 199r–v, 200v, 206v, 218r, 220r, 230v. Small red initials in both columns. Quite elaborate red initials at the beginning of the various *encomia* and orations. On folios 1r and 235v there is a red stamp with the inscription *BIBLIOTHÈQUE NATIONALE.*

8. BINDING

Modern binding with purple leather on cardboard 7 mm thick with the coat of arms of Colbert in the middle of the front and back covers.[7] When the MS was rebound two paper and two parchment flyleaves were added at the beginning and end of the volume. On the spine there is the inscription *NEOPHYTI | HOMILIAE* and the monogram of Colbert six times.

9. QUIRE COMPOSITION

Quire signatures preserved only in the lower margin of the verso of the last folio of the gatherings: 8v = $\bar{\alpha}$, 16v = $\bar{\delta}$, 24v = $\bar{\gamma}$, 32v = $\bar{\delta}$, 40v = $\bar{\varepsilon}$, 48v = $\bar{\sigma\tau}$, 56v = $\bar{\xi}$, 63v = η, 71v = θ, 84v = $\iota\bar{\alpha}$, 92v = $\overline{\iota\delta}$, 100v = $\overline{\iota\gamma}$, 104v = <ιδ>, 114r = ιε, 117v = $\iota\overline{\sigma\tau}$, 125v = ιξ, 133v = $\overline{\iota\eta}$, 139v = $\overline{\iota\theta}$, 146v = $\bar{\kappa}$, 154v = $\kappa\bar{\alpha}$, 162v = $\overline{\kappa\delta}$, 168v = κγ, 172v = $\overline{\kappa\delta}$, 180v = $\bar{\kappa}\varepsilon$, 188v = $\kappa\overline{\sigma\tau}$, 196v = $\overline{\kappa\xi}$, 202v = $\overline{\kappa\eta}$, 210v = $\overline{\kappa\theta}$, 219v = λ, 227v = $\overline{\lambda\alpha}$.

The upper halves of the outer columns of folios

[6] The encomium of St. John Eleemon appears on ff. 220r-230v.

[7] On the collection of Jean-Baptiste Colbert, which contained ca. 900 Greek MSS, and its fate after his death in 1683 see Omont, *Inventaire sommaire*, IV, p. XIV and references; Delisle, *Cabinet des manuscrits*, I, pp. 477-86.

186–87 have been excised. Folio 64 lost its outer margin, and the initial letters of folio 64^{v} have been lost. Folio 136 lost its outer margin with minor losses of letters in the text. Folio 10 excised at the lower margin with no damage to the text. Likewise folios 87, 106, 169 lost their outer margins without damage to the text. A hole existed on folios 58 and 173 before the MS was copied. One or two folios lost after folio 199.

10. LATER NOTES

The MS preserves a number of later notes written by various hands.

[1] On folio 219^{v} the monk Arsenios in the fifteenth century composed a poem of five dodecasyllables for St. Neophytos:[8]

Στίχ(οι) εἰς τὸν ὅσ(ιον) π(ατ)έρα ἡμ(ῶν) νεόφυτ(ον). |
Νεόφυτε σύσκινε χοροῖς ἀγγέλων. |
ἐν ἀσκηταῖς πρόκριτε σϋγής ταμίον. |
Ἀρσενίου μέμνησο τοῦ σοῦ οἰκέτου. |
οἰκτροῦ μοναχοῦ κ(αὶ) θύτου ἀναξίου. |
θεῷ παρεστῶς, τῇ μεγάλη τριάδι: –

[2] In the outer margin of folio 68^{r} a later reader of the oration on the Apocalypse of St. John the Theologian wrote a long note of eighteen lines disagreeing with Neophytos' commentary on Apocalypse 12:[9]

Inc. (f. 68^{r}) *οὐ δέχομαί σου π(άτ)ερ τ(ὴν)* | *τοιαύτ(ην) ἐξήγησ(ιν)* | *ὡς ἀνάρμοστ(ον).*

[3] In the lower margin of folio 16^{r} a later reader recorded his study of the volume:[10]

Κύριλλος ιερο(μόν)αχ(ος) εὔχεσθαί | *μοι τ(ὴν) βίβλον ἀνα|γνώσαντ(ι) εὥς τελ(ους):–*

[4] Another reader, Mark Alimbertos, recorded his study of the volume in March 1615 in the outer margin of folio 234^{v}:[11]

† Τὴν σίμερον τη κδ̅ του μαρτίου μηνος ͵α̅χ̅ι̅ε̅ χ(ριστο)ῦ εταιλήοσα τω αυτ(ών) βιβλί(ων)· ἐγὸ μάρκως | *αλιμπέρτος. και ὤπιος το ἀναγνωσι ας μου συγχορίσι διὰ τ(ὸν) κ(ύριο)ν:–*

[5] The owership entry of the Enkleistra is recorded at the end of the volume on folio 235^{v}:[12]

Τουτον το βιβλίον ἔνι της αγιᾶς ἐγκλ(ει)στρας | *καὶ ἠτοις βουλοιθη άρε αυ(το)ν ναν αφορεισμένος* | *και ἐξὸ πᾶσης εκλοισιας.*

[6] It was perhaps appropriate in a volume containing an essay of Neophytos on the causes of earthquakes (ff. 129^{r}–134^{r}), to have marginal notes referring to this phenomenon. There are three recordings of earthquakes, two of which are dated:

i. In the lower margin of folio 155^{r} there is a partly illegible note in a black ink of an earthquake of 28 January 1576:

τη αφος Χ(ριστο)ῦ ειμερα β (?) εγινεν σησμοσ | *μεγαλότατος [---] κη ιουαννουαρίου μην(ὸς) [---].*

ii. Likewise in the lower margin of folio 133^{v} there is a note in a pale black ink referring to an earthquake of 11 June 1620:

οντω(ς) αφκ χ(ριστο)ῦ κατα τὴν ια· | *τοῦ ιουνίου ημέρα σα(ββά)τω* | *ὥρα θ εγεγωνει σεισμοσ* | *βαρυτατο(ς).* | The rest of the note is excised.

iii. Again in the lower margin of folio 203^{r} an undated earthquake is recorded:

† ισ τισδε ιζ του σεπτ(ε)βρ(ιου) ἐγὶνεν συσμος μεγασ εν τηνϊσσω παμάφ (= πάμφω?).

On the interior of the front cover was pasted the handwritten description of the MS when it was in Colbert's collection. On the flyleaf I^{r} was pasted Omont's printed description of the MS.

11. HISTORY OF THE MANUSCRIPT

The volume continued to be in the Enkleistra and to be read there until the seventeenth century, as the note by Alimbertos of 1615 (f. 234^{v}) and the recording of the earthquake of 1620 (f. 133^{v}) indicate. Some fifty years later the volume was taken to France and entered the collection of Colbert as no. 872.[13] In 1732 it was acquired by the Royal Library and thus the volume passed to the Bibliothèque Nationale. The MS was described by Delehaye in 1907 and by Eustratiades in 1933.

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[8] This poem ed. also by Eustratiades, "Κυπριακοὶ κώδικες", *Apostolos Barnabas* 5 (1933), 246; cf. *Repertorium*, II, A, 40e, p. 39.

[9] Cf. Englezakis, "Ἀνέκδοτον ὑπόμνημα", op. cit., 82-83.

[10] Ed. Eustratiades, op. cit., 226.

[11] Edited ibid., 247.

[12] Edited ibid.

[13] This volume is no. 22 of an undated list of 32 Greek MSS which entered the collection of Colbert from 1674-86, probably all coming from Cyprus. See Omont, *Missions*, II, p. 983. This list is dated by Delisle as 12 October 1674; see Delisle, *Cabinet des manuscrits*, I, p. 447, cf. Darrouzès, "Mss originaires de Chypre", p. 163.

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[17] Cyprus, Machairas Monastery 17, A.D. 1201–10 (pls. 28, 180a).

1. *Typikon* of the monastery of Machairas.

2. Parchment, thin, white, of good quality and preservation.

3. Folios 87 (originally 104), 220 × 165 mm.
Justification 150 × 100 mm.
19–22 lines to the page; ca. 25 letters per line.
Text in single column.

4. CONTENTS

The MS contains the *Τυπικὴ Διάταξις* of Neilos, founder of the monastery of Machairas. The MS is mutilated at the beginning:

1. *Inc.* (f. 1^{r} [old f. 2^{r}]) *μικρὰν ἐντεῦθεν ἐλπίζοντας | τὴν ἀντάμειψιν.*[1]

[1] Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 67-68, *editio princeps* of the contents of folios 2^{r}-3^{v}. The text speaks of love and prayer and was intended to be part of the *Typikon*. We give

2. (ff. 3^r–8^r [old ff. 5^r–10^r]) Index of the *Typikon:*

† † Πίναξ τυπ(ι)κ(οῦ) τῆς μονῆ(ς) Μαχερἀδο(ς) †.

Inc. Προοίμιον τῆσ διατάξεωσ: | *α: Πε(ρι) ἑαυτοῦ καὶ τοῦ κατὰ νοῦν βουλήμ(α)τ(ος).*

3. (ff. 9^r–86^r [old ff. 11^r–101^r]) The text of the *Typikon:*

† Νείλου ἱερομονάχου | *καὶ καθηγουμένου καὶ κτήτορ(ος)* | *τῆς σεβαςμί(ας) μον(ῆς) τῆς ὑπεραγ(ίας)* | *θ(εοτό)κου τοῦ μαχαιρᾶ τυπικῆ διά|ταξις· π(άτ)ερ εὐ(λ)ό(γησον).* |

Inc. Τὸ τῆσ παρούσης ζωῆσ ἡμῶν | *ἐφήμερόν τε καὶ διάρρέων.*[2]

4. (ff. 87^{r-v} [old f. 103^{r-v}]) With the exception of the first phrase, repetition of chapter 114 of the *Typikon: ριδ΄ <περὶ ἐπιστημονάρχου>:*

Inc. Τῶν τοιούτων ἐκφωνηθέντα κανόνα τοῦ μεγάλου Βασιλείου.

Des. (mutilus): *καθημένους ἢ ἀργολογοῦντας ἢ ἀργοῦντας.*

[Ed. Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 3–65].

5. SUBSCRIPTION

The volume was probably completed in 1201 as a later note in the upper margin of folio 85^v [old f. 100^v] indicates:[3]

Ἐγράφθη ἡ παροῦσα διαθήκη σφραγησμένη | *διὰ χηρῶσ τοῦ αγηοτάτου κηρου νήλου κε* | *κτητορου δη α ὅλησ εχρονηασ ασα τον χ(ριστο)ῦ †.*

When the founder of the monastery was elevated to the episcopal throne of Tamassos in 1209, Ioakeim, the new abbot of the monastery of Machairas, asked Bishop Neilos, in whose diocese the monastery lies, to ratify its *Typikon.* The founder–bishop added two more chapters at the end (nos. *ρξθ΄* and *ρο΄*), copied by the same scribe, and ratified the *Typikon* in 1210.[4] On folio 9^r [old f. 11^r] Neilos wrote with his own hand:

† ὁ εὐτελ(ὴς) (μον)αχό(ς) νεῖλος (πρωτο)θρονος οι|κεία χειρι προέταξα †.

At the end of the text of the *Typikon* completed in 1210 the scribe wrote the following subscription on folio 85^v [old. f. 100^v]:

μην(ὶ) αυγούστ(ω) | *ἰν(δικτιῶνος ιγ του ςψιη ἔτ(ους) †††.*

Neilos himself wrote underneath (f. 85^v) [old f. 100^v]:

† ὁ ταπεινὸ(ς) (μον)αχ(ὸς) νεῖλ(ος) κ(αὶ) κτ(ίτω)ρ τ(ῆς) μον(ῆς) τοῦ μαχερ(ὰ) | *ἐπίσκοπ(ος) ταμα(σίας) κ(αὶ) (πρωτό)θρονος. προ* || [f. 86^r; old f. 101^r] *τάξας ὑπέταξα †††.*

6. SCRIPT

The whole MS was written by one unnamed scribe, who seems to have copied the draft text of the *Typikon* drawn up by Neilos himself. He uses a deep black ink and writes in a style known in Cyprus since the middle of the twelfth century. This script has recently been identified with the large "decorative style" group of MSS. It is a clear angular script with varied letter forms and a number of majuscule letters. On folio 50^r [old f. 62^r] reproduced here we can observe the enlarged alphas (λ), kappas (K), lambdas (λ) or (λλ), upsilons (∪), phis (φ), chis (χ), and omegas (ω), the high–standing taus (T), and the deltas and rhos with diagonal tails (δ), (ρ). Worth observing are the majuscule deltas (Δ) and the word *ἀδελφῶν* in the last line (ἀδελφῶν). The language, orthography, and abbreviations of this *Typikon* have been thoroughly studied by I. Tsiknopoullos.[5]

7. ILLUMINATIONS

Tituli and initials in red. Two headpiece ornaments are preserved: one on folio 3^r [old f. 5^r] before the contents of the *Typikon* and one on folio 9^r [old f. 11^r] at the beginning of the text.

8. BINDING

The MS was rebound with chestnut–coloured leather on wooden boards 10 mm thick in July 1683, as a note in the margin of folios 9^v and 10^r [old ff. 11^v–12^r] indicates:[6]

† Ἐτουτον το βιβλιὸν το λεγομενον διαθικυ της | *παναγιασ μαχερα εδισατο εγω παπ(α) κυ|ριλλοσ πο το παλεχοριν 1683 χ(ριστο)ῦ* || [f. 10^r] *και οπιοσ το ἀναγνοθι ασμε σιχορα* | *οιουλιο :–26.*

the present foliation of the MS and in parentheses the original foliation which was followed in the description of the MS by Menardos and Tsiknopoulos.

[2] See the last edition of this *Typikon* by Tsiknopoullos, op. cit., pp. 3-65.

[3] Cf. Tsiknopoullos, op. cit., p. 9*, with minor differences.

[4] Chapters *ρξθ΄* and *ρο΄* speak of the monastery for nuns dedicated to the Mother of God, the *Blachernitissa* and dependent from the monastery of Machairas. This new monastery was founded by Neilos after he was elevated to the bishopric of Tamassos. See S. Menardos, *Ἡ ἐν Κύπρῳ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαιρᾶ*, Piraeus, 1929, pp. 109-10; Tsiknopoulos, op. cit., pp. 1* and 64-65.

[5] Tsiknopoullos, op. cit., pp. 19*-35*.

[6] Cf. Menardos, op. cit., p. 117; Tsiknopoullos, op. cit., p. 2*.

9. QUIRE COMPOSITION

Quire signatures appear in the middle of the upper margin partly excised (cf. f. 52^{r} = H). The MS lost 17 folios and it now preserves only 87 of the original 104 folios. Eight folios were missing in 1756 when the *editio princeps* of the *Typikon* was published in Venice by Ephraim the Athenian (ff. 1, 26, 47, 50, 66, 67, 102 and 104). When Simos Menardos examined the MS in 1911 and 1928 another eight folios were lost (ff. 49, 51, 52, 53, 54, 55, 56, and 64 [?]). Since then a last folio (f. 4) was lost. Folios 8^{v} [old f. 10^{v}] and 86^{v} [old f. 101^{v}] were originally blank. A number of folios were affected by damp and the text was rewritten above later.[7]

10. LATER NOTES

The MS preserves a number of later notes which are important for the history of the monastery and have been published by Menardos and Tsiknopoullos.[8] We reproduce below the most important of these notes studied in microfilm and checked in the actual MS:

[1] On folio 81^{v} [old f. 96^{v}] there is a partly illegible poem speaking of the *Typikon* drawn up by the *ktitor* to guide the life of the monks of the monastery:

† ναοῦ τῆς μαχεράδος τέ η διαθείκη αὕτη †
ἐποίησαν αὐτὴν δε ποτέ οι ἅγιοι κτιτόρη †
ἵνα διατάγωντε οἱ μοναχοὶ ἐκ ταύτης †
λαβῶσιν νόμ(ων) ἐξ αυτῆς τοτί γὰρ να ποιοῦσην.

The rest of the poem illegible.

[Ed. Menardos, *Ἐπετηρὶς Παρνασσοῦ*, n.s. 10 (1914), 150].

[2] On folio 86^{v} [old f. 101^{v}] there is an interesting note in the margin speaking of the refuge King James I Lusignan (1382–98) took in the monastery in 1392 to avoid the plague:[9]

Τῇ πεπτη τῆ κδ αυγουστω μινῆ εχρονί(ας) | τϛϐ χ(ριστο)ῦ ὁ πανυψιλώτ(ατος) κ(ύρ)ις ῥηξ ἱεροσωλίμων καί κ(ύ)π(ρου) ἰάκωβος ἀ(υ)θ(έν)τ(ης) ἡμῶν σὺν της συνϐίου αὐτοῦ κ(υρί)(ας) ἡμῶν ῥήγεν(ας) ἱεροσωλίμων καὶ κύπ(ρου) χελουβὶς εντε μπριζουηκ καὶ ἑτέρων πολλῶν ἀνδρῶν καὶ ὑποταγ(ῆς) καμοῦ τοῦ ἀναξίου καὶ αμαρτωλοῦ ιακώϐου μπάξαρι ἐκατέλαϐεν εἰς την μονην τ(ῆς) ὑπεραγίας δεσποίνης ἡμῶν θ(εοτό)κου και αειπαρθένου μαρί(ας) ἤγουν τουπικλην μαχερας και ἔμινεν ἡμέρας λθ– ἐνπροσθ(εν) καμοὺ ἰω(άννου) ἀνα(γ)νοστου τοῦ μα(χε)ρᾶ [---] ρίδως (?).

[Ed. Menardos, *Μονὴ Μαχαιρᾶ*, p. 15; Tsiknopoullos, *Μονὴ Μαχαιρᾶ*, p. 72].

[3] The following year Ierotheos, abbot of Machairas, recorded the boundaries of the estate called St. Andronikos on folios 8$^{r–v}$ [old f. 10$^{r–v}$]:

(f. 8^{r}): *Ο αγιοσ αντρονηκοσ ο λεγομενοσ | μηληα. απου ϐρησκὲτε στη γῖν τησ | μελησισ ἐνη απε τὴν μουτην του ϐορίλα και κατεϐεννη στο λαγονη του σταμα|τη και κατεϐεννη στη μουττη του τηϐερη | και παγι στο δηπλὼμαν του ποταμου | και παγι στο ϐουνάρην το σκουριον και πα|γι στην καλῆν μεσφηληαν και παγι στα | πληκην του κουζουλουκκου καγο αμαρ|τολοσ αναξοιοσ ιερομοναχοσ ιεροθ̣ε̣ο(ς) ‖ [f. 8^{v}] καί ταπινοσ υγουμενοσ τυσ μ(ονῆς) μαχεράδος : εχρονηασ του χ(ριστο)ῦ ατϛδ'. υμερααν τετραα-δη.*

[Ed. Menardos, op. cit., p. 116; Tsiknopoullos, *Μονὴ Μαχαιρᾶ*, p. 76].

[4] On folio 86^{v} [old f. 101^{v}] below the autograph of the founder Neilos there is a note of twelve lines of a certain Thomas, identified by Menardos with the Greek chamberlain Thomas, brought to Cyprus by Helena Palaiologina, second wife of King John II (1432–58):

⁜ Κατὰ τὴν ι̅ξ̅ μαρτίου μηνὸς ἐκατέλαϐεν ἡς τὴν | ἁγ(ίαν) μονὴν μαχαιράδος ὁ ἀνθεντις ὁ κυρ | θωμᾶς [---] ἔντιμος καϐαλλάριος [---] | [---] μα εἰς τὸ μοναστήριον χωράφια | τοῦ μιστικοῦ καὶ [---] | [---] | [---] | [---] | † ΘΩΜΑC ΦΑΟC ΚΑΒΑΛΛΑΡΙΟC | [---]. |

[Ed. Menardos, op. cit., p. 18; Tsiknopoullos, op. cit., p. 77].

[5] On folio 81^{v} [old 96^{v}] there is a note by Abbot Dorotheos (ca. 1619–32):

δοροθεος ηγουμενος ἁγιας μονίς μαχεράδος.

[Ed. Menardos, op. cit., pp. 21–22; Tsiknopoullos, op. cit., p. 83].

[6] In the upper margin of folio 16^{v} [old 18^{v}] there is an important note by Iakobos, the former bishop of Kition, referring to the restoration of the monastery by Abbot Leontios in 1697:

† Ἀνεκενήστη ὁ θειότατος καὶ πάνσεπτος θεῖ(ος) ναὸς τῆς ὑπεραγί(ας) θ(εοτό)κου τοῦ μαχερὰ | διὰ σηνδρομῆς καὶ ἐξόδου τοὺ πανοσιοτάτου καθηγου-

[7] Cf. Tsiknopoullos, op. cit., p. 1*.

[8] See Menardos, op. cit., pp. 15, 16, 18, 21, 22, 23, 116-18; Tsiknopoullos, *Ἡ ἱερὰ μονὴ τῆς ὑπεραγίας Θεοτόκου τοῦ Μαχαιρᾶ*, Nicosia, 1968, pp. 72, 76, 77, 83, 84, 85, 105, 143.

[9] Cf. Menardos, op. cit., p. 15. For the visit and stay in the monastery of King James I in August 1392 see *Leontios Makhairas* (ed. Dawkins), I, § 624, p. 612, n. 2, text from Oxon. Selden Supra 14, f. 293^{v}: *Τὸ λοιπὸν θωρῶντα ὁ ρήγας τὸ μέγα θανατικόν, ἐπῆρεν τὴν γυναῖκαν του καὶ οὔλην του τὴν ὑποταγήν, καὶ ἐπῆγεν εἰς τὸν Μαχαιρᾶν διὰ νὰ ϐλεπηθῆ, καὶ ἐποῖκεν κάποσες ἡμέρες*, etc.; text cited also by Menardos, op. cit., p. 15.

μένου, κυ(ροῦ) κὺρ λεοντίου μετὰ κ(αὶ) τῶν εὐσεβῶν | χριστιανῶν, κατὰ τους ͵ᾱχ̄ζ̄ξ̄· χ(ριστο)ῦ, ἀρχηνήθην δὲ τη πρότ(η) ϊουλλιου, κ(αὶ) ετελιώθη εἰς ταῖς | δεκα ὀκτὼ τοῦ ὀκτωβρίου. καὶ οἱ αναγινώσκωντεσ εὔχεσθ(αι) ὑπὲρ αυτοῦ:– | ε̣γράπτην εκ χειρὸ(ς) καμοῦ | ἀρχ(ι)θύτου ϊακώβου.

[Ed. Menardos, op. cit., p. 23; Tsiknopoullos, op. cit., p. 84].

[7] The same bishop Iakobos commemorated his visit to the monastery with another note on folio 7ᵛ [old f. 9ᵛ]:

† Τὴν σήμερον ἐλήληθα τοῦ προσκυνήσαι. τὴν σεπτῆν οἰκόνα τ(ῆς) καὶ ἀνιμνήσαι | της [ἁγ]νῆς θεόπαιδος τι προτημάται. δεσποίνης θ(εοτό)κου τ(ῆς) τοῦ μαχερὰ κ(αὶ) οὐ(ρα)νίου τάξε(ως) κυριοτήτοις | ἰάκωβος ὁ ταπεινος μϊ(τρο)πολίτης, πρόην τῆς μ(ητ)ρόπολεως τ(ῆς) κυτιαία μετὰ πρεσβυτέρου πέτρου οἰκονόμου | καὶ πάσης συνοδίας· κατὰ τους ͵α ἐξακοσίους τ(οὺς) (?) ἑπτὰ. καὶ ἐνενήντα, σεπτεβρίου δὶς δέκα (?) | καὶ μὲ τὴν ἔκτην (?).

[Ed. Menardos, op. cit., p. 116; Tsiknopoullos, op. cit., p. 85].

[8] On folio 9ʳ [old f. 11ʳ] there are two death notices:

i. For Abbot Ioannikios (1672), lower margin:

1672 χ(ριστο)ῦ εκημηθιν ο μακαρητησ | ο υοανηκηοι μηνη οκτωβ(ρίω) κε δεκατην | υμερα τρητη εονια η μνήμη σου.

ii. Assassination of Kara Alis in Nicosia in 1675, outer margin:

1675 χ(ριστο)ῦ | μινη ηγουνι̣ [---] | και ημερα | τετράδην | εσκωτωθ(η̣) | κεν ο καρα|λης εις την <χώ> | ρα.

[Ed. Menardos, op. cit., p. 117; Tsiknopoullos, op. cit., p. 84].

[9] A long note of 1824 covers the outer and lower margin of folio 35ᵛ [old f. 38ᵛ] and continues in the lower margin of folio 36ʳ [old f. 39ʳ]. The note was written by the monk Metrophanes, who later acquired the office of *skeuophylax*, the author of a curious *Ἰατροσοφικὸν* in 1849 (pub. Nicosia, 1924):

(f. 35ᵛ) [old f. 38ᵛ] *͵ᾱ.ω̄.κ̄.δ. χ(ριστο)ῦ· | Δεκεμβρίου ·ιδ:· | κυριακὴ τών ἁγίων | προπατόρων:– | ἐπτάμιση ὀραίς τής | ἡμέρας ἔγινεν ἔναν | θαύμα εἰς τὸ μοναστί|ριον το ὀποίον κ(αὶ) νά | τὸ ἀκούση τινάς φοβή|ται κ(αὶ) ὄχοι να τὸ ἰδή: – | ἔπεσεν ἔναν ἀστροπε|λέκην εἰς κερὸν μεγάλης | βροχής, το ὀποίον ἐκατέβη | ὀσὰν δίο βέργες φωτία | μέσα εἶς τὸ μοναστίριον | κ(αὶ) ἡ μήα ἐκτύπησεν | ἐπάνω εἰς τά κεραμὶδια | κ(αὶ) τά ἐσύντριψεν καὶ ἐπίγεν | κατά το ἔξω μέρος ὀπού | εἶναι τό ἁγίασμα κ(αὶ) ἔσχη|σεν ἔναν ξύλον κ(αὶ) ἐπήγεν | κάτω. ἡ δέ ἄλλη βέργα | δακρύζουν τα ὀμματιά μου | κ(αὶ) δεν ἠμπόρο να το γράψω | το πώς ἔγηνεν· ἡ ὀποία | ἐκατέβη ἀπὸ τους οὐρανοὺς | με τόσην ὀρμήν κ(αὶ) ὀργήν | κ(αὶ) εκτύπησεν ὀρθή ἐπάνω | εἰς τήν ἄκραν τού τρηκλήνου | κ(αὶ) ἐτρύπησέν τον κ(αὶ) ἐ|κατέβηκεν εἰς τον στύλλον | τὸ ξύλινον ὀπού εἶναι ἀντί|κρης τής πόρτας τοῦ πρότου κελλίου ὀπού εἶναι ἡ λεμονιὰ κ(αὶ) τὸν ἔσχησεν κατα μεσήσ | ἀπό πάνω κ(αὶ) ἐπήγεν κάτο κ(αὶ) ἔσχησεν κ(αὶ) το παραστατόν τής πόρτας του εξομολογηταρί(ου) καὶ ἐπήγεν κάτω | μὲ βοὴν κ(αὶ) σφοδρότητα ἀσηνὴθηστον, κ(αὶ) εὔγεννεν ὁ καπνὸς ὑψηλὰ, ἡμείς δὲ ὡσὰν ἴδαμεν ἔτζη ἐκ τοῦ φόβου | ἐμείναμεν ἐκστατίκοι ὅτι μελλοι να κατακαή τό μοναστίριον, κ(αὶ) ἐφωνάζαμεν ὄλοι το κυριε ἐλέησον κλεωντες | κ(αὶ) ἐπηκαλούμενοι τήν ὑπεραγίαν θεοτόκον εἰς βοήθειαν, κ(αὶ) μετολίγον ὁ καπνὸς ἐχάθη κ(αὶ) ἔσβησεν | κ(αὶ) ἐλάβαμεν θάρρος, κ(αὶ) ἐπήγαμεν κοντά κ(αὶ) ἴδαμεν ἐκείνο ὀπού ἔγηνεν: κ(αὶ) εἰς τό θαύμα αὐτό | μήν ‖* [f. 36ʳ, old f. 39ʳ] *μην ἀπιστίση τινάς ἐπιδή εἰς τά δέντρα τά χλορὰ ὅταν πέση τα κέγι | τελίως κ(αὶ) ὁ στύλλος ξυρὸς πως δὲν ἐκάγην; ἐπηδὴ κ(αὶ) ἐπρόφθασεν ἡ ὀξύτατος | βοήθηα τής ὑπεραγίας θεοτόκου κ(αὶ) μὰς ελύτρωσεν κ(αὶ) εὐθὴς ἐσυνάχθημεν ὄλοι | εἰς τήν ἐκκλησίαν κ(αὶ) ἐκάμαμεν παράκλησιν κ(αὶ) δοξολογίας εἰς την ὑπέρ|ἀγνον δέσποιναν θεοτόκον ἀμήν | » Μητροφάνης ἱερομόναχος θεατής τού θαύματος γράφω κ(αὶ) Μαρτυρώ:·*

[Ed. Menardos, op. cit., pp. 117–18; Tsiknopoullos, op. cit., p. 105].

[10] Though since 1828 a special book was introduced in the monastery where all affairs concerning it were recorded, Metrophanes noted in the upper margin of folio 17ᵛ [old f. 19ᵛ] the restoration of the aqueduct:

(f. 17ᵛ [old f. 19ᵛ]) *1838: ἰουλίου 18: ὀποὺ ἀνοίξαμεν τό ἀυλάκιν τοῦ νεροῦ κ(αὶ) το | ἐκάμαμεν με τὰ κκιούνκια διὰ να μὴν παγέννουν μέσα οἱ ποντικοὶ | ἐπὶ τῆ ἡγουμενία Μελετίου ἱερομονάχου καθηγουμένου : τό ὀποίον | ἐχόρισεν | κκιούνκια | 434 : | μ(η)τρ(ο)φ(ά)ν(ης) | σκ(ευο)φ(ύ)λ(αξ).*

[Ed. Tsiknopoullos, op. cit., p. 143].

[11] In the upper margin of folio 20ʳ [old f. 22ʳ] Metrophanes recorded the restoration of the *triklinos:*

Cεπτεμβρίου· 28: ὀποὺ ἐδιορθόσαμεν τόν τρίκλινον τής | ἐκκλησίας ἐβάλαμεν τετράντια κενούρια κ(αὶ) ἀμπάρρες κ(αὶ) ἐμετατοπίσαμεν | κ(αὶ) τὰ κεραμίδια ὄλα κ(αὶ) ἐρίξαμεν τα τζακκισμένα κ(αὶ) ἐβάλαμεν ἄλλα γερὰ | τέσσεροις πελεκάνοι 20: ἡμέρες ἐπήραν γρ(όσια) 600: ἐπὶ μελετίου, | καθηγουμένου | κ(αὶ) ἰωαννικίου | αρχιεπισκόπου.

[Ed. Tsiknopoulos, op. cit., p. 143].

11. HISTORY OF THE MANUSCRIPT

It is astonishing that this MS survived two destructive fires which totally burnt down the monastery of Machairas, the first in 1530 and the second on 5 September 1892. The *Typikon* and the icon of the Virgin, attributed to St. Luke, and a number of documents survived.[10] The *Τυπικὴ Διάταξις* of Neilos was first published by Ephraim in Venice in 1756. Ephraim's text with corrections was included in Miklosich-Müller, *Acta* in 1887. The *Typikon* was edited anew by S. Menardos in 1929, who studied the actual MS in which there had occurred losses since Ephraim's *editio princeps*. Finally, the text of the *Typikon* was published by Tsiknopoulos in 1969 together with the *Τυπικὴ Διαθήκη* of St. Neophytos with a long and valuable introduction.[11] The MS was microfilmed by the Cultural Foundation of the National Bank of Greece in 1981.

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S. Menardos, *Ἡ ἐν Κύπρῳ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαιρᾶ*, Piraeus, 1929, description of the MS on p. 39 (text, pp. 44–110 with 3 pls. as pp. 50 [= f. 11[r] old], 111 [= f. 100[v] old], and 112 [= f. 101[r] old].

MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 13, 56.

Miklosich-Müller, *Acta*, vol. V, Vienna, 1887, (text pp. 392–432).

I. Tsiknopoullos, *Ἡ ἱερὰ μονὴ τῆς Παναγίας τοῦ Μαχαιρᾶ*, Nicosia, 1968, passim, description of the MS pp. 38–39 and pls. on pp. 43 (= f. 11[r] old), p. 45 (= f. 63[r] old), p. 47 (= f. 85[r] old), p. 49 (= f. 100[v] old).

Tsiknopoullos, *Κυπριακὰ τυπικά*, text, pp. 3–68; pls. I (= f. 11[r] old), II (= f. 100[v] old).

Τυπικὴ Διάταξις | ὡς εὕρηται τῆς κατὰ τὴν νῆσον Κύπρον Σεβασμίας | καὶ Βασιλικῆς Μονῆς τῆς Ὑπεραγίας Θεοτόκου, | ΜΑΧΑΙΡΑΔΟΣ | ἐπιλεγομένης, Νῦν πρῶτον τύποις ἐκδοθεῖσα πρὸς ὠφέλειαν τῶν ἐντυγχανόντων. Δαπάνῃ μὲν καὶ Ἐξόδῳ τοῦ τῆς Ἱερᾶς αὐτῆς | Μονῆς Οἰκονόμου κὺρ Παρθενίου Ἐπιμελείᾳ δὲ τοῦ ἐν Ἱεροδιδασκάλοις | Κυρίου Ἐφραίμ· Ἐνετίησιν ,αψνστ' | Παρὰ Ἀντωνίῳ τῷ Βόρτολι, 1756.

[18] Edinburgh, University Library 224, A.D. 1214 (pls. 29, 180b).

1. *Typikon* of the monastery of the Enkleistra in Cyprus drawn up by its founder Neophytos the Recluse.

2. Parchment, thick, yellowish.

3. Folios III + 87 (originally 104 folios), 168 × 128 mm.

Justification 120 × 85 mm.

14–18 lines to the page (mostly 15); ca. 18 letters per line.

Text in single column.

4. CONTENTS[1]

1. (ff. I–II, 87) Twelfth–century parchment folios, vertically placed, containing passages on heresies.

2. (ff. III, 86) Tenth–century double column parchment folios, containing commentary on John 1:1.

3. (ff. 1[r]–83[r]) St. Neophytos the Recluse, *Τυπικὴ διαθήκη* of the monastery of the Enkleistra in the district of Paphos, Cyprus.

i. (ff. 1[r]–3[r]) Table of contents:

Inc. Πίναξ σὺν θ(ε)ῶ τυπι|κῆς ἀρτυλίας.

ii. (ff. 4[r]–83[r]) The text of the *Typikon:*

[10] An inscribed stone preserved in the library of the monastery speaks of the first destructive fire of 1530: *ΑΦΛ Χ̄ | ΜΗΝΙ ΑΓΟΥ|CΤΟΥ CΤΕC | ΚΑ ΕΚΑ|ΓΗΝ Ο ΜΑΧΕΡ|Α C ΤΕΛΙ|Ωσ Κ[ΑΙ] | ΕΓΛΙΤΟ|CΕΝ Η Υ|ΚΟΝΑ;* cf. Menardos, op. cit., pp. 20, 37; Tsiknopoullos, *Κυπριακὰ τυπικά*, p. 2*; idem, *Μονὴ Μαχαιρᾶ*, op. cit., pp. 78, 79, 155-60; Hackett, *Church of Cyprus*, p. 348.

[11] On these editions see the Bibliography.

[1] The MS is well-known and was studied by H. J. W. Tillyard in C. R. Borland, *A Descriptive Catalogue of the Western Medieval Manuscripts in Edinburgh University Library*, Edinburgh, 1916, p. 321; also by I. P. Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 2*-4*; and more recently by Turyn, *MSS of Great Britain*, pp. 3-7.

Inc. † ΝΕΟΦΎΤ(ΟΥ) | ΠΡΕΣΒΥΤΈΡ(ΟΥ) | *μοναχοῦ καὶ ἐγκλείστου· | τυπικὴ σὺν θ(ε)ῶ διαθή|κη.*

[Ed. Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 71–104].

4. (ff. 84r–85v) Passages from Pss. 137: 2–8, 138: 1–5, 139: 3–8.[2] *Inc.* (f. 84r)

Επϊ τω ἔλεον σου καὶ τὴν ἀλήθη|αν σοῦ.

5. SUBSCRIPTION

The scribe subscribed the volume on folio 83r:[3]

Ἡ παροῦσα σὺν θ(ε)ῶ τυπικὴ | μου διαθήκη διά τεσσά|ρων κ(αὶ) εἴκοσι κεφαλαίω(ν), | Ἐγράφη διὰ χειρὸς εὐτε|λοῦς βααλείου ἱερέως | διδασκάλου κ(αὶ) ταβουλλα|ρίου τῶν ταβουλλα|ρίων τῆς ἁγιωτάτης ἐπι|σκοπῆς πάφου τοῦ υἱοῦ τοῦ | κατηχητ(οῦ)· μη(νὶ) μαΐω θ ἰν(δικτιῶνος) ϐ̄ | τῶ ϛψκϐ̄ ἔτει ϡγ̄ † † †

Thus the volume was copied by the priest Basil, son of a catechist, who tells us that he was a *taboullarios* or notary for the diocese of Paphos.

This is actually the second version of the *Typikon* drawn up by Neophytos himself. Neophytos the Recluse wrote a first *Typikon* for his monastery in 1177, seven years after he had been living in his hermitage. He secured the independence of his monastery through the signatures of two bishops of Paphos, Basil Kinnamos in 1190 and Bacchos in 1194. Thirty–seven years later Neophytos expanded his *Typikon* with some new chapters and even suggested his successor. It is this second version that Basil copied in May 1214.[4]

Neophytos himself signed and ratified his *Typikon*. Thus on folio 4v he wrote:

† *Νεόφυτ(ος) εὐτ(ε)λ(ὴς) (μον)αχ(ὸς) πρεσβύτ(ε)ρ(ος) κ(αὶ) | ἔνκλειστο(ς) ὁ τιμιοστ(αυ)ρίτης | τῆσ τυπηκῆσ μου διαθήκ(ης) | οἰκεία χειρὶ πρωέταξα* | †

On folio 83r Neophytos himself wrote three verses at the end of the text:

† *Νεοφύτου ἐνκλεῖστου τίσδε τῆσ | βίβλου*
προτάξασα χεὶρ, ἐπε|σφράγισεν ἤδη·
τεθηκὼσ | ὡσ ερκίον, σφέτερον γράμμα. †[5]

6. SCRIPT

With the exception of folios I–III and 86–87, the whole MS was copied in a deep black ink by the priest Basil. His script is an angular minuscule with many enlarged majuscules and a number of decorative ligatures. On folios 59v–60r we can observe the enlarged deltas (Δ) kappas (Κ), lambdas (Λ), taus (Τ), and chis (Χ). Also the large looping upsilon (Υ), the emphatic diagonal deltas (δ) and rhos (ϱ), and the ligatures alpha–gamma (ϑ), alpha–xi (αβ), and sigma–tau–rho (στϱ).[6]

The same scribe copied for the monastery of the Enkleistra a number of MSS. His hand has been identified by C. Astruc in Paris. Supp. Gr. 1317 (*olim* Jerus., Metochion of Panagios Taphos in Constantinople no. 370), containing the two books of the *κατηχήσεις* of Neophytos the Recluse.[7] Basil also copied Paris. Coislin 287, which contains most of Neophytos' homiletic works and two of his surviving letters.[8] Both MSS have corrections and additions made by Neophytos himself. Finally, he participated in the copying of Paris. Gr. 1189 written by a group of scribes ca. 1204–5. This last Paris MS contains Neophytos' *Μειζοτέρα Πανηγυρικὴ* for September – December, i.e. thirty works, mainly *encomia* of saints but also homiletic works.[9]

[2] Cf. Turyn, op. cit., p. 3. According to Turyn, these passages were written "in a hand-writing similar to that of the main scribe".

[3] For other editions of this subscription see Tsiknopoullos, op. cit., pp. 2* and 104; Turyn, op. cit., p. 3; Constantinides, "Unknown MS", pp. 170-71, n. 6.

[4] For the two versions of the *Τυπικὴ διάταξις* see Tsiknopoullos, op. cit., pp. 10*-14*; idem, "Τὸ συγγραφικὸν ἔργον τοῦ ἁγίου Νεοφύτου", *KS* 22 (1958), 118-21 and 172-77.

[5] Cf. Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 14*, 73, and 104; idem, *Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου Τυπικὴ σὺν Θεῷ διαθήκη, Laing MS III 811 τῆς Πανεπιστημιακῆς Βιβλιοθήκης τοῦ Ἐδιμβούργου*, Larnaca, 1952, pp. 3 and 38; idem, "Τὸ συγγραφικὸν ἔργον τοῦ ἁγίου Νεοφύτου", *KS* 22 (1958), 177; see also H. Delehaye, "Saints de Chypre", *AnalBoll* 26 (1907), 279; Turyn, op. cit., pp. 4-5.

[6] For a reproduction of the palaeographical *charakteristika* of Basil of Paphos see *Repertorium*, I, B, no. 36, p. 22.

[7] See Astruc-Concasty, *Supplément grec*, III, pp. 602-8, esp. p. 607; cf. *Ἱεροσ. Βιβλ.*, IV, pp. 338-45; Darrouzès, "Mss originaires de Chypre", pp. 185-86. See also I. P. Tsiknopoulos, "Τὸ συγγραφικὸν ἔργον τοῦ Ἁγίου Νεοφύτου", *KS* 22 (1958), 160-67; Turyn, op. cit., pp. 5-6. See above, pp. 96-99.

[8] See Astruc-Concasty, *Supplément grec*, p. 607. For a detailed description of the MS see Devreesse, *Fonds Coislin*, pp. 271-72. See also Darrouzès, "Mss originaires de Chypre", p. 172; Tsiknopoulos, "Τὸ συγγραφικὸν ἔργον τοῦ Ἁγίου Νεοφύτου", *KS* 22 (1958), 110-14; Turyn, op. cit., p. 6 and n. 7. The suggestion that Paris. Coislin 287 was copied by Basil has recently been rejected in *Repertorium*, II, A, no. 56, p. 44. See above, pp. 99-103.

[9] See I. P. Tsiknopoulos, "Ἡ ὀρθογραφικὴ ἰδιομορφία τῶν συγγραφῶν τοῦ ἐγκλείστου Ἁγίου Νεοφύτου", *KS* 19 (1955), 48. On this MS see Delehaye, op. cit., 279-97. Delehaye published eight works from this codex, ibid. pp. 162-228. For other publications from this codex see I. Tsiknopoulos, *"Τὸ συγγραφικὸν ἔργον τοῦ Ἁγίου Νεοφύτου"*, *KS* 22 (1958), 94-95. For a description of the MS see ibid., pp. 80-90; Turyn, op. cit., pp. 5-6 and n. 8; see also above, pp. 106–11 and pls. 22–27.

7. ILLUMINATIONS

Simple red ornaments on folios 1[r] (headpiece), 3[r], 4[r] (pi–shaped), 56[r], 74[r], 75[v], 76[r], 77[v], 83[r]. Red ink is also used for the headings and the initial letters. Folio 4[r] is written all in red.

8. BINDING

The MS preserved an old binding when it was described by Warren in 1881. It was later rebound in red leather on wooden boards 4 mm thick and nothing of the original binding survives today.[10] When rebound it was also restored. In the center of the front and back covers there is the monogram of David Laing and the inscription. *LAING BEQUEST* and below: *UNIVERSITY LIBRARY EDINBURGH.* On the spine there is the inscription *NEOPHYTUS PRESBYTER.*

9. QUIRE COMPOSITION

The MS originally comprised thirteen quaternions marked with Greek letters, a total of 104 folios. When the first edition was made by Kyprianos in 1779 the MS had already lost thirteen folios (i.e. two leaves after folio 16, another two between folios 43 and 44, one folio between folios 52 and 53, six leaves between folios 55 and 56, one leaf between folios 67 and 68, and one leaf between folios 77 and 78. Before the edition of Warren in 1878 (pub. 1882), the MS had lost another six folios between folios 16 and 17, and thus the whole gathering γ is missing today. After these losses of nineteen folios the MS preserves today only 85. However, three parchment flyleaves were later added at the beginning and two more parchment folios (i.e. 86, 87) at the end.[11] Quire signatures are preserved in the upper right corner of folios 17[r] = δ, 25[r] = $\bar{\epsilon}$, 33[r] = $\bar{\varsigma}$, 41[r] = $\bar{\zeta}$, 47[r] = $\bar{\eta}$, 54[r] = θ, 56[r] = $\ddot{\iota}$, 64[r] = $\ddot{\iota}\alpha$, 71[r] = $\iota\delta$, 78[r] = $\iota\gamma$. Folio 4[v] is blank. Originally blank was folio 83[v]. Folios III and 1–10 are trimmed off at the upper right corner without any loss of text.

10. LATER NOTES

The *Typikon* was given to visitors in the monastery for study and a number of such visitors recorded the event.

[1] See for instance on folio 83[r] (lower margin):

μνίστητη κ(ύρι)ε τοῦ δοῦλου σου εὐτελοῦς | (ἁμαρ)τολοῦ θεοδώρου ἱερέως ἀπὸ λευκάρων.

[2] Another reader wrote on folio 83[v]:

μνήσθητι κ(ύρι)ε τοῦ δούλου σου κυρίλλ(ου | ἱεροδιακόνου τοῦ τὴν | βίβλον ἀναγνῶς | ἕως τέλους.

[3] On the same folio 83[v] the monk Theodoulos wrote the following note:

† μνήσθητϊ κ(ύρι)ε τ(ὴν) ψυχ(ὴν) τοῦ δοῦλου σου θεὸ|δούλου ἱέρο(μον)άχ(ου) τὴν αὐτ(ὴν) διαθήκην | ἀναγνοὺς ἕως τέλους. Εἰδὸν τὰ ἐν αὐτ(ῇ) | ὁρισμένα μέγα στενάξας καὶ ἀνοί|μώξας πικρὸς τὸ ἀνάξιος εἰμὶ | ἔξω τοῦ αυτῶν ὅρους.

[4] On folio 84[v], the upper and outer margin, there is the following later note:

† μνήσθητι κ(ύριε) τοῦ δουλοῦ σου Παφνου|τίου, εἰ καὶ ἁμαρτωλὸν τὴν αὐτὶ διαθή|κη ἀναγνοὺς ἕως τέλους [...].

[5] On folio 84[r] another reader recorded his name:

† Βασίλειοσ τάχα πρωθιερεὺσ ἱεροσκήπου.

[6] In the outer margin of folio 83[r] a certain Christophoros(?) wrote on 6 June 1619 the following note:

Το παρὸν βιβλίον | εἶναι γραμμέν[ον] | ἀπὸ τὸν κερὸν του ἁ[γίου] | Νεοφύτου καθ[ὼς] | ἀποδίχνη κ(αὶ) τὸ [ἰδι]οχειρόν του γρά|μμαν εἰς τὴν | ἀρχὴν· κ(αὶ) ὧδε | εἰς τὸ τέλος [κ(αὶ)] | ἔχει ἀπὲ τόνδ[ε] τὸν] | κερὸν ὅπου δ[είχνει?] | ὁ ἅγιος ὧδε μέσα | τετρακοσίους | ἑξίντα χρόνους· κ(αὶ) | ἀφὸν ἐγράφη | ἡ αὐτὴ βίβλος | εἶναι χρόνοι | τετρακόσιοι πεν|τε· εγραψα | τῇ ϛ ιουνίου | ⸗χιθ ετους | ταπειν̣ός | Χριστόφορος(?) ταχα κ̣αι γραμμ[ατι]κός.[12]

11. HISTORY OF THE MANUSCRIPT

After being ratified by the founder himself this MS remained in the Enkleistra for centuries. It managed to survive the difficult period shortly after the conquest of the island by the Turks in 1570 and even the pillage of its MSS in the 1640s by Athanasios the Rhetor.[13] At a later period, perhaps

[10] See Tsiknopoullos, *Κυπριακὰ τυπικά*, p. 3*, Turyn, op. cit., p. 7. For the old binding see F. E. Warren, "The Ritual Ordinance of Neophytos", *Archaeologia* 47, pt. 1 (1881), 3.

[11] Turyn, op. cit., p. 3; Tsiknopoullos, *Κυπριακὰ τυπικά*, pp. 3* and 5*.

[12] For an edition of the later notes appearing in this MS see I. Tsiknopoullos, *Νεοφύτου* (above, note 5), pp. I–IA; idem, *Κυπριακὰ τυπικά*, p. 5*. For a better edition of the last note see Turyn, op. cit., p. 4, and n. 3.

[13] It survived the looting of the Cypriot monasteries carried out by the Turks in 1585 when: *ἦλθεν ὁρισμὸς βασιλικῶς ἀπὸ τὴν Κωνσταντινούπολιν εἰς τὴν ἐλεεινὴν τὴν Κύπρον νὰ πουληθοῦσιν τὰ μοναστήρια, καὶ ἐδιαγουμήσαντα πολλὰ καὶ ἐρημόσαντα, καὶ εἰς τέλος ἀφανήσαν αὐτὰ παντελῶς, μᾶλλον δὲ ταύτην τὴν ἁγίαν ἐγκλείστραν, καὶ ἐγένετο μέγας κλαυθμῶς καὶ ὀδυρμὸς τῶν μοναχῶν καὶ πᾶσι τοῖς ὀρθοδόξοις.* Cf. Coislin 71, f. 53[v] (note cited by Tsiknopoulos, *Τυπικὴ διαθή-*

after 1821, the MS became the property of David Laing, librarian of the Signet Library. Laing bequeathed his library to the University of Edinburgh where it has remained since 1878.[14]

While it was in Laing's possession F. E. Warren prepared his edition of the *Typikon* of St. Neophytos in 1878, which was published four years later.[15] Warren was unaware of Kyprianos' edition and published the text after its losses since Kyprianos' *editio princeps*.[16] The text of the *Τυπικὴ Διαθήκη* was reproduced by I. Ch. Chatzeioannou in his *Ἱστορία καὶ ἔργα Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου*, Alexandria, 1914, pp. 81–126. In fact Chatzeioannou reproduced Kyprianos' text with variants added from the Warren edition. Finally, I. Tsiknopoulos published the text twice, in 1952 and in 1969, with a detailed introduction and commentary.[17]

12. BIBLIOGRAPHY

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Canart, "Le style palestino-chypriote epsilon", pp. 32, 46, 47, 73.

I. Ch. Chatzeioannou, *Ἱστορία καὶ ἔργα Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου*, Alexandria, 1914, pp. 81–126.

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Turyn, *MSS of Great Britain*, pp. 3–7 and pls. 1 (= ff. 59ᵛ – 60ʳ) and 97 (= f. 83ʳ).

Vogel–Gardthausen, *Schreiber*, p. 55.

F. E. Warren, "The Ritual Ordinance of Neophy-

κη, 1952, p. IA); idem, *Κυπριακὰ τυπικά*, pp. 3*-4*; see also S. Eustratiades, in *Apostolos Barnabas*, 6 (1934), 57; cf. R. Cormack, *Writing in Gold, Byzantine Society and its Icons*, London, 1985, p. 228. On the pillage of the Enkleistra carried out by Athanasios the Rhetor see above, Chap. II, pp. 24–5. The MS was observed there by the grammarian Christophoros in 1619 (see the previous note). Ephraim the Athenian, the future patriarch of Jerusalem (1766–69), saw the *Τυπικὴ διαθήκη*, as he tells us in his edition: *Περιγραφὴ τῆς Σεβασμίας καὶ Βασιλικῆς Μονῆς τοῦ Κύκκου* ..., Venice, 1751, pp. 40-41. It was still there in 1779 when Kyprianos copied the text and published it in Venice. The title of his edition runs as follows: Ἀρχιμανδρίτου Κυπριανοῦ, *Τυπικὴ σὺν Θεῷ διάταξις, καὶ λόγοι εἰς τὴν Ἐξαήμερον Νεοφύτου τοῦ Ἐγκλείστου.*

[14] Both Tsiknopoullos (*Κυπριακὰ τυπικά*, p. 4*) and Turyn (op. cit., p. 6) suggest that the MS left the island after 1821. On David Laing see G. Goudie, *David Laing LL.D. A Memoir of His Life and Literary Work*, Edinburgh, 1913, esp. pp. 126–28; S. Lee, *DNB*, XXXI (1892), pp. 401-2; W. Y. Fletcher, *English Book Collectors* (The English Bookman's Library 3), London, 1902, pp. 377–81; cf. Turyn, op. cit., p. 6, n. 10.

[15] F. E. Warren, "The Ritual Ordinance of Neophytus", *Archaeologia* 47, pt. 1 (1882), 1-36 and pl. 1 (= ff. 4ʳ and 83ʳ) (text, pp. 8–36). It was printed separately: Westminster, 1881. Cf. Turyn, op. cit., pp. 4, 6, 7.

[16] Cf. Tsiknopoullos, *Κυπριακὰ τυπικά*, p. 63*; Turyn, op. cit., p. 7.

[17] *Νεοφύτου* (above, note 5) and *Κυπριακὰ τυπικά*, published together with the *Typikon* of the monastery of Machairas. Tsiknopoullos included in his edition the text of the six folios now missing which existed in 1779 when the *editio princeps* was made by Kyprianos.

tus", *Archaeologia* 47 (1882), 1–36, and pl. 1 (= ff. 4r and 83r).

Script. 12 (1958), 146 (622); 24 (1970), B. 639; 37 (1983), B. 67, B. 290.

[19] Athens, National Library 842, A.D. 1251/52 (pls. 30, 181).

1. *Mēnaion* for November.

2. Parchment (palimpsest), medium–thick, yellowish, in good condition.

3. Folios 89. There is a new numeration in pencil (= pp. 1–178) 250 × 175 mm.

Justification 190 × 110 mm.

27–30 lines per page; 22–25 letters per line.

Text in single column.

4. CONTENTS

Beginning mutilated. For every saint celebrated there are the relevant hymns and *stichēra* and then follows the *canon (= κανών):*

1. (ff. 1r–4r) 5 Nov.: Sts. Galakteon and Episteme [*BHG* 665]:

Inc. (f. 1r) (mutilus) *καὶ φαιδρὼσ προσηλικίασ τελείω|σιν.*

On folio 1v follows the *canon* on Sts. Galakteon and Episteme which has the *akrostichis: Ζυγὴν ἀθλητῶν· ἀζύγων | μέλπιν θέμισ: ἰωσὴφ:–*

Inc. Ζωοποιῶ τριάδι παμμάκαρ. παῖρεστηκῶσ.

[Cf. *EPh* 38 (1939), 155].

2. (ff. 4r–7v) 6 Nov.: St. Paul *Homologetes* [*BHG* 1472]:

Inc. Θεῖασ πίστεωσ ὁμολογεῖα.

On folio 4v follows the *canon* on the saint with the *akrostichis: Τὸν μυσταγω|γὸν παύλον ὑμνῶ προφρόνωσ:–*

Inc. Τῆσ πίστεωσ ἔρισμα.

[Cf. *Μηναῖα ... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 6th ed., I–XII (Sept. – Aug.), *(Φοῖνιξ),* Venice, 1895, III, p. 34].

3. (ff. 8r–12r) 7 Nov.: The martyrs Auktos and Taurion. [Not in *BHG* or in the *Auctarium* and *Novum Auctarium* of the *BHG,* but see E. Follieri, *Initia Hymnorum Ecclesiae Graecae,* V (ST 215bis), Vatican City, 1966, p. 48].

Inc. Ὑπὲρ τριάδοσ καρτερῶσ ἐναθλήσα|σα.

The *canon* on the saints begins on folio 8v with the *akrostichis: Πανευκλεὲς | σύστημα τιμῶ μαρτύρων:–*

Inc. (f. 9r) *Πίστει τοὺσ τὴν ἄθλησιν ὑμῶν· τὴν εὐ|κλεῆ.*

[Cf. *EPh* 38 (1939), 161].

4. (ff. 12r–17v) 8 Nov.: The Archangel Michael and St. Matrona [*BHG* 1221 and 1282]:

Inc. Τῶν οὐ(ρα)νίων στρατιωτῶν ἀρχιστράτηγε.

The *canon* on St. Michael begins on folio 13v with the *akrostichis: Τὸν πρώτον ὑμνῶ· | τῶν ἀσωμάτων νόων: – ἰωσὴφ:–*

Inc. (f. 14r) *Ταῖσ θεῖαισ λαμπρότησι· κατάστρα-| πτόμενοσ ἔνδοξε.*

[Cf. *EPh* 38 (1939), 168].

5. (ff. 17v–20v) 9 Nov.: Sts. Onesiphoros and Porphyrios [*BHG* 2325].

Inc. (f. 18r) *Πυρῖ τοῦ θεϊκοῦ· ἀναπτόμενοι πόθου.*

The *canon* begins on folio 18v with the *akrostichis: Φέρεισ ὄνησιν | σοῖσ ἐπαίνέταισ μάκαρ: – ἰωσὴφ:–*

Inc. Φέρουσα τοῖσ πίστει ἀνευφημοῦσιν | ὄνησιν θεῖαν.

[Cf. *Μηναῖα,* op. cit., III, p. 54].

6. (ff. 21r–24v) 10 Nov.: The Apostles Olympas, Rhodion, Sosipatros, Tertios, Erastos, and Kouartos [*BHG* 776; only St. Sosipatros, but April 29, 28].

Inc. Πάθη σ(ωτή)ρια· τοῦ παντοκράτοροσ· ἀνα-| κηρύξαντεσ.

The *canon* begins on folio 21v with the *akrostichis: Θεῖοι πεφηκότεσ μαθηταῖ· τοῦ σαρ|κωθέντοσ θ(ε-ο)ῦ.*

[Cf. *Μηναῖα,* op. cit., III, p. 60].

7. (ff. 24v–29r) 11 Nov.: The martyrs Viktor and Vikentios [BHG 1251].

Inc. Ἡ τὸ πρὶν κρατουμένη· σκότει δεινῶ | ἀγνωσία.

The *Canon* (f. 26v) has the following *akrostichis: Τιμῶ σε μάρ|τυσ μηνᾶ πίστεωσ λόγοισ: ἰωσὴφ:–*

Inc. Τιμῶντι τὴν μνήμην σου· καὶ τοὺσ | γενναῖουσ γεραῖροντι.

[Cf. *Μηναῖα,* op. cit., III, p. 67].

8. (ff. 29r–31v) 11 Nov.: *Canon* on Sts. Viktor and Stephanida with the *akrostichis: Ἀθλητὰ Βίκτωρ τήνδε τὴν ὠδ(ὴν) δέχου <Ἰ>ωσὴφ.*

Inc. Ἄὔλω φωτὶ τοῦ θείου πν(εύματο)σ· καταυγα-| ζόμενοσ.

[Not in Follieri; *Initia Hymnorum,* op. cit., I].

9. (ff. 31v–35v) 12 Nov.: Sts. John Eleemon and Neilos [*BHG* 886 and 2316].

Inc. Ἐλεήμονα γνῶμην ἀναλαβῶν.

The *canon* begins on folio 32v:

Τῇ συμπαθείᾳ· τὸν νοῦν λαμπρυ|νόμενοσ.

[Cf. *Μηναῖα*, op. cit., III, p. 76].

10. (ff. 35^{v}–40^{v}) 13 Nov.: St. John Chrysostom [*BHG* 870].

Inc. *Ἡ τοῦ στόματός σου καθάπερ πυρ|σὸς ἐκλάμψασα χάρις.*

The canon (f. 37^{r}) has the *akrostichis: Τοῦ πν(εύματο)ς μέλ|πω σε τὸ χρυσοῦν στόμα.*

Inc. *Τῆς μετανοίας γεγονῶς θερμότατος· | κήρυξ.*

[Cf. *Μηναῖα*, op. cit., III, p. 86].

11. (ff. 40^{v}–43^{r}) A *Canon* on St. Neilos with the *akrostichis: Ἄρδει με | νεῖλος· γνωστικῇ παγκαρπία:–*

Inc. *Ἀρδίαις σου μάκαρ ταῖς μυστικαῖς.*

[Cf. *Μηναῖα*, op. cit., III, p. 76].

12. (ff. 43^{r}–47^{v}) 14 Nov.: St. Philippos [*BHG* 1516].

Inc. *Ὁμβροφόρος νεφέλη πν(ευματ)ικῇ.*

The *canon* (f. 44^{v}) has the following *akrostichis: Τὸν εὐκλεῆ | φίλιπον ὑμνῶ προφρόνως:–*

Inc. *Ταῖς ὑπερφῶτοις ἀκτῖσι τῆς τοῦ χ(ριστο)ῦ | θεϊκῆς λαμπρότητος.*

[Cf. *Μηναῖα*, op. cit., III, p. 92].

13. (ff. 47^{v}–51^{v}) 15 Nov.: Sts. Confessors Gourias, Samonas, and Abebus [*BHG* 731].

Inc. *Τριάδος τῇ σεπτῇ· καταβάλλετε πίστει.*

The *canon* begins on folio 49^{r}:

Inc. *Πν(ευματ)ικῆς εὐφροσύνης· σήμερον ἔλαμ|ψεν χαρᾶ.*

[Cf. *EPh* 39 (1940), 126].

14. (ff. 51^{v}–55^{v}) 16 Nov.: The evangelist Matthew [*BHG* 1224].

Inc. *Εἰς τὰ πέρατα πάντα διαδρα|μῶν.*

The *canon* begins on folio 52^{v}:

Inc. *Πλουσίως μετάδος μοι· τῆς ἐνοικού|σης σου χάριτος.*

[Cf. *Μηναῖα*, op. cit., III, p. 103].

15. (ff. 55^{v}–59^{r}) 17 Nov.: St. Gregory Thaumatourgos [*BHG* 715].

Inc. *Νέος γέγονας μωσῆς τοῖς ἔργοις.*

The *canon* begins on folio 56^{v}:

Inc. *Ἀκαταγνώστως ὅσιε· τὸ τοῦ χ(ριστο)ῦ μαρ-‖* [f. 57^{r}] *τύριον ἱερούργησας.*

[Cf. *EPh* 38 (1939), 411].

16. (ff. 59^{r}–62^{v}) 18 Nov.: Sts. Plato and Romanos *καὶ εἰς τὸ | νίπιον* [*BHG* 1549 and 1600y].

Inc. *Ἀσκητικῶς τὸν πονηρὸν· σὺμπατῆσ(ας).*

The *canon* (f. 59^{v}) has the *akrostichis: Τῶν σῶν ἐπαῖ|νων ὁ πλάτων μέλπω πλάτος:–*

Inc. *Τῆς αἰωνίου βασιλείας ἔνδοξε.*

[Cf. *Μηναῖα*, op. cit., III, p. 114].

17. (ff. 62^{v}–65^{r}) 19 Nov.: The prophet Obadiah [*BHG* 1].

Inc. *Ὁ μέγας ἀβδιοῦ· ἐπὶλάμψεσι θείαις.*

The *canon* (f. 63^{r}) has the *akrostichis: Τὸ τοῦ βλέποντος | ἀβδιοῦ μέλπω κλέος:–*

Inc. *Τῶ σ(ωτῆ)ρι θ(ε)ῶ προφητικῶς παρεστῶς.*

[Cf. *Μηναῖα*, op. cit., III, p. 119].

18. (ff. 65^{r}–68^{v}) 20 Nov.: St. Gregory Dekapolites [*BHG* 711].

Inc. *Γρηγόριος ἐν ὕμνοις καὶ προσευχαῖς.*

The *canon* begins on folio 66^{r}:

Inc. *Τὸ στόμα μου ἄνοιξον καὶ πλήρωσον· πν(εύματο)ς | κ(ύρι)ε.*

[Cf. *Μηναῖα*, op. cit., III, pp. 123–32].

19. (ff. 68^{v}–72^{r}) 21 Nov.: The Presentation of the Virgin Mary [*BHG* 1046 ff].

Inc. *Σήμερον τῆς εὐδοκίας θ(εο)ῦ τὸ προοίμιο(ν).*

[Cf. *Μηναῖα*, op. cit., III, pp. 132–43, esp. pp. 133, 135].

20. (ff. 72^{r}–76^{r}) Another *canon* on the Presentation of the Virgin:

Inc. (f. 72^{v}) *Ἁγία τῶν ἁγίων ὑπάρχουσα ἀξίως.*

[Cf. *Μηναῖα*, op. cit., III, pp. 132–43, esp. p. 138].

21. (ff. 76^{v}–80^{r}) 22 Nov.: St. Caecilia [*BHG* 283].

Inc. *Νυμφίον ἀληθεῖ· τὸν χ(ριστὸ)ν κεκτιμένη.*

The *canon* begins on folio 77^{r}:

Inc. *Χ(ριστο)ῦ πανάγιον τέμενος.*

[Cf. *Μηναῖα*, op. cit., III, p. 145].

22. (ff. 80^{r}–83^{r}) 23 Nov.: St. Philemon [*BHG* 2039].

Inc. *Τῶ ἀρότρω τῶν λόγων καλλιεργῶν.*

The *canon* (f. 80^{v}), has the *akrostichis: Χ(ριστὸ)ν φιλοῦντα | δοξάσω σε φιλήμον: – ἰωσὴφ:–*

Inc. *Χωροβατῶν· χαρμονικῶς τὰ οὐ(ρά)νια.*

[Cf. *Μηναῖα*, op. cit., III, pp. 143–50, esp. p. 145].

23. (ff. 83^{r}–84^{v}) 24 Nov.: St. Gregory Agrigentinus (mutilus at the end after the *ᾠδὴ ε̄*) [*BHG* 707].

Inc. *Ἐκ σπαργάνων κ(υρί)ῳ ἀνατεθεῖσ.*

The *canon* (f. 83^{v}) has the *akrostichis: Τὸν θαυματουρ|γὸν γρηγόριον θαυμᾶσω: ἰωσὴφ:–*

Inc. *Ταῖς τοῦ πν(εύματο)σ ἀκτῖσι· πυρσευόμενος.*

[Cf. *Μηναῖα*, op. cit., III, pp. 151–57, esp. p. 152].

A number of folios have been lost after folio 84^{v}, i.e. the saints for 25–29 November.

24. (ff. 85r–89r) 30 Nov.: St. Andrew (mutilus at the beginning) [*BHG* 93].

Inc. παρεχόμενοσ. καί σ(ωτη)ρίαν. τοῖσ ἐπὶ | γῆσ εὐαγγελιζόμενοσ.

On folio 85r begins the *canon:*

Inc. Cὲ τὸν πρωτόκλητον πάντεσ τῶν | μαθητῶν.

Des. (f. 89r) τῶν ευσεβῶσ μακαριζῶντων σε:

[Cf. *Ἀνθολόγιον,* I (Sept. – Dec.), ed. Ph. Vitali, Rome, 1738, p. σο'; cf. also *Bollettino della Badia Greca di Grottaferrata,* n.s. 6 (1952), 43].

5. SUBSCRIPTION

At the end of the text the scribe wrote on folio 89r:

Χ(ριστ)ῶ τελειώσαντι δο [...[7 letters]*...] οιc:–*

Cὺγε τοῦ τέλουσ, κ(αὶ) τησ [..[4–5 letters]*...] δι :–*

On folio 89v the scribe wrote in irregular verses a long and informative subscription:

† Πε[πλ]ῆρωτ(αι) τοίνυν καὶ τὸ παρὸν | μηνέον,
διὰ χειρὸσ ἐμοῦ τοῦ τα|πεινοῦ καὶ ξένου
ἐπι τρέχοντοc | ἔτουc ϛτψξ τὸ ϛ̄
ἰνδίκτου δέ γε | καὶ ταῦτησ πάλιν ϛ̄·
καὶ οἱ εν|τυγχάνοντεσ αὐτὸ συνάμα τ' ἄλλα δύο· 5
μη μέμφ[εσθ]έ μου | τῶν πολλῶν μου σφαλμάτω(ν). |
ὁ δε κελεύων εὔχεσθέ μοι τῶ τάλα·
νεορακενδίτη οὗ τὸ ὄνομα | ξένοσ·
καὶ ρωμανῆτη, τῶ καὶ | μακρωζωνάρει.
ἡ θρέψασα | χώρα, τὸ βολερὸν τυγχάνει· | 10
θ(εὸ)σ ωσ εἶδεν ἔτυχα των ἐνταῦθα. |
ἐγ τε τῆ μονῆ τῆ ἁγία τοῦ στύλου |
συνεζεύ[γμ]ένη ἀγροῦ μονῆ κληθῆ ca· |
*ἐν ταὔ(τη) τοιγαροῦν ἐγράφησα[ν] τά | τίδε·**
βιβλία τρία [ἀ]νακαθέναι | ἐκ μηνὸσ, γεγραμμένα· 15
σεπτέβριο(ς) | ὧν φημὶ, ὀκτώβριον. καὶ νωέμβρη(ν)· |
μον<ῆς> τῆσ αὐτῆσ διὰ ἐξόδου κόπρ(υ)· |
κε<λεύ>ονται γὰρ παρ' αυτῆ καὶ π(ατ)ρῖ, | μου
[.....] ἀ|ώνων πλῆρεσ ἐν αυτῆ τεταγ|μ<ένουσ>
εὔχεσθ(αι) αμ... τοὺσ <ἐ>νεργοῦν|τα(ς) ταύτ(ην).[1] 20

* *[τ]αύτα ἅπερ ὡρατ(ε); in margine, eadem manu.*

From this poetic colophon we are informed that the scribe Xenos Romanites, surnamed Makrozonares, from the area of Voleron[2] in Thrace, migrated to the monastery of Agros in Cyprus, which was associated with or attached to that of Stylos.[3] The reference to his name as Romanites was considered by Darrouzès as meaning the door-keeper. It may have been used in Lusignan Cyprus, however, to refer to a person coming from Romania (i.e. Byzantium).[4] The scribe Xenos[5] gives us the further information that he had already copied three *mēnaia,* those for September, October, and November. He seems to have been engaged in a programme of copying a number of *mēnaia* for this monastery. So far only this *mēnaion* of November has been identified. Finally, the way the scribe gives the indiction is confusing. The tenth indiction falls in 1251/52.

[1] This colophon was edited by G. P. Kremos, *Κατάλογος τῶν χειρογράφων τῆς Ἐθνικῆς καὶ τῆς τοῦ Πανεπιστημίου Βιβλιοθήκης,* I, Athens, 1876, pp. 131-32 and by Sakkelion, *Κατάλογος,* pp. 152-53. Another edition with minor corrections was made by Darrouzès, "Notes II", p. 39. Ph. E.-Notara (*Συλλογὴ χρονολογημένων "Σημειωμάτων" Ἑλληνικῶν κωδίκων, 13ος αἰ.*, Athens, 1984, pp. 56-57) reproduced Darrouzès' edition with some misprints.

[2] On the geographic area of Voleron in western Thrace between the Nestos river and the city of Maroneia, see K. Amantos, "Βολερόν", *Ἑλληνικὰ* 2 (1929), 124-26; idem, 'Βόλος-Βολερόν', ibid., 7 (1934), 267-70; S. Kyriakides, *Βυζαντιναὶ Μελέται,* IV, Thessalonike, 1937 (pub. 1939), pp. 291-494.

[3] A few other Cypriot MSS are connected with the monastery of Stylos and Agros. They are Paris. Gr. 533, Jerus., Saba 259 and perhaps Paris. Gr. 596; cf. Darrouzès, "Notes II", pp. 33-34; idem, "Mss originaires de Chypre", p. 177; idem, "Autres mss", p. 147. On Paris. Gr. 533, an illuminated parchment volume of the eleventh century containing the sixteen homilies of Gregory of Nazianzos, his *vita* and Testament, see G. Galavaris, *The Illustrations of the Liturgical Homilies of Gregory Nazianzenus,* Princeton, 1969, pp. 236–39 and figs. 234–55. On folio 1r there is the following fourteenth-century ownership entry cited by Galavaris, ibid., p. 238: *Ἠγοράσθη τὸ παρ(ὸ)ν βηβλίον παρὰ τοῦ μοναχοῦ Μεθοδίου, ὃς ἔθηκεν τοῦτο ἐν τῇ ἁγίᾳ μονῇ τοῦ Ἀγροῦ ὑπὲρ ἀφέσεως ἁμαρτιῶν αὐτοῦ καὶ τῶν γοναίων αὐτοῦ, εὔχεσθαι ... (καὶ) οὐκ ἔξ(εστ)η αὐτο ξενόσε ἐκ τὴν ἁγίαν μονὴν τοῦ Ἀγροῦ· εἰ δέ τις τολμήσει τοῦτο ξενόσε αὐτό ἐκ τῆς μονῆς αὐτῆς ἔστω ἀφωρισμ(έν)ο(ς) ἔξω πάσης ἐκκλησίας. Ὁ ταπεινὸς Ἰακώβ (καὶ) π(ατ)ὴρ πνευ(ματ)ικὸς τοῦ Ἀγροῦ καὶ τοῦ Στύλ(ου).*

[4] Darrouzès, "Notes II", p. 39; idem, "Autres mss", p. 135. This surname appears in other MSS connected with Cyprus; cf. Paris. Gr. 1588, f. 167v (= Καλὴ ἡ Ρωμανίτισσα) and f. 201v (= Ἰωάννης ὁ Ρωμανίτης). An important scribe of the 14th century was called Demetrios Romanites and, as has recently been suggested, his surname refers to Romania (i.e. Byzantium); see Constantinides, "Ὁ γραφέας Λευκάρων", p. 636, n. 2 and pl. VI (cod. Oxon. Auct. E. 5. 10, f. 316v). On Demetrios Romanites see below, pp. 196–97, 204, 208.

[5] Another scribe, Symeon Xenikos or foreigner, i.e. *xenos,* wrote in 1472 a Gospel Lectionary now in the Metropolis of Paphos (no. 6). On this MS see below, pp. 241–43.

6. SCRIPT

This is the only dated palimpsest example we know from Cyprus. Though the washing off of religious texts and the copying of new ones was forbidden by the 68th canon of the Trullan Council,[6] the original text of this MS appears to have been the work of a church father, perhaps John Chrysostom. The earlier text, dated by Sakkelion in the ninth century, belonged to a handsome volume whose dimensions were more than 350 × 255 mm, written in two columns in majuscule script. The original folio was placed horizontally and became a bifolium; thus the two columns of the earlier text now run horizontally and can be seen better in the inner margin of the present volume.[7] If we can judge from the present visibility of the majuscule text and the parchment itself, it appears that the original codex was preserved in good condition in 1251/52. It is perhaps the majuscule text that the humble monks of the monastery of Agros and Stylos could not follow easily. They therefore seem to have decided to sacrifice the luxurious volume and copy new *mēnaia* for the needs of their monastery. There may also have been a shortage of writing materials that might have forced them to do so.

The scribe uses a deep black ink very well preserved. He is an excellent scribe using a number of conservative letter forms. On folio 1[r] we can observe the lambdas ( ), psis ( ), and omegas ( ). Worth noticing is the theta–epsilon ligature ( ). Very characteristic is a strange upsilon ( ).

The scribe himself made certain additions and corrections in the margins. He added for instance a line left out in his text in the outer margin of folio 17[r]: *εὐλογί(ας) πηγ(ὰς) | βλαστάνων | τοὶς βοῶσ(ιν)*. He wrote in red ink in the lower margin of folio 32[v]: *τοῦ δὲ ἁγ(ίου) νεῖλου τὸν καν(όνα) ζήτ(ει) εις τ(ην) ιῦ ἔμπροσθ(εν)*. Cf. f. 40[v] inner margin: *του ἁγ(ίου) νεῖλου* (i.e. *κανών*). In the outer margin of folio 36[v] he added for John Chrysostom the word *ιεράρχ(ην)*. In the outer margin of folio 37[r] he added the word *δωρε(ῶν)*. He added a line in the outer margin of folio 47[r]: *τῶν πρωτ(ο)|τόκων ἔν|θα δικαῖων αἱ σκη|ναῖ*. On folio 60[v] he added in the outer margin the word *† τὴν φλό|γα*. On folio 62[v] he added in the outer margin *† αυτὸ(ν) δε|δώρει-τ(αι)*. On folio 67[v] in the outer margin *† παθῶν*.

7. ILLUMINATIONS

Tituli and initial letters in red ink. The initial letter of the *troparia* within the text also in red. Simple ornaments at the beginning of the saints celebrated on folios 4[r], 7[v], 12[r], 17[v], 21[r], 24[v], 29[v], 35[v], 40[v], 43[r], 47[v], 51[v], 55[v], 59[r], 62[v], 65[r], 68[v], 72[r], 76[v], 80[r], 83[r], 89[r]. On folio 1[r] there is a circular stamp with the inscription *ΔΗΜΟΣΙΑ ΒΙΒΛΙΟΘΗΚΗ.*

8. BINDING

Modern binding with brown leather on wooden boards 3 mm thick. On the spine in gold letters: *ΤΡΟΠΑΡΙΑ | ΕΚΚΛΗΣΙΑΣΤΙΚ(Α).*

9. QUIRE COMPOSITION

The MS has lost two quaternions and three folios at the beginning, and starts from the third folio of quaternion *γ*. Traces of the three missing folios of the quaternion can still be seen.

Quire signatures in the upper and outer margin as follows: f. 6[r] = $\bar{\delta}$ (six folios), f. 14[r] = $\bar{\varepsilon}$, f. 21[r] = $\bar{\varsigma}$ (seven folios), f. 29[r] = $\bar{\zeta}$, f. 37[r] = $\bar{\eta}$, f. 45[r] = θ, f. 53[r] = $\bar{\iota}$ (nothing can be seen on f. 61[r]), f. 69[r] = $\overline{\iota\gamma}$ (instead of $\iota\bar{\delta}$, mistake by the scribe), f. 77[r] = $\overline{\iota\delta}$. No other quire signatures have been observed after folio 77.

A number of folios were lost after folio 84, as we can assume from the lacuna on the celebration of feasts of the saints of 25–29 November. One folio lost after folio 15. Slightly damaged are folios 4, 5, 25; folio 59 lost the outer margin without any loss of the text. Losses occur to 7 lines of folio 28 which was cut out in a triangle; folio 52 excised on the lower part. The lower part of folio 86 seems to have been lost at the time the MS was copied. Thus the scribe wrote the text of the six lost lines of folio 86[r] on folio 86[v], leaving the rest of the folio 86[v] blank. The text continues without any interruption on folio 87[r]. The text has minor damage on folios 87[r–v] because of a number of small holes; the same occurs in the last folio 89. A hole existed in the original MS on folio 26 before the copying of the new text. Folio 33[v] was left blank without any lacu-

[6] See G. A. Rhalles and M. Potles, *Σύνταγμα τῶν θείων καὶ ἱερῶν κανόνων*, vol. II, Athens, 1852, pp. 463-65; PG 137, cols. 748-52; Wilson, "Books and Readers", p. 2.

[7] Using ultra-violet light and with the assistance of Mr. Kriton Chrysochoïdes, whom we would like to thank, we read a few lines of col. B, f. 86[v].

ΠΡΟC ΑΛΗΛΟΥC ΤΑΠΕΙΝΩCΩΜΕΝ ΤΗΝ ΓΡΑΙΔΑ ΤΑΥΤΗΝ ΚΑΙ | ΛΕΓΟΥCΙΝ ΑΥΤΗ | ..... ΑΟ | ΓΙCΜΟ CΟΥ ΚΑΙ | ΟΤΙ ΙΑΟΥ .... | ... ΤΑΙ ΠΡΟC...ΕΡ | ΧΟΝΤΑΙ ΓΥΝΑΙΚΑ ... | ΟΥCΑΝ ΛΕΓ.... | .... ΜΑC CΑΡΡΑ ΤΗ | ΜΕΝ ΦΥCΕΙ ΓΥΝΗ etc.

na in the text. The MS was used very much as becomes obvious from the candle-wax which still can be seen on a number of folios.

10. LATER NOTES

In July 1507 a death was recorded in the outer margin of folio 68^{v}:

τι ζ ιουλ<ί>ου ἐχρόνιας <α>φζ τι ημερα δ | εκυμίθι η δουλι τοῦ θ(εο)ῦ | ευφιμια πρεσ|βιτέρισσα η | σηναδελφι του | προκαθιγ(ου)μ(ενου) α|γρου κυρου γριγω|ριου κ(αὶ) ι αναγιν(ώ)σ|κ̣ο̣ν̣τ̣(ες) μακαρισα-τ(ε) | α̣υ̣τιν δια τον | κ(υριο)ν:–

A later, mostly illegible, note was written in the upper margin of folio 73^{r}.

11. HISTORY OF THE MANUSCRIPT

Little is known after 1507 when the MS was evidently in the monastery of Agros where it was originally copied and dedicated. The MS entered the National Library of Greece before 1876 and was included in the catalogues of Kremos and Sakkelion (see Bibliography below).

12. BIBLIOGRAPHY

Canart, "Le style palestino–chypriote epsilon", p. 52.

Canart, "Les écritures chypriotes", p. 37.

Constantinides, "Dated Greek MSS", no. 20, p. 655 and pl. I (= f. 1^{r}).

Constantinides, "Ὁ γραφέας Λευκάρων", p. 636, n. 2.

Darrouzès, "Autres mss", pp. 135–36, no. 11.

Darrouzès, "Notes II", pp. 33–34, 39–40.

G. P. Kremos, *Κατάλογος τῶν χειρογράφων τῆς Ἐθνικῆς καὶ τῆς τοῦ Πανεπιστημίου Βιβλιοθήκης, Ἀλφαβητικὸς καὶ περιγραφικὸς μετ' εἰκόνων καὶ πανομοιοτύπων κατὰ ἐπιστήμας κατατεταγμένων, ἐντολῇ τῆς συγκλήτου τοῦ Ἐθνικοῦ Πανεπιστημίου,* I, Athens, 1876, pp. 131–32, and pl. Ε'. (= lines 7–8 of f. 1^{r}).

Ph. E.–Notara, *Συλλογὴ χρονολογημένων "Σημειωμάτων" Ἑλληνικῶν κωδίκων, 13ος αἰ.*, Athens, 1984, pp. 56–57.

G. Prato, "La produzione libraria in area greco–orientale nel periodo del regno latino di Costantinopoli (1204–1261)", *Scrittura e civiltà* 5 (1981), 116 and pl. 3 (= f. 42^{r}).

Sakkelion, *Κατάλογος*, pp. 152–53.

Vogel–Gardthausen, *Schreiber*, p. 367.

Script. 37 (1983), B. 290.

[20] Vatican Library, Graecus 1455, A.D. 1299 (pls. 31, 32, 182a).

1. Various canonical, theological, and other works.

2. Bombycine paper, in good condition.

3. Folios I + 364, now in two volumes (I: ff. I, 1–182; II: ff. 183–364), 260 × 190 mm.

Justification varies from scribe to scribe.

Number of lines also varies.

Text in single column.

4. CONTENTS

The MS contains various texts, mostly canonical and theological. Of particular interest is the *Narratio de rebus Armeniae* (i.e. ff. 1^{r}–7^{r}) and the other material concerning the Armenians of Cilicia.[1] The MS was copied by a number of scribes at the end of the thirteenth and the beginning of the fourteenth centuries. We are concerned here with the dated part of the MS, i.e. folios 25^{r}–176^{r}, containing the following texts:

1. (ff. 25^{r}–32^{r}) Three letters exchanged between the Oecumenical Patriarchate of Constantinople during the period of exile in Nicaea and the Armenians of Cilicia on the issue of reunion of the two churches.

i. (ff. 25^{r}–27^{r}): Letter of Germanos II, patriarch of Constantinople, to Constantine, *katholikos* of the Armenians in Cilicia (A.D. 1239–40):

† Τῷ ὑψηλοτάτῳ καθολϊκῷ πάσης τῆς ἀρμενϊακῆσ | ἐκκλησίασ, τῆσ κατὰ πᾶσαν τὴν οἰκουμένην. καὶ | σοφῖα κ(αὶ) σϋνέσει κεκοσμημένῳ, κυρ(ῷ) κωνσταντῖνω †

Inc. Ἀγαλλϊάσθω ὁ οὐ(ρα)νὸσ καὶ εὐφραινέσθω ἡ γῆ σήμερον.

[Ed. N. Sp. Lagopates, *Γερμανὸς ὁ Β', Πατριάρχης Κωνσταντινουπόλεως–Νικαίας, 1222–1240. Βίος, συγγράμματα καὶ διδασκαλίαι αὐτοῦ, ἀνέκδοτοι ὁμιλίαι καὶ ἐπιστολαὶ τὸ πρῶτον ἐκδιδόμεναι,* Tripolis, 1913, Ep. 2, pp. 353–57, from cod. Mo-

[1] Ed. G. Garitte, *La Narratio de rebus Armeniae, édition critique et commentaire* (Corpus Scriptorum Christianorum Orientalium 132, Subsidia, tome 4), Louvain, 1952, pp. 26-47. *Editio princeps* by the Dominican F. Combefis, *Graecolat. Patrum bibliothecae novum Auctarium,* II, *Historia haeresis Monothelitarum,* Paris, 1648, cols. 271-88 (reproduced twice, in PG 127, cols. 885-900 and PG 132, cols. 1237-53). Worthy of note is the presence of a chapter of John of Damascus (*De fide orth.* III, 13 = PG 94, col. 1033), which is given on f. 292^{r-v} in three languages: Armenian, Greek, and Arabic; cf. Garitte, *La Narratio,* op. cit., p. 11.

nac. Gr. 207, ff. 14ᵛ–16ʳ; cf. V. Laurent, *Les regestes des actes du patriarcat de Constantinople,* vol. I, *Les actes des patriarches,* fasc. IV, *Les regestes de 1208 à 1309,* Paris, 1971, no. 1290, pp. 97–98].

ii. (ff. 27ʳ–29ᵛ): Letter of Constantine, *katholikos* of the Armenians in Cilicia, to Patriarch Germanos II, written after his death (i.e. 1240/41):

† Γράμμα ἀπολογϊτϊκὸν πρὸ(ς) τ(ὸν) λῖβελλον τῆς τῶν ἀρμενῖ(ων) ἐκκλησῖ(ας) τ(ὸν) ἐκ | προσταγ(ῆς) τοῦ καθολ(ικ)οῦ τῆς τοιαύτ(ης) ἐκκλησϊ(ας) κυροῦ κωνσταντῖνου γραφέντα | πρὸ(ς) τ(ὸν) ἁγϊώτ(α)-τ(ον) π(ατ)ρϊάρχην κῦρ(ϊν) γερμαν(ὸν) etc.

Inc. Ὁ τὴν ῥηγϊκὴν ἀνεξωσμένο(ς) ἀρχὴν τῆς τῶν ἀρμενῖ(ων).

iii. (ff. 30ʳ–32ᵛ): Letter of Manuel II, patriarch of Constantinople, to Heṭoum I, ruler of the Armenians in Cilicia, to Constantine, *katholikos* of the Armenians, and to their Church (A.D. 1247/48):

† Ἐπιστολὴ πεμφθεῖσα παρὰ τοῦ π(ατ)ρϊάρχου κωνσταντινουπόλεωσ κυροῦ μανουὴλ | πρὸ(ς) τ(ὸν) ῥήγα ἀρμενῖ(ας) κῦρϊν χεττούμϊον κ(αὶ) πρὸ(ς) τ(ὸν) σφῶν καθολϊκὸν κῦρ(ϊν) κωνστ(αν)τ(ῖ)ν(ον) | κ(αὶ) πρὸ(ς) ἅπασαν τ(ὴν) ἐκκλησῖ(αν) αὐτ(ῶν) πάλ(ϊν) ἐκ τρῖτου, περῖ τ(ῆς) μεθ' ἡμ(ῶν) ἑνώσ(εως) τ(ῶν) ῥωμαί(ων), ἔτ(ους) ϛ̄ϡ̄ϟ̄στ· ἰν(δικτιῶνος) σ̄ε̄·–

Inc. Πανευτϋχέστατε πανευγενέστατε πανενδοξότατε πανϋψηλότατε περϊωνυμε ῥῆξ· τοῦ ἀνδρϊκωτάτου κ(αὶ) μεγαλοδϋνάμου γένουσ τῶν ἀρμενῖων.

[Cf. Laurent, *Regestes,* op. cit., no. 1309, pp. 115–17, unpublished].

2. (ff. 33ʳ–176ʳ): Proceedings of the Lateran Council of A.D. 649:

† Ἀρχὴ σὺν θ(ε)ῶ τῶν πεπραγμένων τῆσ ἁγῖασ | καὶ ἀποστολϊκῆσ συνόδου τῆσ γενομένησ ἐν ταύτῃ | τῇ μεγαλωνύμω καὶ πρεσβῦτέρα ῥώμη κατὰ | πρόσταξϊν ἱερὰν ἤτοι κανονϊκὴν ἐπϊτροπὴν μαρτῖνου | τοῦ ἁγϊωτάτου καὶ τρϊσμακαρῖστου πάπα etc.

Inc. Ἐν ὀνόματϊ τοῦ θ(εο)ῦ καὶ κ(υρίο)υ καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν ἰ̈(ησο)ῦ χ(ριστο)ῦ βασϊλεύοντοσ τοῦ δεσπότου ἡμῶν κωνσταντῖνου τοῦ εὐσεβεστάτου | αὐγούστου.

[Ed. J. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio,* Florence–Venice, 1769–98 (repr. Graz, 1960) vol. 10, cols. 863–1188].

5. SUBSCRIPTION

The main scribe of this MS is John Hierakis, who copied folios 25ʳ–176ʳ. Hierakis wrote a subscription at the end of the text of the Proceedings of the Lateran Council, on folio 176ʳ:[2]

† Δόξα θ(ε)ῶ τέλουσ τὲ κἀρχ(ῆς) αἰτῖω: † |

† Ἐτελειώθη ἡ παροῦσα βῖβλος, διὰ χειρὸ(ς) ἐμοῦ ἰω(άνν)ου | τοῦ ἱεράκη, μηνὶ μαρτῖω ἰν(δικτιῶνος) ιϐ̄ ἔτουσ ϛ̄ϡ̄ϛ̄ξ̄ †.

Thus this part of the MS was completed in March A.M. 6807 (= A.D. 1299). The scribe does not tell us where the MS was copied. The fact that it contains information about Cyprus as well as texts relevant to the Armenians of Cilicia indicates, according to Garitte, that the book was connected with Armenians living in Cyprus and may well have been copied in an Armenian monastery there.[3] Garitte's conjecture is supported by the fact that the scribe of folios 317ʳ–339ʳ writes in the typical "chypriote bouclée".[4] Also significant is a note on folio 221ᵛ written by a contemporary hand, and referring to the 39th canon of the Trullan Council, according to which the archbishop of Cyprus was offered the Metropolis of Kyzikos and its subordinate bishoprics after the conquest of Cyprus by the Arabs (pl. 32)[5] [f. 221ᵛ]: *Ἐπὶ τ(ῆς) βασϊλεί(ας) κων(σταντίνου) του πωγωνάτου, τῶν ἀγαρην(ῶν) κρατησάντων | τ(ὴν) κύπρον, ἐδόθη ἡ μ(ητ)ρόπολϊσ κϋζίκου σὺν ταῖσ ἐπισκοπαῖσ | αὐτῆσ. τῶ ἀρχϊεπισκόπω κύπρ(ου) κ(α)τ(ὰ) τ(ὴν) περίληψϊν τοῦ λϑ̄ κα(νόνος) τ(ῆς) ἐν τω | τρούλλ(ῳ) συνόδ(ου).*

John Hierakis wrote at the end of his part of the MS on folio 176ᵛ two elegiac couplets:

† Θαυμασῖη βῖβλος ἥδε· ταμεῖον ἔστι τοῦ χ(ριστο)ῦ,

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[2] For this MS and the scribe see Garitte, *La Narratio,* op. cit., pp. 9-13. For a brief description of the MS and an edition of the subscription see Turyn, *Codices Graeci Vaticani,* pp. 98-99 and pl. 178b. Vogel-Gardthausen, *Schreiber,* p. 172, attributed to the same scribe the MS Milan, Ambrosian. Gr. B 89 sup (written by: *ὦ κλήσις Ἰωάννη· γένους τυχάνων το τοῦ Ἱερακήτου;* cf. f. 181ᵛ). However, Turyn (op. cit., p. 99) examined both MSS and proved that they were copied by two different scribes.

[3] Garitte, *La Narratio,* op. cit., pp. 12-13; cf. Darrouzès, "Autres mss", p. 156; Turyn, *Codices Graeci Vaticani,* p. 98.

[4] Cf. Darrouzès, "Autres mss", p. 157; Turyn, *Codices Graeci Vaticani,* p. 98; Canart, "La chypriote bouclée", p. 318.

[5] Mentioned in a long list of transfers of bishops to other episcopal sees (i.e. ff. 313ᵛ-316ᵛ) is Esaias, archbishop of Cyprus, who was transferred from the metropolis of Tiberias in Palestine to the archiepiscopal throne of Cyprus during the reign of Isaac II Angelos (1185-95): [f. 316ʳ]: *Ἐπὶ τ(ῆς) βασιλεί(ας) ἰσαακίου τοῦ ἀγγέλ(ου) κοινῆ ψήφω τ(ῆς) κ(α)τ(ὰ) τ(ὴν) κύπρ(ον) συνόδου μετηνέχθη | εἰσ τ(ὴν) ἀρχϊεπισκοπ(ὴν) κύπρ(ου) ἡσαΐ(ας) ὁ τϊβεριάδο(ς) ἐπίσκοποσ.*

The matter was brought before the patriarchal synod in Nicaea, on 17 June 1209, when approval of Esaias' election was asked by the Church of Cyprus; see K. Chatzepsaltes, "'Η ἐκκλησία Κύπρου καὶ τὸ ἐν Νικαίᾳ Πατριαρχεῖον", *KS* 28 (1964), 141-44; cf. Laurent, *Regestes,* op. cit., no. 1210, pp. 11-12.

| ἱκανὸν θρέψαι· ἱκανὸν καθοπλῖσαι, | τὸν ῥα (?) θέλοντα καὶ εὐχόμενον δουλείᾳ χ(ριστο)ῦ. | θεῖ᾽ ἄρα δόγματ᾽ ἔχει. τοῖσϊ κακοῖσϊ βέλη †.

6. SCRIPT

We will refer here only to the script of John Hierakis and not to the more than ten other contemporary hands appearing in this MS. Hierakis' script is a tiny, compact minuscule with many abbreviations and ligatures. It is a forerunner of the "chypriote bouclée", which appeared on the island shortly after. On folio 162[r] reproduced here we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged alphas above the lines ( ), betas ( ), epsilons ( ) or ( ), and upsilons ( ), the archaising omegas ( ), and the ligatures: delta–epsilon ( ), epsilon–kappa ( ), epsilon–nu ( ) or ( ), epsilon–rho ( ), mu–epsilon–gamma ( ), mu–omega–nu ( ), pi–alpha–rho ( ), sigma–epsilon–beta ( ), sigma–omicron–upsilon ( ), tau–epsilon–lambda ( ), tau–rho ( ), and tau–omega–nu ( ) or ( ). Worthy of notice are the abbreviations for *γὰρ* ( ) and *καὶ* ( ) and the writing of the last letter of words above the line, such as the alphas (l. 1), omicron–upsilon (l. 2), and omega–nu (l. 4). The diaeresis appears quite often above iota (ϊ) and upsilon (ϋ).

7. ILLUMINATIONS

Tituli and initials in red. Simple ornaments appear at the beginning of the various parts of the MS. More elaborate are those on folios 33[r], 103[v], and 201[r].

8. BINDING

Modern binding of the MS, now in two volumes, done after the MS was acquired by the Vatican collection. When rebound the MS was restored.

9. QUIRE COMPOSITION

Quire signatures not preserved. An ancient numeration of folios in the Greek alphabet is preserved. The sequence of texts of the first 22 folios is in disorder. One folio is missing at the beginning of the volume. Folios 24[v], 224[v], and 234[v] are blank. Originally blank but today bearing later drawings or illiterate notes are folios 224[r], 233[v], 247[r]–248[r], 250[v], 260[v], 287[v], 293[v], 307[v], 308[r–v], 339[v], 354[v]–355[v], 357[v], 364[v].

10. LATER NOTES

On folios 364[r] there is a recording of an eclipse of the moon on 6 November 1519:[6]

† ᾱφ̄ῑθ̄ μηνὶ νωευρῖο εἰς τ(ὰς)σ̄τ̄ ᾽ ἐγῦναν τα σϋμηα ἀ[...] τα σϋμῖ[α] δ̄ | κ(αὶ) ἐμαύρϊσε κ(αὶ) το φεγγάρϊ ἀπὸ ὄρ(ας) ᾱ᾽ της νϊκτος ἔος ὥρ(ας) ε̄᾽.

11. HISTORY OF THE MANUSCRIPT

This MS, copied most probably in Cyprus at the end of the thirteenth and the beginning of the fourteenth century, was later acquired by Cardinal Gulielmus Sirleto (d. 1585) and was among the MSS of Ioannes Angelus, duke of Altaemps, which entered the Vatican collection in 1612.[7]

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[6] Cf. Darrouzès, "Autres mss", p. 157.

[7] Cf. Turyn, *Codices Graeci Vaticani*, p. 98, with further bibliography. On Cardinal Sirleto and Ioannes Angelus, duke of Altaemps, see in general C. Frati, *Dizionario bio-bibliografico dei bibliothecari e bibliofili italiani* (Biblioteca di bibliografia italiana 13), Florence, 1933, pp. 519 ff and 16 ff.

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B. 113; 31 (1977), 150 (B. 656); 36 (1982), B. 603; *StB* 5 (1939), 148, n. 1 (Devreesse); *Traditio* 10 (1954), 111; *VizVrem* 31 (1971), 238 (Čičurov); *Wiener Studien* 24 (1902), 463, n. 3.

[21] Paris, Bibliothèque Nationale, Graecus 1391 [Regius 3538], ca. 1300 (pls. 33, 165–66, 234c).

1. Legal texts, a part of which are written in the Greek Cypriot vernacular.

2. Bombycine paper, smooth, shiny, of excellent quality and preservation.

3. Folios IV + 240 + γ' [f. 3bis], 170 × 130 mm.

Justification 130 × 85 mm.

23–29 lines to the page.

Text in single column.

4. CONTENTS

The MS contains Byzantine imperial legal texts and two other works connected with Cyprus, i.e. the *Bulla* or *Constitutio Cypria* of Pope Alexander IV (A.D. 1260) and ten anonymous legal texts concerning marriage and divorce in thirteenth-century Cyprus.

1. (ff. 3^{r}–8^{r}) The *Bulla Cypria* of Alexander IV mutilated at the end:

Inc. (f. 3^{r}) title in red: *'ΑΛΕΞΑΝΔΡΟC ΔΟΥΛΟC ΤΩ̄Ν ΔΟΎΛΩΝ ΤΟῩ Θ(ΕΟ)Ῡ* | *Προσαγωγῆ τοῦ κριτοῦ.* |

... Πλὴν τῶ σεβασμιωτάτω ἀδελφῶ ἡμ(ῶν) γερμανῶ γραίκω τοῦ | *ῥηγάτου τῆς κύπρ(ου).*

Des. (f. 8^{v}) *οἱ ἀρχ(ι)ερεῖς τοῦ ρυγατ(ου) τῆς κύπρ(ου)· δια τοῦ τιμήου μου αὐτου ὁρισμοῦ ορδινηασμοῦ* | ...

[Ed. from this codex by Sathas, *MB*, VI, pp. 501–13].[1]

2. (ff. 9^{r-v}) Two poems on the judges and the advocates. The first of 35 and the second of 12 verses mostly decapentasyllabic:

i. (f. 9^{r}) title in red: *Διδασκαλία πρώτϊσ(τ)ο(ς) τοῦ ἐπιζητουμένου.*

Inc. Ἄϊασον δέσποτα κριτὰ. τοῦ σοφιστοῦ τοῦ κέλσου.

ii. (f. 9^{v}) title in red: *περι συνηγ(ό)ρ(ων).*

Inc. Ὁρίζου πάλιν δέσποτα.

[Ed. Sathas, *MB*, VI, pp. 514–15].

3. (f. 10^{r}) title in red: *'ΑΡΧΗ̄ ΤΩ̄Ν ΛΙΒΈΛΛΩΝ ΟῩ Ἠ 'ΑΡΧΗ* | *ΠΕΡΪ ΤΟΥC "ΕΧΟΝΤΑC ΜΝΉCΤΡΑ Κ(ΑΙ) ἀπὸ στρέφονται τὸν γάμον.*

Inc. "Α(ν) ἔρχεται ὁ συνηγ(ο)ρ(ος)· κ(αὶ) παρίστατε ἔνπροσθ(εν) τοῦ κριτοῦ.

[Ed. D. Simon et al., *Zyprische Prozessprogramme*, Munich, 1973, pp. 13–27, who very aptly called this text "Handbuch des Familienrechts"].

4. (f. 14^{r}) in red: *περὶ τῶν μνήστρω<ν> καὶ λύσεως αὐτ(ῶν).*

Inc. Λέγει βιβλίον κγ· τίτλο(ς) α'· διάταξισ ιστ'. β' | *Μνηστεία ἐστὶν μνήμη κ(αὶ) ἐπαγγελία.*

[Ed. J. Maruhn, "Eine zyprische Fassung eherechtlicher Titel der Epitome", *Fontes Minores*, IV (Frankfurt, 1981), 226–31].

5. (f. 17^{v}) *περὶ τοὺσ ἄνδρας τοὺσ μη δυναμέν(ους)* | *μηγηναι ταῖς* | *γυναιξῖν αὐτῶν ἐν γάμω † †.*

Inc. Ὀφείλη ὁ συνήγ(ο)ρ(ος) παρασταθῆν(αι) μετὰ τ(ῆς) κόρης.

[Ed. Simon, *Zyprische Prozessprogramme*, op. cit., pp. 27–37].

6. (f. 20^{v}) *Περὶ λύσεως γάμου κ(αὶ) τῶν ἐτιῶν αὐτοῦ.*

Inc. Ἐπειδὴ πολλὰ ἐν τ(οῖς) παλαιοῖς νόμ(οις).

[Ed. Maruhn, "Eine zyprische Fassung", op. cit., pp. 231–38].

7. (f. 25^{v}) *Περὶ τ(οὺς) ἔχοντασ τέλειον γάμον μετὰ γυναικ(ὸς) κ(αὶ) ἀποστρέ|φουντ(αι) τὸν γάμον κ(αὶ) οὐ βούλοντ(αι) εἶναι μετ' αὐτάς.*

Inc. "Ερχεται ἡ γυναίκ(α) καὶ παρίστατ(αι).

[Ed. Simon, *Zyprische Prozessprogramme*, op. cit., pp. 37–49].

8. (f. 28^{v}) *Περὶ ὅρου· καὶ διαθέσεως γάμου.*

Inc. Γάμοσ ἐστὶν, ἀνδρὸ(ς) κ(αὶ) <γυναικὸς> συνάφεια.

[Ed. Maruhn, "Eine zyprische Fassung", op. cit., pp. 238–43].

9. (f. 32^{v}) *Περὶ τοῦσ λυομέν(ους) τὸν γάμον ἢ τὴν μνηστείαν, ἀφορμ(ῆς).* | *ὅτι ἐνελαβόθ(η) αὐτ(οὺς) ὁ π(ατ)ὴρ αὐτοῦ διὰ τῆς ἁγ(ίας) κολυμβήθρ(ας)· ἤγ(ουν) τοῦ ἁγ(ίου) βαπτ(ισ)μ(οῦ).*

[1] The *editio princeps* of the official Greek translation of the *Bulla Cypria* of Pope Alexander IV was made by Vicentius Riccardus (*Constitutio Cypria Alexandri Papae IV, Graecae primus edidit, ...*, Rome, 1636; repr. in PG 140, cols. 1533-60. The Greek text of the *Bulla* also survived in Vat. Barber. Gr. 390, Athos, Dionysiou 489, and Vat. Ottobon. Gr. 436; cf. J. Darrouzès, "Textes synodaux chypriotes", *REB* 37 (1979), 7; A. Palmieri, "Una versione greca della Constitutio Cypria di Alessandro IV", *Bessarione* 8 (1905), 141–49. Though Paris. Gr. 1391 seems to be the earliest MS preserving the Greek text of the *Bulla Cypria*, however, it contains a little later version of the official translation into Greek made in Nicosia on 4 May 1287, for its language is closer to the local vernacular.

Inc. Παρίστατ(αι) ὁ ἄν(θρωπ)ος, ἢ ἡ γυναίκ(α) μὲ τὸν ἀδουκάτ(ον).

[Ed. Simon, *Zyprische Prozessprogramme,* op. cit., pp. 49–611.

10. (f. 36^{v}) title in red: *Περὶ κεκωλυμένων γάμων.*

Inc. Ἡ συγγένεια· ὄνομα ἐστὶν γενικόν.

[Ed. Sathas, *MB,* VI, pp. 564–71].

11. (f. 40^{r}) *Περὶ τ(οὺς) γονοῖς τ(οὺς) λαβόντας δεύτερον γάμον κ(αὶ) μὴ λιγα-‖* [f. 40^{v}] *τεύσαντ(ας) τ(οὺς) παίδ(ας) αὐτ(ῶν) ἢ επϊτροπεύσαντ(ας) τ(ὴν) προίκ(α) τ(ῆς) μ(ητ)ρ(ὸ)ς αὐτ(ῶν) τ(ὴν)* | *πρώην.*

Inc. Παρίσταντ(αι) οἱ πενθεροὶ. ἤτι οἱ γονοῖσ τῶν παίδ(ων).

[Ed. Simon, *Zyprische Prozessprogramme,* op. cit., pp. 63–73].

12. (f. 43^{v}) *Περὶ δευτερογαμοῦντ(ων) ἀνδρῶν κ(αὶ) γυναικ(ῶν).*

Inc. Ἡ μὲν δευτερογαμοῦσα γυναίκ(α).

[Ed. Maruhn, "Eine zyprische Fassung", op. cit., pp. 249–55].

13. (ff. 48^{r}–120^{v}) Basil, Constantine, and Leo, *Procheiron.*

[Ed. Zepos, *Jus,* II, pp. 114–227].

It contains the following titles:

i. (f. 48^{r}) *Περι δικαίου προικό(ς).*

Inc. Ἡ διατετιμημένη προίξ.

ii. (f. 48^{v}) *Τίτλο(ς) θ̄ περι ἐκδικήσε(ως) προικ(ὸς) κ(αὶ) τῶν κληρῶν αὐτ(ῶν):*

Inc. Συνεστω το τοῦ γάμου.

iii. (f. 50^{v}) *Τίτλο(ς) ῑ περι δωρεῶν μεταξὺ ἀνδρὸ(ς) κ(αὶ) γυναικό(ς).*

Inc. Μεταξὺ ἀνδρὸ(ς) κ(αὶ) γυναικό(ς).

iv. (f. 51^{r}) *Τίτλο(ς) ῑα περι λύσεως γάμου καὶ τῶν αἰτιῶν αὐτοῦ.*

Inc. Τὰς αἰτί(ας) ἐξ ὧν ὁ ἀνὴρ χωριζόμ(ενος).

v. (f. 53^{r}) *Περι ἀραβωνων μνηστεί(ας).*

Inc. Ὁ ἀρραβ(ὼν) φύσ(ιν) ἔχει τοιαύτ(ην).

vi. (f. 54^{v}) *Περι δωρεῶν μνηστείας.*

Inc. Ἐὰν ὁ ἀνὴρ μὴ ὑποδεξάμ(ενος) προῖκα.

vii. (f. 55^{v}) *Περϊ ἀκριβεί(ας)* | *νόμου : : τίτλο(ς)* | *ῑε.*

Inc. Τοῖς κληρικ(οῖς) ἐπιτέτραπται νομίμως | *ἔχειν τὰς γυναίκ(ας).*

viii. (f. 56^{r}) *Τίτλος ῑς περὶ δωρεῶν.*

Inc. Τῶν δωρεῶν· αἱ μ(ὲν) εἰσὶν ἐν ζωῇ γενόμ(εν)αι.

ix. (f. 57^{r}) *Τίτλο(ς) ῑγ περὶ ἀνατροπῆς δωρεῶν:·*

Inc. Ἐὰν τις μὴ ἔχων υἱόν.

x. (f. 57^{v}) *Τίτλο(ς) ῑη περὶ πράσε(ως) κ(αὶ) ἀγορασίας.*

Inc. Πράσις κ(αὶ) ἀγορασία.

xi. (f. 59^{r}) *Τίτλο(ς) ιθ̄· περὶ ἐμφυτεύσεως.*

Inc. Τὰς ἐμφυτεύσ(εις) παρὰ τῆς ἁγϊωτάτ(ης) μεγάλ(ης) ἐκκλησί(ας).

xii. (f. 60^{r}) *Τίτλο(ς) κ περὶ δανείου κ(αὶ) ενεχύρων.*

Inc. Οἱ ἐκ τοῦ ἐνεχύρου ληφθέντεσ καρποί.

xiii. (f. 63^{r}) *Τίτλο(ς) κα περὶ μισθώσεως.*

Inc. Ἐὰν συμφωνηθῇ τοῦσ μισθωσαμέν(ους).

xiv. (f. 65^{r}) *Τίτλο(ς) κβ περὶ καταθήκης.*

Inc. Παρακαταθήκη ἐστὶν τὸ ἐπὶ παραφυλακῇ τινὶ διδό|μ(εν)ον.

xv. (f. 66^{r}) *Τίτλο(ς) κγ περὶ συστάσε(ως) κοινωνί(ας).*

Inc. Συνήσταται κοινωνία.

xvi. (f. 67^{v}) *Τίτλο(ς) κδ περὶ λύσεως κοινωνίας κ(αὶ) ἀγωγ(ῆς).*

Inc. (f. 68^{r}) *Λύετ(αι) ἡ κοινωνία φθειρωμ(ένων) των προσώπ(ων).*

xvii. (f. 68^{v}) *Τίτλο(ς) κε περὶ διαθήκης αὐτεξουσίων.*

Inc. Διαθήκ(η) ἐστὶν δικαία βούλησ(ις).

xviii. (f. 71^{r}) *Τίτλος κζ περὶ διαθήκ(ης) ἀπελευθέρων.*

Inc. Ἡ συγγένια ὄνομα εστι γενικ(όν).

xix. (f. 72^{v}) *Τίτλο(ς) κθ περὶ ἀνατροπ(ῆς) διαθήκης.*

Inc. Ταῖς διαθῆκαις τρία πάθη παρενοχλεί.

xx. (f. 74^{r}) † *Τίτλο(ς) λ̄ περὶ λύσε(ως) ὑπεξουσιότητο(ς).*

Inc. Ἐγνωμεν ὅτι τὴν ἐξουσί(αν) ἔχωμ(εν).

xxi. (f. 75^{v}) † *Τίτλο(ς) λα περὶ μαρτύρων.*

Inc. Ἀξιόπιστοι ἔστωσ(αν) οἱ μάρτυρ(ες).

xxii. (f. 78^{r}) *Τίτλο(ς) λβ̄· περὶ χειροτονίας ἐπισκόπ(ων) κ(αὶ) πρε(σβυ)τ(έ)ρ(ων).*

Inc. Οἱ κληρικοὶ καὶ οἱ πρωτοι τῆς πόλέ(ως).

xxiii. (f. 78^{v}) *Τίτλο(ς) λγ περὶ κωδικέλλου.*

Inc. (f. 79^{r}) *Κωδίκαιλλο(ς) ἐστὶν ἐλλειπὴς(?) ἐν διαθήκ(η).*

xxiv. (f. 79^{r}) † *Τίτλο(ς) τριακοστὸς δ̄ περὶ κληρονόμων:·*

Inc. Οἱ κληρονόμοι ἢ ἔνστατοι· ἢ ὑποκατάστατοι.

xxv. (f. 81^{r}) *Τίτλο(ς) λε περὶ ἀποκαταστάσεως.*

Inc. Ἀποκαθίσταντ(αι) οἱ ἤττονεσ των κε ἐτῶν.

xxvi. (f. 81^{v}) † *Τίτλο(ς) λσ̄· περὶ φαλκιδίου.*

Inc. Φαλκίδιο(ς) ἐστὶν, ἄχρι μ(ὲν) τεσσάρων παίδων.

xxvii. (f. 82^{v}) † *Τίτλο(ς) λζ περὶ ἀποκλήρων:·*

Inc. Εἰτ(ις) τοῖσ ἰδί(οις) γονεῦσι χεῖρ(ας) ἐπιβάλοι.

xxviii. (f. 89^{v}) *Τίτλο(ς) λη περι ἐλευθεριῶν.*

Inc. Τῶν προσώπων ἄκρα διαίρε(σις) ἔστι αὕτη.

xxix. (f. 92^{v}) *Τίτλο(ς) λθ· περϊ λεγάτου.*

Inc. Ὁ λεγατάριο(ς) οὐ δύνατ(αι) μέρο(ς) κ(α)ταδέχεσθ(αι).

xxx. (f. 93^{r}) *Τίτλο(ς) μ περὶ ἐπιτρόπων.*

Inc. Ἐπιτροπεύοντ(αι) κ(α)τὰ τ(ὸν) πολητ(ικὸν) νόμον.

xxxi. (f. 93^{v}) *Τίτλο(ς) μη περὶ πότε δὴ ἐνάγεσθαι τοὺσ δανειστ(ὰς) | κατὰ των κληρονόμων, τῶν τελευτησάντ(ων).*

Inc. Θεσπίζομ(εν) μηδενὶ παντελ(ῶς) ἐξεῖν(αι).

xxxii. (f. 100^{v}) *Τίτλο(ς) λθ περὶ ποινῶν.*

Inc. Ὁ ἐρεθίζων τ(οὺς) πολεμί(ους).

xxxiii. (f. 106^{v}) *Τίτλο(ς) με περὶ διαμερισμῶν σκύλων.*

Inc. Οἱ κ(α)τα πολεμίων τρόπαιον στήσαντα.

xxxiv. (f. 110^{v}) *Ὁ τῆς ἱερολογίαc θεῖοc κανῶν: | ἐκ τῆς ἐκλογῆς τοῦ ἰουστινιανοῦ βἰβλιου.*

Inc. *Χρὴ γινὼσκειν ὅτι.*

xxxv. (ff. 111^{v}–120^{v}) *Τ(ίτλος) κδ· περὶ κεκωλυμένω(ν) γάμων.*

Inc. Η συγγένεια ὄνομα ἐστὶν γενηκ(όν).

14. (ff. 121^{r}–135^{r}) Selection of the *novellae* of Emperor Leo VI by Michael Attaleiates (62 excerpts):

Ἐκλογαί τῶν νεαρῶν Λέωντο(ς) | δεσπότου κ(αὶ) βασιλέωc.

Inc. Θεσπίζομ(εν) ἀπὸ τοῦ ν(ῦν) κ(αὶ) εἰc τὸν ἅπαντα χρόνον.

[Ed. Zepos, *Jus,* VI, pp. 327–547].

15. (ff. 135^{v}–179^{r}) Excerpts from the synopsis of the Basilica by Michael Attaleiates.

Inc. Εἰ παίδ(ων) ἐκτὸ(ς) πρὸ τῆc οικεί(ας) γαμετῆc ὁ ἀνὴρ ἀποβιώσατ(ο).

16. (ff. 179^{v}–206^{v}) Ecloga with Appendix:

Inc. Συνήσταται μνηστεία χριστιαν(ῶν).

[Ed. L. Burgmann, Frankfurt, 1983].

17. (ff. 206^{v}–210^{r}) The Farmer's Law: *† Περὶ γεωργίαc †*

Inc. Ἐὰν γεωργ(ός).

[Ed. Zepos, *Jus,* II, pp. 65–71; new critical edition by I. P. Medvedev et al., Leningrad, 1984, text, pp. 93–128].

18. (ff. 211^{r}–213^{r}) The *officia* of the Great Church of Constantinople.

Inc. Ἡ τάξις τῶν ἀρχόντικίων τῆς ἁγίας τοῦ Θεοῦ Μεγάλης Ἐκκλησίας.

[Ed. Darrouzès, *ΟΦΦΙΚΙΑ,* pp. 557–60 (symbol K^{2})].

19. (ff. 213^{v}–227^{v}) Synopsis of fragments from the Basilica in twenty–five chapters.

Inc. Εἰδέναι νόμ(ους) ἐστὶν, οὐ το γινώσκειν τὰ ρήματα.

[Ed. Zepos, *Jus,* VII, pp. 377–407].

20. (ff. 228^{r}–238^{v}) The Rhodian Sea Law: *Νόμοc ῥωδι(ων) ναυτικ(ῶν). | ἐκ του βι(β)λ(ίου) τῶν δἰγεστ(ῶν).*

Inc. Ἐὰν πλοῖον ὁρμᾶ.

[Ed. Zepos, *Jus,* II, pp. 93–103].

5. SUBSCRIPTION

The MS, copied throughout by one scribe, preserves no subscription. The fact that it contains a Greek version of the *Bulla Cypria* of Pope Alexander IV dates it after 7 July 1260, when the *Bulla Cypria* was issued. It has been suggested that the *terminus post quem* is the year 1305/6 since a synodical decision on family law similar to those of folios 10^{r}–47^{v} of this MS, by Bishop Leontios of Solea, has survived from that year.

Nevertheless the Greek text of the *Bulla Cypria* of this MS does not seem to be an official translation from the Latin text and may well have been made a few years after 1260. In fact the first official translation of the *Bulla* was made in Nicosia on 4 May 1287 at the request of Leontios, the candidate bishop of Solea.[2] Therefore, a date ca. 1300 appears quite reasonable for the copying of this volume.[3] The script and above all the good–quality bombycine paper, known also from other Cypriot MSS of the early fourteenth century, support this suggestion.

6. SCRIPT

The anonymous scribe uses a brown ink that is well preserved. According to Canart, "l'écriture petite, verticale, est soignée; la stylisation est un peu rectangulaire".[4] This diminutive and clear script was copied by an as yet unidentified professional copyist. On folio 121^{r} one can observe the enlarged betas ( ) but also ( ), phis ( ),

[2] See D. Simon et al., *Zyprische Prozessprogramme,* Munich, 1973, pp. 5–6; PG 140, col. 1560A and D, ed. from Vat. Barber. Gr. 390; cf. Sathas, *MB,* VI, p. *ργ'*. The 1305/6 synodical decision was edited by Sp. Lampros, in *NE* 15 (1921), 156-58 and re-edited by C. Chatzepsaltes, "'Εκκλησιαστικὰ δικαστήρια Κύπρου ἐπὶ Φραγκοκρατίας", *KS* 19 (1955), 27-29. See now the discussion on the dating of this MS by Darrouzès, "Textes synodaux chypriotes", op. cit., 8-10 and 82-83.

[3] J. Maruhn ("Eine zyprische Fassung eherechtlicher Titel der Epitome", *Fontes Minores,* IV [1981], 218) accepted a date at the end of the 13th and the first years of the 14th century. C. E. Zachariae *(Πρόχειρος Νόμος, Imperatorum Basilii, Constantini et Leonis Procheiron,* Heidelberg, 1837, p. CXCVI), dated the MS in the 13th century. He was followed by Omont (*Inventaire sommaire,* II, p. 37).

[4] See Canart, "Les écritures chypriotes", p. 41, n. 53.

and psis ( ), the high-standing gammas ( ) and taus ( ), and the ligatures alpha–xi ( ), delta–iota–alpha ( ), epsilon–xi ( ), epsilon–omega ( ), pi–alpha–rho ( ), sigma–theta ( ), sigma–tau–epsilon–rho ( ). Worthy of note are the words *ὑπὲρ* ( ) and *περὶ* ( ). The word *καὶ* is abbreviated as ( ) but also as ( ).

In the lower margin of folio 9^{v} the scribe wrote in red: *απεδῶ ἄρχουντ(αι) ἡ κρίσ(εις) τῶν λιβέλλων.*

The scribe also wrote the following note in red in the upper margin of folio 110^{v}:

† Τὸ πρόχειρον λέγω δὴ βιβλίον νόμο(ς)· εἰς πάντ(ας) ὀφέλημον | τ(οὺς) ἀσχολοῦντ(ας) τοῦτο, κ(αὶ) ἀναγινώσκοντ(ας), χ(ριστ)έ μου σῶσ(ον).

7. ILLUMINATIONS

Tituli in red. Also red are the chapter numbers in the margins. Small red initials projecting into the margins. Red letters also within the text. Simple red ornaments appear on folios 14^{r}, 17^{v}, 20^{v}, 25^{v}, 28^{v}, 32^{v}, 36^{v}, 40^{r}, 43^{v}, 113^{v}, 195^{v}, 210^{v}, 211^{r}, 211^{v}, 228^{r}. Quite elaborate are the ornaments on folios 10^{r}, 110^{v}, 121^{r}, 213^{v}. On folios 113^{v}–119^{v} the family relations *(βαθμοὶ συγγενείας)* are given with red diagrams. Likewise on folio 205^{r} these relations are given with a full-page diagram in the form of a cross.

On folio 179^{v} (see pl. 165), there is an elaborate multicolour miniature of Emperor Justinian which covers two-thirds of the page (105 × 90 mm). Justinian is depicted standing wearing a crown and opening a scroll with his two hands. Red, blue, and yellow are used for the clothes and pale brown for the face and hands. To left and right of the emperor there is the following inscription: *† IΔ Ϥ ΠΝΙΑΝΟC ΠΙ Ϥ ΟC‖ ΒΑCΙ | ΛΕΥC.*

On folio 204^{v} there is a full-page, framed miniature (see pl. 166) of Emperor Constantine on the left and Leo on the right, standing and holding opened scrolls. In the miniature (135 × 110 mm), the same colours are used as in the one of Justinian above, but the figures appear more free. Both miniatures seem to have been made by the same artist.[5] On folios 3^{r} and 238^{v} there is a small circular red stamp bearing the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding well preserved with pale brown leather on cardboard 4 mm thick. On the spine is the inscription *LEGES CYPRIÆ.* Also twice the royal emblem. When the MS was rebound in France three paper flyleaves were added at the beginning and three at the end.

9. QUIRE COMPOSITION

Quire signatures in the lower right corner by a later hand appear on folios: 3^{r} = *α*, 9^{r} = *β̄*, 17^{r} = *γ̄*, 25^{r} = *δ̄*, 33^{r} = *ε̄*, 41^{r} = *ς̄*, 49^{r} = *ζ̄*, 57^{r} = *η*, 65^{r} = *θ*, 73^{r} = *ι*, 79^{r} = *ιᾱ*, 85^{r} = *ιβ*, 89^{r} = *ιγ*, 97^{r} = *ιδ*, 105^{r} = *ιε*, 113^{r} = *ις*, 121^{r} = *ιζ*, 129^{r} = *ιη*, 137^{r} = *ιθ*, 145^{r} = *κ*, 151^{r} = *κα*, 159^{r} = *κβ*, 167^{r} = *κγ*, 175^{r} = *κδ*, 183^{r} = *κε*, 191^{r} = *κς*, 199^{r} = *κζ*, 207^{r} = *κη*, 215^{r} = *κθ*, 223^{r} = *λ*, 229^{r} = *λα*, 235^{r} = *λβ*. The MS lost certain folios in a number of gatherings. The last gathering contains only six folios. Three western paper folios were added at the beginning before the MS left Cyprus; they were originally blank. Folios 56–57 were slightly affected by damp. The text, however, can still be read with some difficulty. Folios 239^{r-v} and 240^{r-v} are blank.

10. LATER NOTES

The MS preserves two notes by the same illiterate hand hardly readable on folios 2^{r} and 2^{v} of 6 and 15 December 1541 respectively. Sathas suggested that on folio 2 appears a late owner of the volume *κοσμᾶς ἱερομόναχος κῆρυξ τοῦ Εὐαγγελίου.*[6]

The volume seems to have been in the hands of Hieronymos Tragoudistes in 1541, as an illiterate note on folio 240^{v} in a pale black ink indicates:

ᾳφμα χ(ριστο)ῦ | αυτη η βηβλοσ υπηρχεν εμου | αθλιου γερονημου Τραουδηστη:–|

Δεϊσιν δεξε· παναγνε· μ(ήτ)ηρ θ(εο)ῦ· του | λογου· δωσ μη· καρδιασ· συντριβὴν | ηνεμαυτων· πενθησο·

διατηρίσ(ον) | των ομματον μου· δεχου ω θ(ε)ῶ | μ(ήτ)ηρ.

Hieronymos Tragoudistes is a well-known scribe of Cypriot origin. He studied in Italy in the 1540s and there he composed a treatise on Byzantine and Western music. He later became scriptor of the Fugger Library in Augsburg in 1558/59. As we can deduce from this note, he seems to have been semi-literate in 1541 and his knowledge of Greek

[5] These portraits should be added to I. Spatharakis' work, *The Portrait in Byzantine Illuminated Manuscripts* (Byzantina Neerlandica 6), Leiden, 1976.

[6] Sathas, *MB*, VI, p. ρε΄.

was then limited. However, he was able to form two decapentasyllabic verses, i.e.:

Δέησιν δέξε πάναγνε, μήτηρ Θεοῦ τοῦ λόγου,
δώσ' μοι καρδίας συντριβήν, ἵν' ἐμαυτὸν πενθήσω.

On folio 1[r] was pasted the handwritten Latin description of the MS when it was in the Royal Library. Omont's brief printed description was pasted on the flyleaf IV[r].

Also on the flyleaf IV[v] was pasted Zachariae's handwritten description of the MS. In the outer margin of folio 3[r] the no. *3538* of the Royal Library is written.

11. HISTORY OF THE MANUSCRIPT

This MS, copied ca. A.D. 1300 in the area of the bishopric of Arsinoe in the Paphos district,[7] was still in Cyprus in 1541 in the hands of Hieronymos Tragoudistes. Hieronymos may well have been responsible for the transfer of the volume to the West where he went shortly after.[8] It was then acquired by the Royal Library and subsequently by the Bibliothèque Nationale.[9] Charles du Cange seems to have been the first who examined and briefly described the volume in his *Glossarium* of 1688.[10] It was later studied and described better by Zachariae von Lingenthal in 1837.[11] Some forty years later Constantine Sathas again examined and described the MS and from it he edited the *Bulla Cypria* and the synodical decisions on marriage and divorce in the metropolis of Arsinoe.[12] Omont gave a more accurate description of the volume some ten years later.[13] The "Handbuch des Familienrechts" of the metropolis of Arsinoe was recently re–edited and commented upon by Professor Dieter Simon's scientific team in Frankfurt and by J. E. Maruhn.[14]

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[7] Simon, *Zyprische Prozessprogramme*, p. 6; Sathas, *MB*, VI, p. ρστ'; Darrouzès, "Mss originaires de Chypre", p. 187.

[8] Cf. Darrouzès, in *REB* 8 (1950), 187.

[9] Another volume copied by Hieronymos Tragoudistes for Loutsios of the noble family of Synklitikoi in 1545 reached the Bibliothèque Nationale, the present Paris. Gr. 1770. On this MS and on Hieronymos Tragoudistes see below, pp. 300–303.

[10] C. Du Cange, *Glossarium ad Scriptores Mediae et Infimae Graecitatis*, Lyon, 1688, Index Auctorum, p. 37; cf. also Th. Papadopoullos, "Κυπριακὰ Νόμιμα", *Μελέται καὶ Ὑπομνήματα* 1 (1984), p. 3, n. 2.

[11] C. E. Zachariae, *Ὁ Πρόχειρος Νόμος, Imperatorum Basilii, Constantini et Leonis Procheiron*, Heidelberg, 1837, p. CXCVI.

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Byz. 45 (1975), 178; *Epeteris* 3 (1969–70), 330; *JÖB* 28 (1979), 370 (P. E. Pieler); *REB* 27 (1969), 308 (Darrouzès); *Script.* 19 (1965), 185, B. 424; 31 (1977), 157.

[22] Paris, Bibliothèque Nationale, Graecus 2673 [Colbert 6076], A.D. 1301/2 (pls. 34, 182b).

1. *Varia Lexica.*

2. Bombycine paper, yellowish, of good quality and preservation.

3. Folios I + 226 + *6'*, 176 × 136 mm [f. 62r].

Justification 135 × 100 mm [f. 129r].

21–25 lines to the page.

20–23 letters per line.

Text in single column.

4. CONTENTS

1. The MS is mutilated at the beginning and the end. On folios 1r–190v it contains an anonymous lexicon [i.e. Pseudo–Cyril of Alexandria].

(f. 1r) *Inc. <'Ακ>αθοσίωτον· ἄνομ(ον) ἄκοσμον* | *~ ἀπόβλητον.*

2. (ff. 191r–202v) Anonymous lexicon to the Old Testament containing only letters A–M, mutilated at the end.

Inc. 'Αββὰ(ς)· ὁ π(ατ)ήρ.

3. (ff. 203r–206r) Anonymous lexicon to the Octateuch:

Λέξεις τῆς ὀκτατεύχ(ου).

Inc. Ανεζωπύρησεν. ἀνεκτίσατο τὴν ψυχ(ήν). | *ἀνενεώσατο. καὶ παρεμυθήθη.*

4. (f. 206r) Anonymous lexicon of words hard to understand: *Πε(ρὶ) δυσνοήτων λέξεων.*

Inc. 'Επίπαστρον βιβλιον συρτόν.

5. (ff. 206r–208r) Anonymous lexicon to the Books of Kings.

Inc. Αμφέ· βαθμῶν. | *'Εξέτασεν αὐτ(οῖς) εἰς τὰσ ναῦσ· τοῦτέστιν εἰς τ(ὸν) ἔσδρ(αν).*

6. (ff. 208r–211r) Anonymous lexicon to the Psalms:

Λέξεις τ(ῶν) ρν̄ ψαλμ(ῶν) τοῦ ψαλτῆρο(ς).

Inc. Αληλούϊα. αἰνεῖται τὸν ὄντα ἤτοι τ(ὸν) κ(ύριο)ν.

7. (ff. 211v–213r) Anonymous lexicon to the Canticles:

† Λέξεισ τῶν ᾠδῶν.

Inc. Τριστάτασ. τρίτησ μοίρασ ἄρχοντ(ας).

8. (ff. 213r–214r) Anonymous lexicon to Job:

† Λέξεις τοῦ ἰώδ:·

Inc. Αἴθριοσ· ἔξω ὑπὸ τὸν αἰθέρα. ἤτοι ἀέρα.

9. (ff. 214r–216v) Anonymous lexicon to Proverbs:

† Λέξεις τ(ῶν) παροιμιῶν †.

Inc. Παροιμίαι· παραινέσεις· παραμυθείαι· | παρηγορίαι· καὶ νουθεσίαι (?) ὠφέλιμοι τῷ βίῳ.

10. (f. 216^{v}) Anonymous lexicon to the Book of Wisdom:

Ἐκ τοῦ σηράχ.

Inc. Σουφέρ· ὀφίρ. σωφήρ | ἐσείρ. χῶρα ἐστι ἐν ινδία.

11. (ff. 216^{v}–219^{v}) Anonymous lexicon to the Prophets:

† Λέξεις τῶν ιϐ̄ προφητῶν.

Inc. Ἅρπαμαι· ἁρπάζω <ἁ>ρά. κατάρα.

12. (ff. 219^{r}–221^{r}) Anonymous lexicon to the Four Gospels:

† Λέξεις ἐγκείμ(εν)αι τοῖς ἁγίοις εὐ|αγγελίοις.

Inc. Βαρθολομαίος· υἱὸς κρεμμάσ(ας) ὕδατα | Βησθαϊδά. οἶκος ἐπισιτισμού.

13. (ff. 221^{r}–222^{v}) Anonymous lexicon to Acts:

† Λέξεις τῶν πράξεων.

Inc. Ὀπτανόμενος. ὁρώμενος· φαινόμενο(ς).

14. (ff. 222^{v}–226^{v}) Anonymous lexicon to the Epistles:

† Λέξεις ἀποστολϊκαί.

Inc. Ἀφορισμένος· ἐκλελεγμ(έν)ο(ς) διακεκριμ(έν)ο(ς).

Des. (mutilus) (f. 226^{v}) *ὀλιγώρει· μὴ αμέλει.*

5. SUBSCRIPTION

At the end of the lexicon of Pseudo–Cyril on folio 190^{v} a subscription seems to have been written by the scribe in the same black ink as his text. From this colophon only the date survives, the rest of the lower part of the folio having been excised: *ἐν ✻ (= ἐνχρ(ονίας) ϛ̄ρ̄.ϡ̄.ϊ* (i.e. 1301/2).[1] It is from the word *ἐνχρονία* < *ἐν χρονίᾳ* that we can assume the Cypriot origin of the MS. In fact this is one of the earliest dated examples of the use of this peculiar word (instead of *ἔτος*) which is found only in Frankish Cyprus.[2] The script also displays certain characteristics already known in Cyprus since the twelfth century.[3]

6. SCRIPT

The MS is copied by an unknown scribe in a deep black ink of excellent quality and preservation. He is a calligrapher with a legible and clear script. On folio 129^{r} we can observe the enlarged epsilons (ϵ), xis (ʒ), and upsilons (υ), the majuscule nus (N) at the end of words, the zigzag zetas (ζ), and the two types of pis (π) but also (ϖ). On certain folios, e.g. folios 148^{r}–149^{r}, his script is diminutive. The ruling of folios 191–199 and a few others thereafter is easily visible. Letters pendant from the lines.

7. ILLUMINATIONS

The initial letters of the words of the various lexica are all in red. Tituli and even punctuation are also in red. Simple ornaments appear on folios 28^{r}, 31^{v}, 35^{r}, 43^{v}, 61^{v}, 63^{r}, 67^{v}, 94^{r}, 97^{v}, 103^{r}, 105^{v}, 107^{r}, 117^{r}, 137^{r}, 141^{r}, 155^{v}, 172^{v}, 180^{v}, 184^{v}, 186^{r}, 191^{r}, 200^{v}, 201^{r}, 201^{v}, 203^{r}, 206^{r}, 208^{r}, 211^{v}, 213^{r}, 214^{r}, 216^{v}, 219^{r}, 221^{r}. There is a quite elaborate decoration on folio 43^{v}. On folios 1^{r} and 225^{v} there is a small red stamp with the inscription *BIBLIOTHECÆ R[EGIÆ].*

8. BINDING

Modern binding done after the MS arrived in France, with brown leather on cardboard 3 mm thick. Pasted on the spine was red leather with the inscription *LEXICA VARIA*, and twice the arms of a King Louis. The MS was restored when it was rebound for the library of the king, and one paper flyleaf was added at the beginning and two at the end. The first flyleaf at the end was numbered as folio 227.[4]

9. QUIRE COMPOSITION

Quire signatures in the upper right corner preserved on folios 4^{r} = *δ*, 10^{r} = *γ*, 18^{r} = *δ*, 26^{r} = *ε*, 44^{r} = *ζ*, 52^{r} = *η*, 60^{r} = *θ*, 90^{r} = *ιδ*, 98^{r} = *ιε*, 127^{r} = *ιθ*. It therefore appears that the MS lost five folios at the beginning and a number of folios in other parts of the volume. Folios 1–3 have been partly excised at the lower margin and 2–3 lines of the text have been affected. Also the lower part of folio 190 has been lost, which resulted in the loss of ca. 2 lines of the text including the colophon on folio 190^{v}. Folios 1–30 and 68 onwards have been slightly affected by damp without any damage to the text.

10. LATER NOTES

An almost contemporary note in a yellowish ink appears in the upper margin of folio 104^{r}:

[1] Cf. Darrouzès, "Autres mss", p. 153.

[2] On the term *ἐνχρονία* instead of *ἔτος* see Darrouzès, "Autres mss", p. 132; Turyn, *Codices Graeci Vaticani*, pp. 117, 119, 122; Turyn, *MSS of Great Britain*, pp. 35, 82 and n. 219.

[3] See the discussion by Canart, "La chypriote bouclée", pp. 310-11; cf. also ibid., p. 315.

[4] With a few exceptions, such as Paris. Gr. 633, 723, 1073, and 1215, nearly all the Cypriot MSS acquired by French collectors in the 17th century have been rebound and thus their original binding is lost. For the study of those few retaining their original binding, see "Reliures chypriotes".

Λέξις σῦν θ(ε)ῶ ἁγίω ποίημα κυ(ρί)λλ(ου) πατριάρχου αλεξανδρ(είας).

On the flyleaf I^r in black ink:

Volume de 227 feuillets | Les feuillets 1–3. 226 sont mutilés | 30 Novembre 1885.

Underneath was pasted the printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

The MS containing various lexica of the Old and New Testaments seems to have been copied for a scholar in fourteenth–century Cyprus. In the seventeenth century it entered the collection of Colbert as no. 6076 and in 1732 became the property of the Royal Library, which was succeeded by the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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M. Naoumides, "Σύμμεικτα παλαιογραφικά", *EEBS* 39–40 (1972–73), 383.

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Script. 29 (1975), 106* [B. 433].

[23] London, British Library, Additional 22506, A.D. 1304/5 (pls. 35, 167, 182c).

1. Four Gospels.

2. Parchment, medium thick, white to yellowish, of good quality and preservation.

3. Folios 279, 243 × 182 mm.

Justification 156 × 107 mm.

22 lines to the page; 24–30 letters per line.

4. CONTENTS

The *Tetraevangelion* was adapted for liturgical use by a different hand in red. The original MS begins on folio 3^r:

1. (ff. 3^r–4^r) The chapters of Matthew in brown ink:

Τοῦ κατὰ ματθ(αῖον) ἁγ(ίου) εὐα(γγελίου) τὰ κεφάλαια: †

The lessons of Matthew begin on folio 6^r:

ΤῸ ΚΑΤΑ ΜΑΤΘΑΪΟΝ ῞ΑΓΪΟΝ ΕΥΑΓΓΈΛΪΟΝ:–

Inc. Βίβλος γενέσεως. [Matt. 1:1].

2. (ff. 86^r–87^r) The chapters of Mark in brown ink:

Τοῦ κατὰ μ(ά)ρ(κον) ἁγίου εὐαγγελ(ίου) τὰ κεφάλαια:–

The lessons of Mark begin on folio 88^r:

ΤῸ ΚΑΤΑ ΜΑΡΚΟΝ ῞ΑΓΙΟΝ ΕΥ̓ΑΓΓΈΛΙΟΝ.

Inc. Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ. [Mark 1:1].

3. (ff. 136^r–137^r) The chapters of Luke in brown ink:

Τοῦ κατὰ λου(κᾶν) ἁγΐου εὐα(γγελίου) τὰ κεφάλαια:–

The lessons of Luke begin on folio 139^r:

ΤῸ ΚΑΤΑ ΛΟΫΚᾹΝ ῞ΑΓΙΟΝ ΕΥ̓ΑΓΓΈΛΙΟΝ:

Inc. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν. [Luke 1:1].

4. (ff. 218^v–219^r) The chapters of John in brown ink:

Τοῦ κατὰ ἰω(άννην) ἁγίου εὐα(γγελίου) τὰ κεφάλαια: †

The lessons of John begin on folio 220^r:

ΤΟ ΚΑΤΑ ΪΩ(ΆΝΝΗΝ) ῞ΑΓΙΟΝ ΕΥ̓ΑΓΓΈΛΙΟΝ:

Inc. *Ἐν ἀρχῇ ἦν ὁ λόγοσ.* [John 1:1]

5. SUBSCRIPTION

The scribe, the monk and deacon Neophytos, subscribed his volume in red on folio 219^r:[1]

† Ἐγράφη ἐν ἔτη ϛ̅τ̅· ϖ̅·ιγ́: † ἰν(δικτιῶνος) γ̅: | Δϊ' ἐμοῦ τοῦ ἐν ἱεροδιακόνοις ἐλαχίστου | οἰκτροῦ νεοφύτου· καὶ τάχα μοναχοῦ : † | τοῦ κϋπρΐου :– κ(αὶ) οἱ ἐντυγχάνοντες αὐτὸ, εὔχεσθ(ε) ὑπὲρ ἐμοῦ δια τ(ὸν) κ(ύριον) : †

A later hand made the calculation in the right margin: *a <m> 6813*

a. D. 1305.

However, since the month is not given, this volume was completed in 1304/5.

6. SCRIPT

The script of the deacon and monk Neophytos is very calligraphic and liturgical with rounded letters pendant from the ruled lines. There is no specific feature of the Cypriot script of the early fourteenth century. This fact made Turyn suggest that "although Neophytos was a native of Cyprus, he may have grown up elsewhere and may have shaped his writing habits in some other area of the Byzantine world".[2] This view is most probably correct and can be strengthened by the fact that Neo-

[1] This colophon was also edited by Turyn, *MSS of Great Britain,* p. 67; cf. also ibid., pl. 109a.

[2] Turyn, op. cit., p. 68; Darrouzès, "Autres mss", p. 149, no. 81.

phytos considered it necessary to refer to his native place. If he was working in Cyprus this would have been unnecessary. The excellent quality of the illuminations may also point to an area closer to Constantinople, if not the capital itself.

On folio 118^{r} we can observe the enlarged epsilons (ϵ), zetas (ʒ), thetas (θ), xis (ξ), and psis (ψ), the wide upsilon (υ) and the high-standing taus (τ). Apart from the *nomina sacra* very few abbreviations occur, mainly at the end of lines. The scribe uses a yellowish ink which is very well preserved.

At the end of the Gospel of Matthew the scribe wrote in brown ink on folio 85^{v}: *Τέλος τοῦ κατα ματθ(αῖον) ἁγ(ίου) εὐα(γγελίου) στίχ(οι) ͵ϐ̄χ̄: | ἐξεδόθη ὑ̄ πάν τοῦ τοῦτο, μετὰ χρό|νους ὀκτῶ· τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως: †*

On folio 135^{v} by the scribe also in brown ink: *Τέλος τοῦ κατὰ μ(ά)ρ(κον) ἁγΐου εὐαγγελίου: † | στίχοι ͵ᾱχ̄ : † ἐξεδόθ(η) μετὰ | χρόνους ῑ̈ τῆς τοῦ χ(ριστο)ῦ ἀναλήψε(ως) : †*

On folio 218^{v} by the scribe in brown ink: *Τέλος τοῦ κατ(ὰ) λου(κᾶν) ἁγ(ίου) εὐα(γγελΐου): † στίχ(οι) ͵ϐ̄ω̄: † | ἐξεδόθ(η) μετὰ χρόνους ῑ̈ε̄ τῆς τοῦ χ(ριστο)ῦ ἀναλή(ψεως): †*

On folio 279^{r} by the scribe in brown ink: *Τέλος | σὺν θ(ε)ῷ· τὸ κατὰ ἰω(άννην) εὐα(γγέλιον)· ἐξεδόθη με|τὰ χρόνους λ̄ϐ̄: † τῆς τοῦ χ(ριστο)ῦ ανα|λήψεως· στίχ(οι) ͵ϐ̄τ̄: †*

On folio 6^{r} on either side of an ornamental cross the scribe wrote in a brown ink:

IC̄	XC
VIC̄	Θ̄V̄
N̄	K̄

i.e. *Ἰ(ησοῦ)ς Χ(ριστὸ)ς Υἱ(ὸ)ς Θ(εο)ῦ Ν(ι)κ(ᾶ).*

The scribe also wrote in the upper margin of folio 220^{r} in brown ink:

τὸ κατὰ ἰωάννην ἅγιον εὐαγγέλιον:†

7. ILLUMINATIONS

The MS preserves four full-page miniatures of the Evangelists:

i. (f. 5^{v}) St. Matthew seated and reading a codex. The miniature was damaged in the left margin and the left lower corner. Most of St. Matthew's face and part of his right hand and leg are damaged.

ii. (f. 87^{v}) St. Mark seated and writing in a codex. The miniature, of excellent artistic quality, is well preserved.

iii. (f. 138^{v}) St. Luke seated and writing in a codex.

iv. (f. 219^{v}) St. John seated on a throne and looking at an opened codex on the left. Part of his face and the outer margin are damaged.

The headings and the small initial letters in the margins are in red. The chapters of the Four Gospels are in brown. Red or brown ornaments at the beginning of the Four Gospels (i.e. ff. 6^{r}, 88^{r}, 139^{r}, 220^{r}). Also in brown ink the four notes at the end of the Four Gospels. Within the text a different hand wrote in red the words: *ἀρχή, τέλος,* thus giving instructions to the reader of the beginning and the end of the various lessons. A small red stamp with the inscription *BRITISH MUSEUM* appears in the lower margin of folios 1^{r}, 3^{r}, 28^{v}, 68^{v}, 93^{v}, 141^{v}, 189^{v}, 217^{v}, 237^{v}, 279^{v}.

8. BINDING

Binding with wooden boards 12 mm thick covered with purple velvet cloth in good condition. Two nails are preserved on the front cover, and were formerly used for the safe closure of the volume. On the spine leather was pasted with the inscription *Quatuor* | *Evangelia,* | *Graece.*

Underneath, on another pasted leather: *MUS. BRIT.* | *JURE EMPT.* | *22,506.*

On the upper part of the spine: *750* and on the lower part of the spine: *B4.*

9. QUIRE COMPOSITION

The MS consists of thirty-four quaternions and a quinion. The first gathering has lost five folios. Quire signatures are marked in the inner and lower margin. The end of the gatherings is also given in the lower and inner margin of the last verso folio. They are preserved in folios 22^{r} = γ̄, 30^{r} = δ̄, 38^{r} = ε̄, 46^{r} = σ̄τ̄, 54^{r} = ζ̄, 62^{r} = η̄, 70^{r} = θ̄, 78^{r} = ῐ̈, 86^{r} = ῑ̈ᾱ, 94^{r} = ι̅ϐ̅, 102^{r} = ι̅γ̅, 110^{r} = ι̅δ̅, 118^{r} = ῑ̈ε̄, 126^{r} = ισ̄τ̄, 134^{r} = ι̅ζ̅, 142^{r} = ι̅η̅, 150^{r} = ι̅θ̅, 158^{r} = κ̄, 166^{r} = κ̄ᾱ, 174^{r} = κ̅ϐ̅, 182^{r} = κ̅γ̅, 190^{r} = κδ, 198^{r} = κε, 206^{r} = κστ, 214^{r} = κζ, 222^{r} = κη, 230^{r} = κθ, 238^{r} = λ, 246^{r} = λα, 254^{r} = λϐ, 270^{r} = λ̅δ̅. The last gathering is a quinion. Folios 1–2 are paper insertions made when the MS was restored in the British Museum in 1858. Folios 1^{v}, 2^{r-v}, 4^{v}, 5^{r}, 138^{r}, 279^{v} are blank.

10. LATER NOTES

On the second front flyleaf added after the restoration of the volume is a note referring to the acquisition of the MS by the British Museum in July 1858: *Received from the R(igh)t Hon(ourable)* | *Sir G. C. Lewis, Ex Chanc(ellor) of the Exchequer* | *29th July 1858.* On the paper folio 1^{r} there is a note written in black ink by H. O. Coxe: *Melos 31 March 1857* |

The four Gospels written in | *the year 1305 by a monk* | *of Cyprus; as appears from* | *a note, at the end of the* | *table of chapters prefixed* | *to St. John's Gospel [fol. 219ª]* [by a later hand in pencil]. | *I bought this at Milo of a Greek gentleman Μιχαηλ* | *Συρμαλενεα, who told me* | *that he had it from a relation* | *who had been the ηγουμενος* | *of the monastery of Preveli* | *in Candia* | *H:O:C.*[3]

11. HISTORY OF THE MANUSCRIPT

From the above note we learn that Henry Octavius Coxe of Oxford bought this MS from Michael Syrmalenia in the island of Melos in March 1857. A certain Nikolaos Syrmalenios, most probably a relative of Michael, seems to have acquired this MS a few years earlier from the abbot of the monastery of Preveli in Crete on the southern shore of the Rethymnon district.[4] This Nikolaos wrote in black ink in the lower margin of folio 18ᵛ *Νικόλαος Συρμαλένιος* | *(1849) 1849 κτλ.* In the upper margin of folio 142ʳ the same person wrote in the same ink *σχεδὸν κοντεύει* [i.e. *κοντεύει*] *χρόνος ...* | *1849 ἔτος N: Συρμαλένιος.* On folio 279ᵛ, which was originally blank, there is a note of 1645 in a pale black ink *αχμ μινι* and underneath by a different hand *1645 κ(αὶ) νν(ν)* | *N.Σ. (i.e. Νικόλαος Συρμαλένιος).*

We cannot trace further back the history of this MS which was bought by Coxe during his research tour in the manuscript collections of the Levant.[5] Soon after his return it was given to the Chancellor of the Exchequer, G. C. Lewis, and was acquired by the British Museum on 29 July 1858.[6]

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[3] The note was edited together with a brief description of the MS in the *Catalogue of Additions to the Manuscripts in the British Museum in the Years 1844–1860 (Add. MSS. 19,720–24,026),* by E. A. Bond, Norwich, 1875, pp. 654–55. The date of Coxe's note was added by Frederic Madden; cf. *Catalogue,* op. cit., p. 655 and Turyn, op. cit., p. 68, n. 172; cf. H. O. Coxe, *Report to Her Majesty's Government, on the Greek Manuscripts yet remaining in the Libraries of the Levant,* London, 1858, p. 73.

[4] Cf. Turyn, op. cit., p. 68 and n. 174.

[5] Coxe, *Report to Her Majesty's Government,* pp. 24, 73 (under no. 18).

[6] Cf. the note on the second front flyleaf cited above.

Forschung des Landes Nordrhein-Westfalen. Geisteswissenschaften 107 (1963), 45, fig. 45 (= f. 5ᵛ).

K. Weitzmann, *Studies in Classical and Byzantine Manuscript Illumination,* Chicago-London, 1971, pp. 216–17, fig. 202 (= f. 5ᵛ).

Script. 35 (1981), B. 896.

[24] Paris, Bibliothèque Nationale, Graecus 1093 [Colbert 4630], ca. 1313–20 (pls. 36, 183a).

1. Dorotheos; *Doctrinae Diversae,* and Lives of saints.

2. Western paper, thick, yellowish, well-preserved.

3. Folios III + 240 + γ′, 211× 145 mm.
Justification 160× 95mm.
25–26 lines to the page.
Text in single column.

4. CONTENTS

The MS is mutilated at both the beginning and the end.

1. (f. 1ʳ) *Inc.* (mutilus) *περι πράγματος ὠφελοῦντος.*

[Dositheus, *Vita S. Dorothei; BHG* 2117 Auct.]

2. (f. 4ʳ) Dorotheos Abbas, *Doctrinae Diversae.*

[Ed. PG 88, cols. 1611–1812].

Inc. (f. 4ᵛ) *Ἐν ἀρχὴ ὅτε ἐποίησεν ὁ θ(εὸ)σ τὸν ἄν(θρωπ)ον.*

[PG 88, col. 1617].

3. (f. 21ʳ) *Τοῦ αὐτοῦ περὶ ταπεινοφρο|σύνης.*

Inc. Εἰπετίσ τῶν ἁγίων γερόντων.

[PG 88, col. 1640].

4. (f. 30ʳ) *Τοῦ αὐτοῦ περὶ συνειδήσεωc.* | *λόγοc ε′:·*

Inc. Ὅτε ἐποίησεν ὁ θ(εὸ)σ τὸν ἄν(θρωπ)ον.

[PG 88, col. 1652].

5. (f. 34ᵛ) *Τοῦ αυτοῦ περὶ θείου φόβου* | *λόγ(ος) στ′.*

Inc. Λέγει ἐν ταῖc καθολικαῖc ὁ ἅγιος ἰω(άννης).

[PG 88, col. 1657].

6. (f. 48ᵛ) *Τοῦ αὐτοῦ λόγ(ος) ζ′:*

Inc. Ἐν ταῖc παροιμίαιc λέγει· οἷς μὴ | *ὑπάρχῃ κϋβέρνησῖc.*

[PG 88, col. 1676].

7. (f. 56ᵛ) *Περὶ τοῦ μη κρείνειν τὸν πλησίον· λόγ(ος) η̄.*

Inc. Εἰ ἐμνημονεύωμεν ἀδελφοὶ, | *τῶν λόγων τῶν ἁγίων γερόντ(ων).*

[PG, 88, col. 1685].

8. (f. 69ᵛ) *Τοῦ αυτ(οῦ) περὶ μνηακακίασ, λόγ(ος) ἰ̄.*

Inc. (f. 70ʳ) *Ὁ εὐάγριοc εἶπεν· ὅτϊ ξένον μο|ναχοῖc τὸ ὀργίζεσθαι.*

[PG 88, col. 1708].

9. (f. 75ʳ) *Τοῦ αὐτοῦ περὶ ψεύδουσ· λόγ(ος) ϊ̄α̅.*

Inc. Θέλω ὑμᾶσ ὑπομνῆσαι ἀδελφοί.

[PG 88, col. 1716].

10. (f. 81ᵛ) *Τοῦ αὐτ(οῦ) περὶ τοῦ μετὰ σκοποῦ καὶ νήψε(ως)* | *ὁδεύειν τὴν ὁδὸν τοῦ θ(εο)ῦ λόγ(ος) ϊ̄ō̄.*

Inc. Φροντίσωμεν ἑαυτῶν ἀδελφοί.

[PG 88, col. 1724].

11. (f. 89ʳ) *Τοῦ αυτ(οῦ) περὶ τοῦ σπουδάζειν ταχέωc ἐν|κόπτην τὰ πάθη προτοῦ ἐν εξη κακῇ γενεσ-*‖ [f. 89ᵛ] *θαι τῇ ψυχῇ. λόγ(ος) ϊ̄γ̄:·*

Inc. (f. 89ᵛ) *Θέτε τὸ(ν) νοῦν ὑμῶν ἀδελφοὶ ὡc εἰσὶ τὰ πράγματα.*

[PG 88, col. 1733].

12. (f. 98ʳ) *Τοῦ αὐτοῦ περὶ φοβου τῆσ μελλούσ(ης) κολάσεωc* | *... λόγ(ος) ϊ̄δ̄.*

Inc. Ἐν τῶ ἀλγεῖν με τοὺσ πόδασ καὶ ἀcθενεῖν.

[PG 88, col. 1748].

13. (f. 106ʳ) *Τοῦ αὐτοῦ περὶ τοῦ ἀταράχωc κ(αὶ)* | *εὐχαρίστωσ φέρειν τοὺσ πειρασμούσ. λόγ(ος) ϊ̄ε̄:*

Inc. Καλῶc εἶπεν ὁ ἀββᾶσ ποιμήν.

[PG 88, col. 1761].

14. (f. 112ʳ) *Π(ερὶ) οἰκοδωμῆσ κ(αὶ) ἀρμολογίασ τῶν τ(ῆς)* | *ψυχῆσ ἀρετῶν λόγοσ ϊ̄σ̄τ̄·:*

Inc. (f. 112ᵛ) *Ἡ γραφὴ λέγει περὶ ἐκείνων.*

[PG 88, col. 1772].

15. (f. 121ᵛ) *Τοῦ αὐτοῦ πρὸ(ς) τὸν ἔχοντα τὴν* | *διακονίαν τοῦ κελλαρίου· λόγ(ος) ιξ̄.*

Inc. Εἰ θϋμῶ καὶ μνησικακία περιπίπτειν οὐ | *θέλεις.* [PG 88, col. 1804].

16. (f. 123ᵛ) *Τοῦ αὐτοῦ, πρόc τιν(ας) κελλιώτας ἐπερωτήσ(αν)τ(ας).*

Inc. Λέγουσιν οἱ π(ατέ)ρεσ· ὅτι τὸ καθήσαι εἰσ τὸ κελλϊ̈(ον), ἥμϋσυ εστιν.

[PG 88, col. 1793].

17. (f. 126ᵛ) *Πρὸc τοὺσ ἐν μοναστηρίῳ ἐπιστάταc· κ(αὶ)* ‖ [f. 127ʳ] *μαθητασ. ... λόγ(ος) ϊ̈θ:·*

Inc. Ἐὰν ἀδελφῶν ἐπϊ̈στατεῖc.

[PG 88, col. 1800].

18. (f. 129ᵛ) *Τοῦ αὐτ(οῦ) περὶ τῶν ἁγίων νηστειῶν· λόγ(ος) κ̄.*

Inc. Ἐν τῶ νόμω πρὸσέταξεν ὁ θ(εό)c.

[PG 88, col. 1788].

19. (f. 133ᵛ) *Τοῦ αὐτοῦ ρήματα διάφορα ἐν συντόμω.*

Inc. *Ὁ ἀββᾶς δωρόθεος, ἔλεγεν.*

[PG 88, col. 1808].

20. (f. 134^{v}) *Τοῦ αὐτοῦ πρὸ(ς) αδελφὸν επε-* ‖ [f. 135^{r}] *ρωτήσαντα ... | λόγ(ος) κϐ:·*

Inc. *Περὶ τῆς ἀνεσθησϊαc τῆς ψυχῆς ἀδελφέ.*

[PG 88, col. 1812].

21. (f. 135^{v}) *Τοῦ αὐτ(οῦ) ἁγίου δωροθέου πρὸc τοὺς | οἰκείουc αὐτοῦ συγγενεῖσ:*

Inc. *Πολὺσ ὁ πόνος, ὅταν ὁ πόθοc διεγεῖρει τ(ὸν) πόνον.*

22. (f. 141^{v}) Paisius monachus, *narratio:* *Ῥήματα τῶν ἁγϊων καὶ ὁσιων π(ατέ)ρων | πάνυ ὠφέλημα.*

Inc. *Εἶπε τἳσ τῶν ἁγϊων γερόντων.* [*BHG* 1403b Auct.].

23. (f. 164^{r}) *Περὶ τοῦ μακροθυμεῖν καὶ μὴ ὀργίζεσθαι.*

Inc. *Εἰ λόγοισ ἐτρόθησ· καὶ πρὸσ ὀργὴν ἄσχετον | ἐξηνέχθησ.*

[Isidor. Pel., Epist., PG 78, col. 249].

24. (ff. 164^{v}–206^{r}) *Βίοσ τοῦ ὁσίου π(ατ)ρ(ὸ)c ημῶν παίσίου.*

Inc. *Ὥσπερ τὰ τερπνὰ τοῦ βίου.* [*BHG* 1402].

25. (ff. 207^{r}–215^{v}) *Βίοσ καὶ πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)σ ἡ|μῶν μάρκου τοῦ ἀθηναίου.*

Inc. *Δϊηγήσατο ἡμῖν ὁ ἀββᾶσ σεραπῖ(ων).* [*BHG* 1040].

26. (ff. 216^{r}–240^{r}) *Βίοσ καὶ πολιτία τῆσ ὁσίασ μαρί(ας) τῆσ αιγυπτίασ.*

Inc. *Μυστήριον βασιλέωσ κρύπτην καλόν.* [*BHG* 1042].

27. (ff. 240^{r}–240^{v}) *Βίοc καὶ πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)σ ἡμῶν μακαρίου | τοῦ ρωμαίου.*

Inc. *Παρακαλοῦμεν οἰμεῖσ οἱ ταπεινοί.*

Des. (f. 240^{v}) (mutilus) *ἐξήλθωμεν τοῦ μοναστηρίου [..] | θεατοῦ (?) ἡγουμένου καὶ τῶν ἀδελφῶν | ...* [*BHG* 1004].

5. SUBSCRIPTION

The MS preserves no subscription and the end of the volume has been lost. Jean Darrouzès, however, identified the watermark as Briquet, no. 8314, which is known in Bologna in A.D. 1313.[1] Thus this volume may well be dated ca. 1313–20. The origin of the MS is not known. The fact that half a century later the MS was evidently in Cyprus is an indication that the volume may well have been copied on the island. Darrouzès considered the yellowish ink of this MS as rare in Cypriot MSS.[2] This view is correct, though there are other MSS evidently copied in Cyprus in which a similar ink was used such as Paris. Gr. 2607.[3] On the other hand not all of the professional scribes working in fourteenth-century Cyprus were natives of the island nor did they learn the techniques of their craft there. The scribes, as well as the MSS themselves, have their own individual histories which will mostly remain unrevealed.

6. SCRIPT

The MS was copied by two collaborators using the same yellowish ink. Scribe A copied folios 1^{r}–164^{r}, 170^{v}, and 174^{r}. He normally writes 25 lines to the page. His script is clear, round, and calligraphic. On folio 81^{v} reproduced here we can observe the high-standing or majuscule etas (or), the enlarged epsilons ( ), zetas ( ), thetas ( ), lambdas ( ), and xis ( ), the archaising omegas ( ), and the ligatures alpha-zeta ( ), epsilon-theta ( ), epsilon-iota ( ), epsilon-rho ( ), epsilon-gamma-epsilon ( ), and pi-tau-omega ( ).

Scribe A wrote two upside-down notes in the outer margin of folios 48^{r-v}:

i. (f. 48^{r}): *† ἐλέησόν με κ(ύρι)ε: †*

ii. (f. 48^{v}): *δοξάζομεν σου χ(ριστ)έ την πολλην ευσπλαχνι(αν).*

Scribe B copied folios 164^{v}–170^{r}, 171^{r}–173^{v} and 174^{v}–240^{v}. He writes 25–26 lines to the page and his script is more rough. On folio 184^{v} we can observe the high-standing gammas ( ) and taus ( ), the enlarged kappas ( ) and omicrons ( ), the peculiar betas ( ), and the ligatures epsilon-nu ( ), epsilon-pi ( ), epsilon-tau-omicron ( ), and pi-epsilon-rho ( ).

7. ILLUMINATIONS

Elaborate red but also brown initials projecting into the margins. Red and brown ornaments appear on folios 4^{r}, 21^{r}, 30^{r}, 34^{v}, 48^{v}, 56^{v}, 69^{v}, 75^{r}, 81^{v}, 89^{r}, 98^{r}, 106^{r}, 112^{r}, 121^{v}, 123^{v}, 126^{v}, 135^{v}, 151^{r}. A small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1^{r} and 240^{v}.

[1] Darrouzès, "Mss originaires de Chypre", p. 183.

[2] Ibid.

[3] On Paris. Gr. 2607 see below, pp. 222–24 and pls. 86, 191b.

8. BINDING

Modern binding with purple leather on cardboard 5 mm thick bearing the coat of arms of Colbert in the centre of the front and back covers. On the spine there is the following horizontal inscription: *DOROTHEI* | *DOCTRINA*, and five times the monogram of Colbert. Three western paper flyleaves were added at the beginning and three at the end when the MS was rebound and restored in the seventeenth century.

9. QUIRE COMPOSITION

Quire signatures in the right upper corner mostly excised when the volume was rebound. They have been observed in folios 7^r = *ϐ*, 35^r = *ε*, 64^r = *η*, 130^r = *ιθ*. The MS has lost a number of folios at the beginning and end as well as in other parts of the volume. In the MS itself was pasted a typewritten text referring to the losses of this volume as follows: "Paris. Gr. 1093. Folios perdus:

1. Entre les fos. 57 et 58, manquent trois fos. La lacune correspond au texte de Migne P. G. t. 88, col. 1685, ligne 48 à col. 1689, ligne 8.

2. Entre les folios 63 et 64, manquent trois fos. La lacune correspond à P. G. 88, col. 1696, ligne 41 à col. 1700, ligne 26.

3. Entre les fos. 73 et 74, manque un fo. La lacune correspond à P. G. 88, col. 1712, ligne 46 à col. 1713, ligne 29".

Folios 218–224 have been affected by damp and are hardly readable.

10. LATER NOTES

The MS preserves a number of notes of the late fourteenth and early fifteenth centuries, three of which have been published by Darrouzès.

[1] On folio 215^v, outer margin, one of the first owners of the volume, Basil Koupnos, priest and *nomikos* of Alsos, recorded the birth of a daughter in March 1382:[4]

(f. 215^v) *Ἐγεννηθη κἀμοῦ | Βασιλείου τοῦ Κουπνω | θυγάτηρ, τῇ | τρίτῃ ἡμέρα τ(οῦ) μαρτ(ίου) μηνὸ(ς) ἐχρον(ίας) | τ(οῦ) Χ(ριστο)ῦ τπϐ', ἡμ(έ)ρ(α) | δευτ(έ)ρ(α), ὥρα α' | τῆς ἡμ(έ)ρ(ας) καὶ ὀνο- | μάσθη τὸ ὄνομα αὐτ(ῆς)* [... blank ...] *καὶ ὁ | Θ(εὸ)ς ὁ ἅγιος ὁ ἐν Τριάδη ὑμνού|μενος νὰ τὴν διὰ|φυλάξει εἰς τὰς | ἑαυτοῦ ἐντολ(άς), | ὅπ(ως) γένητ(αι) σκεῦ-ο(ς) | ἐκλογῆς κ(αὶ) τάξει αὐτὴν εἰς | τὰς αἰωνί(ους) σκυ|νὰς. ἧς καὶ | ἡμεῖς τύχειμ(εν).*

[2] The death on 1 February 1384 of Basil Koupnos, who became the monk Barlaam, is recorded in the lower and upper outer margin of folio 184^r:

† Ἐκοιμήθη ὁ δοῦλος του θ(εο)ῦ βασίλειος ἱερεὺσ ὁ κουπν(ος), ο νομικ(ὸς) | ἄλσου· ὁ ἐπονομασθὴς ἱερὸμόναχος· βαρλαὰμ | ἐν μηνὴ φευρ(ουαρίῳ) εισ τϊ(ν) πρὸτην ὅραν μεσονήχτου ἐπϊ ... [one line excised and the note continues on the upper outer margin] ... *τοῦ μηνὸς* ‖ [upper margin] *ἐχρον(ίας) τπδ' τοῦ [Χ(ριστο)ῦ] | και ο θ(εὸ)ς ὁ ἅγιοσ ... | τάξει την αυτ(ου) | ψυχὴ(ν) μετα τῶν | δικαί(ων)· καὶ ὅσ(ι) | ἠγνωρίζεται | αυτ(ον) μακαρί(σα)|ται αυτ(ὼν) δια [τὸν] | κ(ύριο)ν ... | αμήν:–*

[3] The new nearly contemporary owner, the priest Theodore, *nomikos* of Alsos, recorded on folio 206^r the death of his son Peter Anagnostes on 5 October 1418. Peter was buried at his mother's side in the family chapel of Sts. Andronikos and Athanasia:[5]

(f. 206^r) *† Ἐκημήθη ὁ δούλος τοῦ θ(εο)ῦ πετρος ἀνα|νώστεις. υἱὸς καμου θεὸδώρου* [*ἀναγνώστου* erased by the scribe] | *ἱερέος του νομι(κοῦ) ἄλσου ἐν μηνὴ οκτω(ϐ)ρ(ίω) εισ τ(ας) | ε^η ημερ(α) κυρη-(α)κ(η) ωρ(α) πρότη της νιχτους εχρον(ίας) | του χ(ριστο)ῦ ͣαῦϊ͞ϐ κ(αὶ) ἐτάφη εἰς τ(ον) πάνσεπτον | ναὸν τοῦ ἁγ(ίου) ἀνδρονίκ(ου) κ(αὶ) ἀθανασίας | ἐκκλη(σίας) γονικ(ῆς) τῆς μ(ητ)ρ(ὸ)ς αὐτοῦ· κ(αὶ) ὁ θ(εὸς) | ὁ ἅγιος ὁ εν τριὰδι ἠμνούμενος ἐν|ταξη τὴν ψυχὴν αὐτοῦ ἔνθα οι δίκαιοι | ἐπαναπάϐοντ(αι) ἧς κ(αὶ) ἠμῆς τήχημ(εν) | τέλος.*

[4] The volume became the property of a well-known collector of MSS in the early seventeenth century, the Cypriot monk Philotheos Kanakes, who donated the book to the monastery of Theotokos in the village of Alsos, as the dedicatory note in pale black ink in the lower margins of folios 1^v and 2^r indicates:[6]

(f. 1^v) *† Ἐκ τῶν του φ(ι)λοθ(ε)ου ἱερο(μον)άχ(ου) κανάκεος του κυπρίου | και αφἰεροσάτο· εἰς την υπεραγίαν θεοτόκον ἄρσου* ‖ [f. 2^r] *κ(αὶ) εἴτης το εἰστερίση ἔκ τῆς αὐτης αγί(ας) μον(ῆς)· εστο ἡ | μερῆς αὐτοῦ μετά τοῦ ἰουδα του ἠσκαριὼτου· κ(αὶ) | ἐν το αναθὲματι.*

On the interior of the front cover was pasted the hand-written Latin description of the MS when it was no. 4630 in the collection of Colbert. On the flyleaf I^r is written in black ink: *Volume de 240 feuillets | Le feuillet 240 est moutilé | 1er Mai 1869.* |

Underneath was pasted the printed description of the MS by Omont.

[4] Ed. Darrouzès, "Notes IV", p. 39, no. 41.

[5] Ed. ibid., p. 39, no. 39.

[6] Ed. ibid., p. 39, no. 40.

11. HISTORY OF THE MANUSCRIPT

This MS, copied most probably in Cyprus ca. 1313–20, became the property of Peter Koupnos, *nomikos* of Alsos, in the last quarter of the fourteenth century and shortly after of another *nomikos*, the priest Theodore in the same village. Early in the seventeenth century it was acquired by the Cypriot monk Philotheos Kanakes,[7] who donated the volume to the monastery of the Theotokos in the village of Alsos. It is probably from that monastery that the MS was removed and taken to France in the last quarter of the seventeenth century. It was first acquired by Colbert,[8] who had it rebound, and subsequently by the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Catalogus Hag. Paris., p. 67.

Colonna, *Gli storici bizantini*, p. 33.

Darrouzès, "Notes IV", p. 39.

Darrouzès, "Mss originaires de Chypre", pp. 181, 183 and n. 4.

Ehrhard, *Überlieferung*, III, 2, p. 935.

Halkin, *Mss grecs de Paris*, pp. 111–12.

Omont, *Inventaire sommaire*, I, p. 218.

Omont, *Missions*, II, p. 983, no. 30.

BZ 10 (1901), 343; *AnalBoll* 23 (1903), 93; *EO* 35 (1936), 49; *REB* 15 (1957), 140, no. 30 (Darrouzès); *Script.* 20 (1966), 113, B. 186.

[25] Paris, Bibliothèque Nationale, Graecus 574 [Colbert 5148], A.D. 1314 (pls. 37, 183b).

1. Gregory of Nazianzus, orations with the commentary of Niketas of Herakleia.

2. Bombycine paper, shiny, of excellent quality and preservation.

3. Folios V + 239 + α′, 263 × 185 mm.

Justification 205 × ca. 120 mm.

Scribe A: 33–36 lines to the page.

Scribe B: 25 lines to the page.

Text in single column.

4. CONTENTS

Though the scribe claims in the headtitle that the volume contains the commentary of Niketas of Herakleia on the sixteen orations of Gregory of Nazianzus, only eight are included in this MS. It is very probable that the remaining eight were copied in a second volume not identified so far.

1. (ff. 1^{r}–10^{r}) in red: *Του ἐν αγίοισ π(ατ)ρ(ὸ)ς ἡμῶν· νικήτα τοῦ σερρῶ(ν) καὶ | μεγάλου σκευοφύλ(ακος) τῆσ τοῦ θ(εο)ῦ μεγάλης ἐκκλησ(ίας) | ἐξήγησισ εις τ(οὺς) ιϛ λόγουσ του ἐν αγίοις γρηγορίου του θεολόγ(ου).*

i. Oration *in Pascha.*

Inc. Ἀκων χειροτονηθεῖς ὁ θεῖος γρηγόριος ἱερεύσ.

[Ed. PG 36, col. 944].

2. (ff. 10^{r}–66^{v}) Second oration *in Pascha:* in red: *περὶ του δευτέρου λόγ(ου) τοῦ πάσχ(α).*

Inc. Ἐπὶ τησ φυλακῆσ μου στήσομαι φη(σὶν) ὁ θαυμάσιο(ς) ἀββακούμ.

[Ed. PG 36, col. 624].

3. (ff. 67^{r}–82^{r}) Third oration *in Novam Dominicam.*

Inc. Τησ πανηγυρικῆσ ἰδέασ. καὶ οὕτοσ ὁ λόγοσ ἐστίν.

[Ed. PG 36, col. 608].

4. (ff. 82^{r}–108^{r}) Fourth oration *in Pentecosten.*

Inc. Περι τῆσ ἑορτὴσ βραχαία φιλοσοφήσωμεν.

[Ed. PG 36, col. 428].

5. (ff. 108^{r}–118^{v}) Fifth oration *in Christi nativitatem. Τοῦ αὐτοῦ· εἰσ τὰ ἁγία θεοφάνια. ἤτοι γενέθλια τ(οῦ) κ(υρίο)υ ἡμ(ῶν) | ι(ησο)ῦ χ(ριστο)ῦ.*

Inc. Χ(ριστὸ)σ γεννάται, δοξασατε· χ(ριστὸ)σ. ἐξ ου(ρα)νῶν· ἀπαντήσατε.

[Ed. PG 36, col. 312].

6. (ff. 118^{v}–178^{r}) *Oratio funebris in S. Basilium:*

Τοῦ αὐτοῦ γρηγορίου τοῦ θεολόγου. ἐπιτάφιοσ. εισ τὸν μέγαν | Βασίλειον λόγοσ ϛ:·

Inc. Ἔμελλεν ἄρα· πολλὰσ ἡμῖν ὑποθέσεισ τῶν λόγων.

[Ed. PG 36, col. 493],

7. (ff. 178^{r}–198^{r}) Seventh oration *in sancta lumina. Του αὐτοῦ λόγοσ, εἰσ τὰ ἅγια φῶτα:-*

Inc. Πάλιν ι(ησο)ῦσ ὁ ἐμόσ, κ(αὶ) πάλιν μυστήριον.

[Ed. PG 36, col. 336].

8. (ff. 198^{r}–238^{v}) *Oratio in sanctum baptisma.*

[7] Philotheos Kanakes owned the following MSS ca. 1608: Paris. Gr. 63, 853, 1093, 1130, 1216; Athos, Laura Λ 100 (1591), (with a note of 1608); Jerus., Taphou 210.

Ioakeim Zanakeus, who in 1644 copied a number of folios of Jerus., Taphou 173 and owned Paris. Gr. 1553, may have come from the same family. Cf. Darrouzès, "Mss originaires de Chypre", p. 195; idem, "Autres mss", pp. 145, 146. See also above, Chap. II, p. 37 and n. 151.

[8] This MS is reported in Paris. Lat. 9364, f. 194 among the "manuscrits grecs envoyés du Levant à Colbert"; cf. Omont, *Missions*, II, p. 983, no. 30.

Λόγ(ος) η̄ εἰς βάπτισμ(α).

Inc. Χθὲσ τῆ λαμπρὰ τῶν φώτ(ων) ἡμέρα πανηγυρίσαντεσ.

[Ed. PG 36, col. 360].

9. (f. 239r–v) A text mutilated at the beginning written by a contemporary hand:

Inc. (f. 239r) *Τῆς πάλινγενεσίασ καὶ ἀναστάσεως ἵνα ὥσπερ ἡ πρώτη κτίσις | ἀπὸ κυριακῆς ἤρξατο.*

Des. (f. 239v): *οὔσης τῆς πρώτης κυριἀκῆς, ὑψηλοτέρας:*

10. (f. 239v) Index to the eight orations of St. Gregory of Nazianzos compiled by scribe B.

5. SUBSCRIPTION

The main scribe A subscribed his volume in red on folio σλη^v (= 238v):[1]

Ἐγράφησαν οἱ παρόντες κατεκλογῆν λόγοι τοῦ μεγα(λου) | γρηγορίου τοῦ θεολόγ(ου)· ἐκ πολλοῦ πόθου ιω(άννου) | ϊέρε(ωσ) τοῦ λαρδ(ο)φάγ(ου) κ(αὶ) σκευοφύλ(α)κ(ος) ἀρχ(ι)επισκόπ(ου) κ(αὶ) οι ἐντυγχάνοντ(ες)· εὐχεσθ(ε) αὐτῶ· ἐν ἔτη | ϛ̅τ̅ω̅κ̅γ̅ ιν(δικτιῶνος) ιγ νοεμ(βρίου) ιε.

Thus this volume, copied by the priest John Lardophagos who was *skeuophylax* of the archbishop, was completed on 15 November 1314. One would like to know more about the place the MS was copied and even who the archbishop was whom the scribe served as *skeuophylax*.[2] The MS is not included among the Cypriot MSS of the Bibliothèque Nationale studied by J. Darrouzès. It has been ascribed to Cyprus by Paul Canart because of its characteristic script.[3]

6. SCRIPT

The script of John Lardophagos (scribe A), who copied folios 1r–238v, is easily ascribed to the "chypriote bouclée" style. It is a tiny minuscule with letters very close together with long tails. It has recently been described by Hunger as "Richtungslose, unruhige Gebrauchsschrift mit einer Art *horror vacui*."[4] On folio 198r reproduced here (pl. 37) we can observe the enlarged betas ( ) and ( ), kappas ( ) and ( ), and sigmas ( ), the high-standing gammas ( ), iotas ( ), and taus ( ), the deltas with emphatic diagonal lines ( ), and the ligatures alpha-gamma ( ), alpha-xi ( ), epsilon-iota ( ), epsilon-xi ( ), epsilon-pi ( ), epsilon-rho ( ), theta-epsilon-rho ( ), sigma-epsilon-beta ( ), and tau-alpha ( ). Worth noticing are the words *γὰρ* ( ) and *ὕστερον* ( ). Scribe A uses a deep black ink very well preserved. His script is similar to that of the well-known contemporary scribe Romanos Anagnostes. They even use a similar reddish brown ink, now faded. In certain margins scribe A has written *σχό(λιον)*. Some of the scholia, however, were not copied. This is a clear indication that the scribe himself copied the sporadic scholia after the completion of the text.

The contemporary scribe B (f. 239r–v) uses the same ink and writes in a clearer scribt close to the Cypriot "carrée" style.[5] He prepared the index of the volume on folio 239v and added some of the marginal scholia in a tiny script (i.e. ff. 13v, 15r). He also wrote on folio 41v: *αἱ. ῑ | πλ|υ|γ|αὶ | τ|η|ς | αι|γ|υ|πτ|ου.* And on folio 165r in a yellowish ink: *Τὰ ἑπτὰ θαυματ(α) του | κόσμου.* Scribe B may well have been the sponsor and owner of the MS.

7. ILLUMINATIONS

Tituli in red. Two or three small-size initial letters in the margin of each page with a reddish brown ink. Sporadic red letters also within the text. Simple ornaments at the beginning of each oration in a faded red ink appear on folios 1r, 10r, 67r, 82r, 108r, 118v, 178r, 198r. The first and the last two ornaments are more elaborate. The scribe drew a head of a saint in the outer margin of folio 196r in the same ink as his text. On folios 1r and

[1] This colophon was edited by Omont, *Fac-similés du IXe au XIVe siècle*, p. 20.

[2] 15 November 1314 was a Monday and the 13th indiction is given here correctly by the scribe. In 1314 the Latin archbishop of Nicosia was Giovanni (II) del Conte, a native of Rome coming from the family of the Polo, Counts of Signia, hence his other names of Polo Romano or Paul of Rome. He was appointed Latin archbishop of Nicosia by Pope Clement V on 10 May 1312 but he arrived at Famagusta on 31 August 1319. He died and was buried in Nicosia on 1 August 1332. On Giovanni see Hackett, *Church of Cyprus*, pp. 544-45, with further references. At that time the Orthodox archbishop of Cyprus occupied the see of Solea. It appears that John Lardophagos was serving the as yet unidentified Orthodox and not the absent Latin archbishop. A certain Leontios occupied the Orthodox see of Nicosia in 1340, but we have no evidence that he was in office in 1314; cf. Hackett, op. cit., p. 327.

[3] Canart, "La chypriote bouclée", p. 309, n. 28 and p. 314, no. 14.

[4] See *Repertorium*, II, B, p. 86, with a good description and specimens of Lardophagos' script.

[5] Canart, op. cit., p. 314, no. 14. Scribe B's script is similar to that of the collaborator of Romanos Anagnostes in the copying of Patmos 304.

239^{v} there is a small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Recent binding by Bradel with light brown leather on cardboard 4 mm thick. On the spine, of red leather, the binder, perhaps thinking of the volume as oriental or Arabic, wrote upside-down *NICETAS.* The royal emblem also appears five times on the spine.[6] The volume was restored when rebound, and five paper flyleaves were added at the beginning and one at the end.

9. QUIRE COMPOSITION

The original quire signatures have not been preserved. The numbering of folios with the Greek alphabet (α–σλθ) seems to be a little later. Folios 94 and 95 have a small hole in the middle on the right caused by burning, which affected two lines of the text.

10. LATER NOTES

In the outer margin of folio 144^{v} there is an erased note in Latin. In the lower margin of folio 238^{v} there is a partly illegible note of 8 February of the year *ϛυκθ χ(ριστο)ῦ* (i.e. A.D. 1429), referring to donations of houses and landed property by a certain *cυρ πιερ ντε λα σταζαν.*

In the outer margin of folio 1^{r} is written in a deep black ink *codex Colbert.* | *5148* | *Regius 2311* | *a.*

On the flyleaf III^{r}, in black ink, there is a note in Latin on the content of the MS. Underneath was pasted the printed description of the MS composed by Omont.

11. HISTORY OF THE MANUSCRIPT

This volume copied in Cyprus in November 1314 continued to be in the island in 1429, as the note on folio 238^{v} indicates, and perhaps until the seventeenth century, when the MS was acquired by Colbert. In 1732 it passed to the Royal Library, where it was rebound and restored, and subsequently to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", pp. 306, n. 17, 309, n. 28, 314, no. 14.

Canart, "Le style palestino-chypriote epsilon", p. 25, n. 19.

Canart, "Les écritures chypriotes", p. 42, n. 60.

F. Lefherz, *Studien zu Gregor von Nazianz, Mythologie, Überlieferung, Scholiasten,* Bonn, 1959, p. 211.

J. Mossay, *Repertorium Nazianzenum, Orationes, Textus Graecus,* 1. *Codices Galliae,* Paderborn-Munich-Vienna-Zürich, 1981, p. 70.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 20.

Omont, *Inventaire sommaire,* I, p. 94.

Repertorium, II, A, no. 223, p. 96; B, p. 86; C, pl. 125 (= f. 1^{v}).

J. Sajdak, *Historia critica scholiastarum et commentatorum Gregorii Nazianzeni,* Cracow, 1914, p. 145.

Vogel-Gardthausen, *Schreiber,* p. 175.

PLP, VI, no. 14481 [given as Lard(eas)]; *Script.* 4 (1950), 203.

[6] The name of the binder is given in the outer corner of the interior front cover: *Relié par Bradel* | *Rue St Jean de Latran* etc. This binding is similar to that of at least two other dated Cypriot MSS in the Bibliothèque Nationale, i.e. Paris. Gr. 1131 and 2673.

[26] Florence, Laur. Pluteus 86,31, A.D. 1314 (pls. 38, 183c).

[studied in microfilm]

1. Nikephoros Blemmydes, *Epitome Physica.*
2. Bombycine paper, well preserved.
3. Folios I + 210, 182 × 130 mm.

21 lines to the page.

Text in single column.

4. CONTENTS

This small size volume contains one of the earliest complete texts of Nikephoros Blemmydes' Physics.[1]

1. (ff. 1^{r}–210^{r}) *Νικηφόρου μοναχοῦ κ(αὶ) πρεσβυτέρου τοῦ κτίτορος* | *εἰσαγωγικῆς ἐπιτομῆς περὶ τῶν φυσικῶν αἰτίων κ(αὶ)* | *μετεώρων. κεφ. α'.*

Inc. Πᾶν τὸ αἴτιον καὶ ἀρχὴ οὐ πᾶσα δὲ ἀρχὴ ἤδη καὶ | *αἴτιον.*

Des. (f. 209^{v}) *εἰ δὲ* | *λόγου κ(αὶ) ἡ εὐγνωμοσύνη, πῶσ ἂν κατα-*‖ [f. 210^{r}] *γνοῖεν οἱ φιλόλογοι· μᾶλλον*

[1] The MS contains all 32 chapters of the *Epitome Physica* of Nikephoros Blemmydes as published in PG 142. Only the table of contents at the beginning is missing. This may well have been due to the loss of the first folios which were replaced by a 16th-century hand. There exists a brief description of the MS by A. Bandini, *Catalogus codicum manuscriptorum Bibliothecae Mediceae Laurentianae,* III, Florence, 1770, col. 376. For a more recent description see Turyn, *MSS of Italy,* I, p. 119 and II, pls. 93 and 237a.

μὲν οὖν | κ(αὶ) χάριν ὁμολογήσαιεν τῷ θ(ε)ῷ †.

[Ed. PG 142, cols. 1023–1320 with a Latin trans.]

5. SUBSCRIPTION

The scribe, Leo the Lector, subscribed his volume in red on folio 210r:

† Ἐτελειώθη ἡ βίβλος αὕτη, | παρ' ἐμοῦ λέοντος ἀναγνώστου | ἐν μηνὶ δεκεμβρίῳ. τοῦ ἔτους | ϛτῳϗγ· καὶ οἱ ἀναγϊνώσκον|τες εὔχεσθέ μοι διὰ τὸν κ(ύριο)ν·-

Though this colophon gives no precise information on the place the MS was copied, it has been correctly suggested by Canart that the volume was copied in Cyprus in December A.M. 6823 (= A.D. 1314).[2] It is its peculiar script, the so-called "chypriote bouclée", that points to Cyprus.

6. SCRIPT

The whole volume was copied by Leo the Lector with the exception of the first six folios, which are a sixteenth-century replacement on paper of the text lost at the beginning. Leo the Lector represents the first dated case of the "chypriote bouclée" script; he was to be followed by at least two other lectors: Romanos and Constantine. His script carries all the characteristics of this peculiar style, i.e. deep black ink copied on bombycine paper, right-inclined letters, tiny minuscule with many ligatures, and heavily abbreviated text.[3] Leo's script is very similar to that of Romanos the Lector. In fact in 1320/21 Romanos himself copied Nikephoros Blemmydes' Physics (i.e. the present Paris. Gr. 2134). A third Cypriot MS preserving the same text of Blemmydes, and also written in the "chypriote bouclée" in 1332, has survived: Paris. Gr. 2133. All three MSS seem to belong to the same family and a careful study of them may prove fruitful towards the re-establishment of the manuscript tradition of Nikephoros Blemmydes' *Epitome Physica.*

On folio 207r of this MS reproduced here we can observe the enlarged betas ( ), zetas ( ), lambdas ( ), sigmas ( ), chis ( ), and psis ( ), the high-standing gammas ( ), taus ( ), but also ( ), the right-inclined pi ( ), the nu-like gamma ( ), and the ligatures alpha-rho ( ), epsilon-rho ( ), mu-alpha ( ), and sigma-phi ( ). Worth observing is the abbreviated *καὶ* ( ). The diaeresis appears often above the iota (ϊ) and the upsilon (ϋ).

The scribe himself collated his text with his master copy and made minor corrections or additions in the margins, e.g. 7r, 8r, 12r, 13r, 17r, 18v, 19r–v, 23v, 24r, 26r–v, 27r–v, 30r, 33v, 35r, 42v, 44v, 48v, 50v, 51v (i.e. [= *γράφε*] *ἀφορϊσμός,* which corrects the word *ἀφορισμένος* of the text), 57r, 92v, 138r, 151v, 199r, 202v, 203r, and 204r.

7. ILLUMINATIONS

Tituli in red. Small red initials at the beginning of the various chapters of Blemmydes' Physics. The volume contains only one simple ornament on the sixteenth-century inserted folio 1r. On folio 137v a hand in the outer margin points to the *περιπατϊτικὴ αἵρεσις* (cf. PG 142, col. 1224k). The volume contains three full-page diagrams omitted in Migne's edition of this text: (a) folio 97v (the winds); (b) folio 194v explaining chapter *λ: περὶ οἰκήσεων;* (c) folio 210v entitled *<περὶ> τῶν κϊνϊ(ων) γϊνομέν(ων)* (cf. Athos, Laura E 43, f. 89v).

The symbols of the stars are given in the margin of chapter *κε: † περϊ αιθέροσ καὶ αστέρων* (i.e. ff. 143r f; cf. PG 142, cols. 1231–48): folio 146r (= *Κρόνος*), (= *Ζεὺς*), (= *Ἄρης*), (= *Ἥλιος*), folio 146v (= *Ἀφροδίτη*, (= *Ἑρμῆς*), folio 147r (= *Σελήνη*); cf. also the outer margins of folio 201r–v.

The symbols of the zodiac appear within the text on folio 151r. Some also in the outer margin of folios 156r–v and 157r, 208r–v and 209r–v. A small circular stamp with a barely visible inscription [*BIBLIOTHECA MEDICEA LAURENTIANA?*] appears on the flyleaf Iv and on folios 1r, 33r and 210v.

8. BINDING

The MS has a modern binding which though visible was not photographed in the microfilm.

9. QUIRE COMPOSITION

Signatures in the upper right corner by the scribe, mostly excised probably when the MS was restored and rebound. They have been observed on folios 79r = *ιϛ*, 87r = *ιϛ*, 103r = *ιδ*, 111r = *<ιε>*, 127r = *ιζ*, 143r = *ιθ*. The Arabic numerals in pencil in the lower right corner are recent. The MS shows little signs of wide usage.

10. LATER NOTES

Above the seal of the flyleaf Ir there is the inscrip-

[2] The colophon edited by Bandini, *Catalogus,* op. cit., III, col. 376 and by Turyn, op. cit., p. 119.

[3] For a description of this script see Canart, "La chypriote bouclée", esp. p. 309, n. 28 and p. 312, n. 2.

tion *Pl. 86 cod. 31.* On the flyleaf I^{v} there is the later inscription: *Nicephori monachi introductoria | epitome rerum physicarum.*

A later hand (16th cent.?) wrote two notes on folio 210^{v}:

i) *μαρηα | συγκριτικο.*

ii) *τοῦτον το βηλιον ενη* [*του* erased by the scribe] *δηκο | μου.*

11. HISTORY OF THE MANUSCRIPT

This MS, copied in December 1314 by Leo the Lector in Cyprus, was at a later period in the hands of Maria Synkritike.[4] In the sixteenth century it was restored and the text of the missing folios at the beginning was copied anew. We do not know when the MS was acquired by the Biblioteca Laurenziana in Florence. It was certainly there in 1770 when it was described by Bandini.[5]

12. BIBLIOGRAPHY

A. M. Bandini, *Catalogus codicum manuscriptorum Bibliothecae Mediceae Laurentianae,* III, Florence, 1770, col. 376.

Canart, "La chypriote bouclée", pp. 309, n. 28 and 312, n. 2.

Turyn, *MSS of Italy,* I, p. 119, II, pls. no. 93 (= ff. 62^{v}–63^{r}) and no. 237a (= f. 210^{r}, colophon only).

Vogel–Gardthausen, *Schreiber,* p. 263.

[27] Lesbos, Leimonos 70, A.D. 1315/16 (pl. 39).

1. Commentaries on the liturgical Canons by John of Damascus, Theodore Prodromos, John Zonaras, and Gregory of Corinth.

2. Bombycine paper, yellowish, of good quality.

3. Folios I + 401, (f. 345bis), 250 × 180 mm.

Justification 210 × 150 mm.

29–38 lines to the page.

Text in single column.

4. CONTENTS

1. (f. 1^{r}) *Αρχὴ σὺν θ(ε)ῷ ἁγίῳ τῆς ἑρμηνεί(ας) τ(ῶν) ἀναστασίμων κανόν(ων) τῆς ὀκτωήχου ποίημα ἰω(άννου) δαμασκην(οῦ) | Προοίμιον:–*

Inc. *Τῆς σῆς πόθω κ(αὶ) προσηκόντ(ως) αἰτήσε(ως), τὸ παρ(ὸν) ἔστϊν ἐχείρημ(α), πλήρωσϊς καὶ προθυμίασ δϊκαί<α>σ, κ(αὶ) τὸ τῆσ εὐπειθεῖασ ἐνέργημα.*

2. (f. 245^{r}) Theodore Prodromos, et al., *Expositio Canonum Dominicae: Ἀρχῆ σὺν θ(ε)ῶ τῶν κανόνων τῶν δεσποτικῶν ἑορτῶν τοῦ ὅλου ἐνιαυτοῦ | ἀρχομεν(ων) ἀπαρχ(ῆς) σεπτ(εμβρίου). ὥνπερ κανόνων οἱ ἐξηγηταὶ ὁ πρόδρ(ο)μ(ος) κ(αὶ) ὁ κο|ρίνθου:*

Inc. Ἔοικας ἄν(θρωπ)ε τοῦ θ(εο)ῦ πρὸ(ς) τὴν τῶν ἐν ταῖς δεσποτικαῖς κ(αὶ) δημοτελέοϊν ἑορταῖσ μελουργη|θέντ(ων) ἀσμάτων.

[Ed. PG 133, cols. 1229–1236].

5. SUBSCRIPTION

At the end of the text on folio 401^{r} the scribe wrote the following subscription:[1]

Ἐτελειώθη ἡ παροῦσα βίβλο(ς) χειρὶ ἁμαρτωλοῦ ῥωμανοῦ χαρτοφύλακ(ος) τ(οῦ) (?) [...[ca. 6–8 letters]*...] ἐν ἔτει ϛτωκδ΄.*

The first three words of the colophon were written in a black ink and the rest in a red ink that is now faded. The first edition of this colophon by A. Papadopoulos–Kerameus in 1886 created some problems. He read the erased part of the colophon as *Ρωμανοῦ χαρτοφύλακος τῆς Λαμείας.* This reading, however, was rejected by Bees, who proved that the modern name of Lamia instead of the earlier Zetounion did not exist when this MS was copied in the early fourteenth century.[2] More recently Turyn, who considered the reading of these two words by Papadopoulos as "untenable and unwarranted", thought that a place name in Cyprus is hidden in the erased part of the colophon starting with a lambda.[3] The problem can be solved only with the use of ultra-violet light. Turyn also convincingly suggested that the word *Χαρτοφύλαξ* is the surname and not the office of Romanos who is known to have held the office of *anagnōstēs* or lector.[4] What is unquestionable, however, is the fact that this MS was copied by the well-known copyist Romanos, who was an active scribe in Cyprus from 1315 to 1324. This is so far the earliest dated MS to

[4] On the family of Synkritikoi or Synklitikoi see below, p. 239 and n. 4.

[5] See above, p. 142, n. 1.

[1] This colophon was edited by A. Papadopoulos–Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη, ἤτοι γενικὸς περιγραφικὸς κατάλογος τῶν ἐν ταῖς ἀνὰ τὴν Ἀνατολὴν βιβλιοθήκαις εὑρισκομένων χειρογράφων,* in *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος* (Supp. 17), Constantinople, 1886, p. 68; also by Turyn, *MSS of Great Britain,* pp. 85–86.

[2] N. A. Bees, "Beiträge zur kirchlichen Geographie Griechenlands im Mittelalter und in der neueren Zeit", *Oriens Christianus,* n.s., 4 (1915), 245.

[3] Turyn, *MSS of Great Britain,* pp. 85–86; cf. also Canart, "La chypriote bouclée", p. 305, n. 9.

[4] Turyn, *MSS of Great Britain,* p. 86 and n. 243.

have survived from his hand and demonstrates all the peculiarities of his notarial script. Unfortunately, the sponsor of this as well as the other MSS copied by Romanos is not mentioned.

6. SCRIPT

Romanos uses a deep black ink. His script is diminutive and inclined to the right.[5] He is the main representative of a group of copyists in fourteenth-century Cyprus practising a notarial script called by Mgr. P. Canart "chypriote bouclée". Romanos corrected his text at various points. In the outer margin of folio 70^{v} he wrote:

† οἶμαι | μὴ καλῶσ γρα|φῆναι | τὸ παρόν.

And underneath (f. 70^{v}): *τοῦ λόγου | χωρίον | μέχρισ ὥδε.*

He also corrected the text on folios 100^{r}, 104^{v}, 108^{v}, 127^{v}, 129^{v}, 150^{r}, 151^{v}, 153^{v}, 164^{v}, 170^{v}, 171^{v}, 173^{v}, 208^{v}, 215^{r}, 237^{v}, 241^{v}, 263^{r}, 388^{v}.

It seems likely that Romanos was not an uneducated scribe mechanically copying his text. He seems to be able to collate his text with that of the exemplar (*ἀντίβολον*) and even to comment upon the text itself.

7. ILLUMINATIONS

Tituli and initials in red. The red colour, as is the case in other MSS copied by Romanos, is faded. A red ornament on folio 245^{r} serves as headpiece of the second part of the text. The musical notation of a *troparion* is given on folio 401^{v} beneath the colophon.

8. BINDING

Modern leather binding on wooden boards 7 mm thick in excellent condition. On the front cover Christ is depicted with the Apostles and on the back cover the Virgin and Child. The leather tags for the safe closure of the volume are also preserved. When the MS was rebound in the eighteenth century it was restored and a small part of its outer margins was excised, as becomes obvious from the affected marginal note on folio 43^{r}.

9. QUIRE COMPOSITION

The gatherings were originally quaternions. Quire signatures partly preserved in folios 8^{v} (lower margin) = α^{ov}, 16^{r} = $\overline{\beta}$. All the rest in the upper margin: 90^{r} = $\overline{\iota\beta}$, 98^{r} = $\iota\gamma$, 106^{r} = $\ddot{\iota}\delta$, 114^{r} = $\iota\varepsilon$, 122^{r} = $\iota\sigma\tau$, 130^{r} = $\iota\zeta$, 138^{r} = $\iota\eta$, 146^{r} = $\overline{\iota\theta}$, 154^{r} = κ, 162^{r} = $\kappa\alpha$, 170^{r} = $\kappa\beta$, 178^{r} = $\overline{\kappa\gamma}$, 194^{r} = $\kappa\varepsilon$, 202^{r} = <$\kappa\sigma\tau$>, 210^{r} = <$\kappa\zeta$>, 218^{r} = $\kappa\eta$, 226^{r} = $\overline{\kappa\theta}$, 234^{r} = λ, 242^{r} = $\lambda\alpha$, 250^{r} = $\lambda\beta$, 258^{r} = $\lambda\gamma$, 266^{r} = $\lambda\delta$, 282^{r} = $\lambda\sigma\tau$, 290^{r} = $\lambda\zeta$, 306^{r} = $\lambda\theta$, 314^{r} = μ, 322^{r} = $\mu\alpha$, 330^{r} = $\mu\beta$, 345^{r} = $\mu\delta$, 353^{r} = $\mu\varepsilon$.

Certain paper folios with watermarks (anchor with star on top) replaced lost or destroyed ones in the eighteenth century. These insertions are attributed by Papadopoulos–Kerameus to the monk Gennadios of the monastery of Leimonos.[6] These are folios 7, 33–41, and 338–345. The eighteenth-century restorer of the volume wrote the following note on folio 32^{v}: » *ἐνταῦθα λείπεται τετράδιον ὁλόκληρον.* Folio 272^{v} was left blank by the scribe's negligence without any interruption of the text which goes on from folio 272^{r}: *τετελεσμένον γὰρ ἤδη τὴν* to folio 273^{r}: *ἐμβρυοδόχ(ον) τῶ ἀνάρχω π(ατ)ρί.* A brief text was copied on folio 272^{v}. Folio 344^{v} is blank. Folio 345^{r-v} is also blank and unnumbered.

10. LATER NOTES

The eighteenth-century restorer of the volume wrote the following note in the lower margin of folio 1^{r}:

Κ(αὶ) τόδε πρὸς τοῖς ἄλλοις, ἐκ τῆς μονῆς τοῦ λιμῶνος, τῆς κατὰ νῆσον | μιτυλίνης, ἐκ τῆς ἐπαρχίας μιθύμνης:

The same hand wrote on folio 246^{v}:

Κ(αὶ) τόδε πρὸς τοῖς ἄλλοις, κτῆμα τῆς μονῆς τοῦ λιμῶνος. τῆς κατὰ | μιτυλίνην ἐν τῇ ἐπαρχία μήθυμνα:–

On the back flyleaf there is the following note of 1898:

Ἀριθμός ἑβδομηκοστὸς
Φύλλα τετρακόσια ἓν
Ἐμετρήθη τῷ 1898.

11. HISTORY OF THE MANUSCRIPT

We do not know when this MS was acquired by the monastery of Leimonos. Nevertheless, one thing must not pass unnoticed, that in this monastery there are today at least five or six MSS of Cypriot origin, i.e. nos. 2, 70, 237 (?), 240, 244, and 300.[7] It is possible, though not provable, that a monk who may have moved from Cyprus to Lesbos might have brought his books there. This MS was

[5] On the script of Romanos see Canart, "La chypriote bouclée", pp. 305–7; H. Hunger (*Repertorium*, I, B, no. 357, p. 152) described his script as "Richtungslose, raumsparende Gebrauchsschrift einer geübten Hand mit Vorliebe für geschwungene Linien"; see also below pp. 147, 166, 168–69, 170, 172, 175, 179, 184, 186.

[6] Papadopoulos–Kerameus, op. cit., p. 68.

[7] Constantinides, "Dated Greek MSS", nos. 48–52, pp. 660–61, with further bibliography.

certainly in the monastery of Leimonos at the end of the eighteenth century when it was restored and rebound there.

12. BIBLIOGRAPHY

N. A. Bees,"Beiträge zur kirchlichen Geographie Griechenlands im Mittelalter und in der neueren Zeit", *Oriens Christianus,* n.s. 4 (1915), 245.

Canart, "La chypriote bouclée", pp. 305, n. 9, 309, n. 28, 312.

Constantinides, "Dated Greek MSS", no. 49, p. 660.

A. Papadopoulos–Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη,* Constantinople, 1886, p. 68.

Repertorium, I, no. 357, II, no. 487.

Turyn, *MSS of Great Britain,* pp. 85–86.

Vogel–Gardthausen, *Schreiber,* p. 394.

Script. 29 (1975), Bibl. 433.

[28] Paris, Bibliothèque Nationale, Graecus 234 [Colbert 4185], A.D. 1318 (pls. 40–42, 184a).

1. Theophylaktos, archbishop of Bulgaria, Commentary on the Four Gospels.

2. Folios 1–4: parchment; folios 5–12: western paper; folios 13–444: bombycine paper, yellowish, of excellent quality and preservation (ff. 13–29 different quality bombycine paper).

3. Folios III + 444 + γ, 250 × 180 mm.

Justification ca. 195 × 135 mm.

32–35 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1^{r}–4^{r}) Four parchment folios taken from a twelfth-century MS and containing two hymns mutilated at both the beginning and the end. The first forms an *akrostichis* indicating that it was composed by Joseph the hymnographer:[1] *ΟΜΒΡΟΥΣ ΔΙΔΩΜΙ ΔΑΚΡΥΩΝ, | ΘΕΟΥ ΛΟΓΕ, ΙΩCΗΦ.*

[Cf. *Παρακλητική, ἤτοι Ὀκτώηχος ἡ μεγάλη,* Rome, 1885, p. 118].

The second hymn is entitled: *Κανὼν τῶν Ἀσωμάτων.*

Inc. (f. 1^{r}) *σου βοῶντος· ἅγιος· ἅγιος· εἶ ὁ θ(εό)ς.*

Des. (f. 4^{v}) (mutilus) *τῶν αγγέλων τὰ πλήθη καὶ τῶν μαρ | ...*

2. (ff. 5^{r}–10^{v}) Index of the various lessons read on Sundays throughout the liturgical year (i.e. ff. 5^{r}–7^{v}): *Δήλωσις διαλαμβάνουσα τὴν δι' ἔτους τ(ῶν) | Δ ευα(γγελίων) ἀνάγνωσ(ιν) καὶ πότε εἷς ἕκαστος τ(ῶν) εὐα(γγε)λ(ι)στῶν | ἀρχεται· ποῦ τὲ καταλήγει.*

Inc. Ἴστέον ὅτι ἀναγινώσκεται τὸ ῦ|φος.

Also (ff. 7^{v}–10^{r}) Table of the various lessons of the *Mēnologion* read throughout the liturgical year and the special ceremonies:

Inc. (7^{v}): *Ἀρχ(ὴ) τοῦ Μηνολογίου κ(αὶ) δήλωσ(ις) τῶν εὐα(γγελίων) τῶν | ἑορτῶν.*

On folio 10^{r}: *Εὐα(γγέλια) εἰς διαφόρους μνῆμας ἁγίων,* i.e. *εἰς ἐγκαίνια ναοῦ, εἰς ἀσωμάτους, εἰς ἀσθενοῦντας* etc.

3. (ff. 11^{r}–12^{r}) Anonymous, [i.e. John Xiphilinos] Homily *in Domin. ante Christi Nativitatem:*

Inc. (f. 11^{r}) *Ἀπροοιμιάστως ἀγαπητοὶ πρὸς ἡμᾶς διαλέξομαι σήμερον.*

[Ed. S. Eustratiades, *Ὁμιλίαι εἰς τὰς Κυριακὰς τοῦ ἐνιαυτοῦ ἐκ χειρογράφου τῆς ἐν Βιέννῃ αὐτοκρατορικῆς βιβλιοθήκης,* Trieste, 1903, I, pp. 1–30; *BHG, Auct.* 1892n].

4. (ff. 13^{r}–444^{r}) Commentary on the Four Gospels by Theophylaktos, archbishop of Bulgaria.

i. (ff. 13^{r}–121^{r}) Matthew, mutilated at the beginning:

Inc. τη του πν(εύματο)σ, τῶ δὲ χ(ριστ)ῶ αὐτὸ συμπαρῆν τὸ πν(εῦμ)α οὐσιωδῶσ.

ii. (ff. 122^{r}–168^{v}) Mark:

Inc. Τὸ κ(α)τ(ὰ) μάρκ(ον) εὐαγγέλιον μετὰ ϊ · ἔτη τῆσ τοῦ χ(ριστο)ῦ ἀναλήψεωσ συνεγράφη.

iii. (ff. 169^{r}–291^{v}) Luke:

Inc. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διῄγησιν.

iv. (ff. 294^{r}–444^{r}) John:

Inc. Ἡ τοῦ πν(εύματο)σ δύναμις, ἐν ἀσθενεία τελειοῦται καθὰ γέγραπται καὶ πιστεύομ(εν).

[Ed. PG 123, cols. 140–1398 and PG 124, cols. 9–318].

5. SUBSCRIPTION

At the end of the text the main scribe of the original fourteenth-century body of the volume wrote the following colophon in the same black ink as his text (f. 444^{r}):[2]

[1] Cf. B. Katsaros, *Ἰωάννης Κασταμονίτης. Συμβολὴ στὴ μελέτη τοῦ βίου, τοῦ ἔργου καὶ τῆς ἐποχῆς του* (Βυζαντινὰ Κείμενα καὶ Μελέται 22), Thessalonike, 1988, p. 369.

[2] This colophon was edited by Omont, *Fac-similés du IXe au XIVe siècle,* appendix, p. 20; Turyn, *MSS of Great Britain,* p. 84; Katsaros, op. cit., p. 369, who added the word *δὲ* and read *Ἰανουαρίῳ* instead of *μαίῳ.*

Χειρὶ ἁμαρτωλῶ. ῥωμανῶ ἀναγνώστ(η). τοῦ χαρτοφύλακο(ς). | *τοῦ ἀπὸ χ(ριστο)ῦ καταβάσεως ἔτους. ,ατιη'. μαίω μηνί.* |

Βίβλο(ς) πέφϋκα, ζῶντο(ς) ὕδατος κρίνη.

The last line forms a dodecasyllable.

The first part of the colophon is quite common in the MSS copied by Romanos, i.e. *χειρὶ ἁμαρτωλῶ 'Ρωμανῷ ἀναγνώστη*. He uses this formula in other MSS known to be by his hand.[3] The word *Χαρτοφύλαξ*, used only in his two earlier dated colophons (i.e. the present Paris. Gr. 234 and Lesbos, Leimonos 70), as has been convincingly supported by Turyn, seems to be his surname and not an office.[4] Very unusual in his colophons is the use of the *Annus Domini* intead of the *Annus Mundi*, as happens in this MS.

In general this important scribe, from whose hand we now know ten MSS, spoke very little about himself or his sponsors. This created problems concerning the place in which he practised his skills as scribe, problems only recently solved by Canart and Turyn.[5] The wide range of texts Romanos copied also raises the problem of the sponsor(s) of his MSS. The fact, however, that they demonstrate few signs of wide use indicates that they were copied for a small élite living in Cyprus in the first quarter of the fourteenth century who appreciated books and learning.

6. SCRIPT

Five hands can be distinguished in this MS. Folios 1^{r}–4^{v} were copied on parchment during the twelfth century in an angular script (see pl. 41). The scribe writes 31 lines to the page and uses a black ink. Folios 5^{r}–12^{r} are later insertions by a late fifteenth- or sixteenth-century hand (see pl. 42). This later scribe writes 27 lines to the page and uses a pale black ink. A fourteenth-century hand added the text of folios 13^{r}–29^{v}, which are bombycine but of a quality different from the main body of the MS. This fourteenth-century scribe uses a yellowish ink and writes 30 lines to the page. The original body of the MS (ff. 30–444) was copied by two contemporary hands in a deep black ink and the "chypriote bouclée" script. The anonymous scribe A wrote folios 30^{r}–48^{r}, 294^{r}–396^{v}, and 419^{r}–442^{v}. He is an amanuensis of the main scribe B and writes in a tiny, compact minuscule similar to the script of Romanos Anagnostes. On folio 294^{r} reproduced here we can observe the high-standing gammas ( ), the enlarged alphas ( ), epsilons ( ), iotas ( ), lambdas ( ), xis ( ), sigmas ( ), and chis ( ), the peculiar betas ( ) and taus, ( ), the ligatures delta-epsilon-phi ( ), epsilon-xi ( ), epsilon-sigma-tau ( ), and sigma-tau ( ). Worth noticing are the abbreviations of the words *καὶ* ( ) and *δὲ* ( ).

Scribe B is the celebrated Romanos Anagnostes. He copied folios 48^{v}–121^{r}, 122^{r}–291^{v}, 397^{r}–418^{v}, and 443^{r}–444^{r}.[6] On folio 444^{r} we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged lambdas ( ), phis ( ), and chis ( ), the peculiar beta ( ) and the ligatures delta-epsilon-xi ( ), epsilon-iota ( ), epsilon-rho ( ), but also ( ), theta-epsilon-omicron ( ) and sigma-theta ( ); also the abbreviations of the words *γὰρ* ( ) and *καὶ* ( ).

7. ILLUMINATIONS

Tituli and initials in red mostly faded. Simple ornaments appear on folios 5^{r}, 11^{r}, 122^{r}, 294^{r}. A circular red stamp with the inscription *BIBLIOTHEQUE NATIONALE R.F.* appears on folio 1^{r}. The circular red stamp of the *BIBLIOTHECÆ REGIÆ* appears on folios 5^{r} and 444^{v}.

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick with the coat of arms of Colbert in the centre of the front and back covers. On the spine is the inscription *IOANNES* | *CHALCEDONENSIS*, and five times the monogram of Colbert. When the MS was rebound three paper flyleaves were added at the beginning and three at the end.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner most-

[3] In fact it is the same in three of his dated MSS, i.e. Paris. Gr. 234, B.L. Harley 5579 and Athos, Laura E 43. In his Lesbos MS (Leimonos 70), the formula reads: *χειρὶ ἁμαρτωλοῦ ῥωμανοῦ χαρτοφύλακο(ς).*

[4] Turyn, *MSS of Great Britain*, p. 86 and n. 244; M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 382 ff.

[5] Canart, "La chypriote bouclée", p. 305; Turyn, *MSS of Great Britain*, pp. 85–86.

[6] Cf. Canart, "La chypriote bouclée", p. 313.

ly excised, e.g. 99^{r} = *ια*, 107^{r} = *ιϐ*, 115^{r} = <*ιγ*>, 122^{r} = *ιδ* etc. A cross in the middle of the upper margin indicates the beginning of a new gathering. They have survived on folios 45^{r}, 53^{r}, 61^{r}, 81^{r}, 99^{r}, 107^{r}, 115^{r}, 122^{r}, 130^{r}, 138^{r}, 146^{r}, 154^{r}, 162^{r}, 184^{r}, 192^{r}, 200^{r}, 208^{r}, 218^{r}, 238^{r}, 245^{r}, 253^{r}, 263^{r}, 271^{r}, 279^{r}, 287^{r}, 294^{r}, 302^{r}, 310^{r}, 326^{r}, 341^{r}. Another hand indicated the beginning of the gatherings in Latin in the lower right corner. These signatures, however, were partly excised when the MS was rebound. A number of folios have been lost at the beginning of the MS, and folios 13–29 replaced part of the lost text. However this fourteenth-century insertion is mutilated at both the beginning and the end: *des.* (f. 29^{v}) *τοιοῦτοσ ἦν καὶ ὁ μέ | γας παῦλοσ. ὅσ ἐν γαλάτασ ἔθνοσ ὅλον* ‖ ...

The original body of the MS begins also mutilated on folio 30^{r}: *inc. ἀπολλυμένουσ ἰδὼν μετὰ τὸ κατηχηθῆναι τὸν λόγον τῆσ ἀληθείασ ἐπὶ τὰ ἰουδαϊκὰ | ἔθη κ(αὶ) τὰ νομϊκὰ κατολϊσθήσοντασ.*

Folios 12^{v}, 121^{v}, 292^{r-v}, 293^{r-v}, and 444^{v} are blank.

10. LATER NOTES

No later notes observed. On the front flyleaf I^{r} there is a short description of the MS in Latin; beneath this was pasted Omont's short printed description of the volume. In the upper margin of folio 5^{r} earlier numbers of the MS have been written in black ink: *Cod. Colb. 4185. Regius | 2936.*

11. HISTORY OF THE MANUSCRIPT

This MS was among the 49 Greek and 2 Syriac MSS sent to Colbert by Sauvan, the French consul at Larnaca, in 1676. These MSS entered Colbert's library on 12 June 1676.[7] When his collection was acquired by the Royal Library in 1732 this volume was transferred there and subsequently belonged to the Bibliothèque Nationale.[8]

12. BIBLIOGRAPHY

Aland, *Liste,* p. 101 (under Gregory-Aland no. 740).

R. Browning, "The Patriarchal School at Constantinople in the Twelfth Century", *Byz.* 32 (1962), 201.

Canart, "La chypriote bouclée", pp. 308, 309 n. 28, 313 no. 13, 320, fig. 4 (= f. 165^{v}).

Darrouzès, "Mss originaires de Chypre", p. 170.

Ehrhard, *Überlieferung,* III, p. 534 f and p. 534, n. 2.

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B. Katsaros, *Ἰωάννης Καστομονίτης. Συμβολὴ στὴ μελέτη τοῦ ϐίου, τοῦ ἔργου καὶ τῆς ἐποχῆς του,* (Βυζαντινὰ Κείμενα καὶ Μελέται 22), Thessalonike, 1988, pp. 368–72.

Krumbacher, *GBL,* p. 135, n. 4.

Martin, *Description,* p. 100.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 20.

Omont, *Inventaire sommaire,* I, p. 26.

Omont, *Missions,* II, p. 968, no. 37.

Repertorium, II, A, no. 487, p. 176.

Turyn, *MSS of Great Britain,* pp. 84–85 and n. 228.

Vogel-Gardthausen, *Schreiber,* p. 394.

Von Soden, I, 1, p. 267 (symbol $\Theta^{\varepsilon\ 410}$).

J. C. Westerbrink, *Passio S. Dionysii Areopagitae Rustici et Eleutherii uitgegeven naar het Leidse Handschrift Vulcanius 52,* Alphen, 1937, p. 35 and n. 3 and pl. III (= f. 11^{r}).

BHG, Auct. 1892n; *Script.* 4,2 (1950), 203 (J. Irigoin); 17 (1963), Bibl. 561, p. 343; 29 (1975), 106* (B. 433); ST 77, p. 451 (G. Mercati).

[29] London, British Library, Burney 22, A.D. 1319 (pls. 43, 184b).

1. Gospel Lectionary.

2. Parchment of varied quality; in certain folios thick and yellowish.

3. Folios 248, 300 × 220 mm.

Justification 220 × 155 mm (20–25 mm between the two columns).

Usually 28 lines to the page.

Text in two columns; 11–14 letters to the column.

4. CONTENTS

Gospel Lectionary for the liturgical year starting from the lesson for Easter Sunday.

[7] Omont, *Missions,* I, p. 237, II, p. 968 under no. 37; Turyn, *MSS of Great Britain,* p. 85, n. 230; Darrouzès, "Mss originaires de Chypre", p. 163.

[8] On Colbert's library see Delisle, *Cabinet des manuscrits,* I, pp. 439–86. On Colbert's quests for MSS in the Levant see also Omont, *Missions,* I, pp. 222–50, II, pp. 963–94; Turyn, *MSS of Great Britain,* p. 85, n. 230. On Colbert's library after his death in 1683 and its acquisition by the Royal Library in 1732 see Delisle, op. cit., and Omont, *Inventaire sommaire,* IV, p. XIV.

1. (f. 1r) *ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΥ̓Ρ(ΙΑΚΗ) ΤΟΥ Π(ΑΣ)Χ(Α) Κ(ΕΦΑΛΑΙΟΝ) α*ον.

Εὐα(γγέλιον) ᾱ ἐκ τ(οῦ) κ(α)τ(ὰ) ἰω(άννην):

Inc. *Ἐν ἀρχῇ ἦν ὁ λόγος.* [John 1:1].

2. (f. 38r) *† Τῇ 6α ΤΟΥ̓ ΑΓΊΟΥ ΠΝ(ΕΎΜΑΤΟ)C | εὐα(γγέλιον) κατὰ ματθ(αῖον).*

Inc. *Εἶπεν ὁ κ(ύριο)ς ὁρᾶτε καὶ | μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων.* [Matt. 18:10].

3. (f. 97r) *† Ἀρχὴ τῶν καθη|μερινῶν εὐαγγελίων τοῦ νέου ἔτους | ἐκ τοῦ κ(α)τ(ὰ) λουκᾶν:*

Inc. *Τῶ καιρῶ ἐκείνω ἐλεγχόμενος, ἡ|ρώδης.* [Luke 3:19].

4. (f. 163r) The Gospels of Lent:

Cά(ββατον) ᾱ τῶν νηστει(ῶν) | ἐκ τοῦ κ(α)τ(ὰ) μάρκ(ον):

Inc. *Τῶ καιρῶ ἐκείνω ἐ|πορεύετο ὁ ἰ(ησοῦ)ς τοῖς | σάββασι διὰ τῶν | σπορίμων.* [Mark 2:23].

5. (f. 192r) *Εὐα(γγέλια) τῶν Ἁγίων | παθῶν τὰ ιᾱ̄. | τὸ ᾱ ἐκ τοῦ κ(α)τ(ὰ) ἰω(άννην):*

Inc. *Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς.* [John 13:31].

6. (f. 209v) *Εὐα(γγέλια) τῶν ὡρ(ῶν): ὥρα ᾱ | ἐκ τ(οῦ) κ(α)τ(ὰ) ματθ(αῖον).*

Inc. *Τῶ καιρῶ ἐκείνω. πρωΐας γενομένης συμ- | βούλιον ἔλαβον.* [Matt. 27:1].

7. (f. 218v) *Τὰ ἑωθινὰ ιᾱ | εὐα(γγέλια):*

Inc. *Τῶ καιρῶ ἐκείνω. διαγενομένου τοῦ | σαββάτου.* [Mark 16:1].

8. (ff. 222v–247v) *<Mēnologion>.*

(ff. 222v–226r) September.

(ff. 226r–227v) October.

(ff. 228r–228v) November.

(ff. 228v–233v) December.

(ff. 233v–238v) January.

(ff. 238v–240r) February.

(ff. 240r–241v) March.

(ff. 241r–241v) April.

(ff. 241v–242r) May.

(ff. 242r–245r) June.

(f. 245r) July.

(ff. 245r–247v) August.

9. (ff. 247v–248r) Gospel lessons on various ceremonies:

i. (f. 247v) *Εὐα(γγέλια) ζ̄ τοῦ Ἁγίου ἐλαίου.*
ii. (f. 247v) *Εὐα(γγέλιον) εἰς ἐγκαίνια ναοῦ.*
iii. (f. 247v) *Εἰς σεισμ(ὸν) κ(αὶ) φόβον.*
iv. (f. 247v) *Εἰς σχῆμα (μον)αχ(οῦ).*
v. (f. 247v) *Εὐα(γγέλιον) στ(αυ)ρώσιμον.*
vi. (f. 248r) *Εὐα(γγέλιον) τῆς ὑπ(ε)ρ(αγίας) θ(εοτό)κου.*
vii. (f. 248r) *Εὐα(γγέλιον) εἰς ἱεράρχ(ας).*
viii. (f. 248r) *Εὐα(γγέλιον) εἰς ὁσ(ίους).*
ix. (f. 248r) *Εὐα(γγέλιον) εἰς μάρτυρας.*
x. (f. 248r) *Ἕτερον (i.e. εἰς μάρτυρας).*
xi. (f. 248r) *Εὐα(γγέλιον) εἰς γυναίκ(α).*
xii. (f. 248r) *Ἑτ ερον.*
xiii. (f. 248r) *Ἕτερον.*
xiv. (f. 248r) *Εὐα(γγέλιον) νεκρώσιμ(ον).*
xv. (ff. 248r–v) *Εὐα(γγέλιον) τῆς χαναν(αίας);* [cf. also ff. 95v–96r].

5. SUBSCRIPTION

The MS was copied by an unknown copyist who wrote in red at the end of his text (f. 248r):

† του ἁγίου εὐα(γγελίου) εἴληφε τέλος.

He subscribed his volume in black ink on folio 248v (col. A):[1]

Ἐτελειώθ(η) τὸ παρὸν | ἅγιον εὐα(γγέλιον) κ(α)τ(ὰ) τ(ὴν) κ̄ζ̄ | τοῦ ἰαννουαρ(ίου) μηνὸς | τ(ῆς) <ς>ω̄κ̄ζ̄ ἐγχρον(ίας)† |

In col. B by the scribe in red: *ἐτελειώθ(η) τὸ παρὸν | ἅγιον εὐα(γγέλιον). | †*

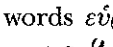
Though the millennium is not mentioned—a habit which occurs quite often in dated notes in Cypriot MSS of the Frankish period—it is obvious that the omitted letter is ϛ. This colophon seems to be among the earliest examples demonstrating another peculiar feature of the Cypriot MSS of the period of Western domination of the island, namely the replacement of the term *ἔτος* by the word *ἐγχρονία* < *ἐν χρονίᾳ*. This term does not appear in MSS originating from other regions, and whenever it appears in colophons this is a clear indication of the Cypriot connection or provenance of the MS.[2]

6. SCRIPT

The MS was copied in a traditionally liturgical script, a fact quite common in lectionaries as is also the two-column text, with large letters. With the exception of the colophon, the MS demonstrates no Cypriot scribal characteristics. The ano-

[1] A plate of this colophon was published by Turyn, *MSS of Great Britain,* pl. 112a; also by Scrivener, *Introduction,* I, pl. XIII, facing p. 343. The colophon was edited by J. Forshall, *Catalogue of Manuscripts in the British Museum,* New Series, I, pt. II, *The Burney Manuscripts,* London, 1840, p. 5 and by Turyn, *MSS of Great Britain,* p. 82.

[2] On the habit of omitting the millennary letter in dated notes of Cypriot MSS and the use of *ἐγχρονία* instead of *ἔτος,* see Darrouzès, "Autres mss", p. 132; Turyn, *Codices Graeci Vaticani,* pp. 117, 119, 122; idem, *MSS of Great Britain,* p. 82 and n. 219; see also above, p. 133 and n. 2 and below, pp. 187, 194 and n. 5, 199.

nymous calligrapher has a right-inclined hand and writes carefully with fluency. Apart from the *nomina sacra* and a few instances at the end of the lines, the MS shows few abbreviations. A red cross, however, appears every so often within the text indicating to the reader of the lesson the points at which he has to stop. The letters are pendant from the lines. On folio 38r we observe the conservative gammas ( ), the high-standing taus ( ), and two types of xis, ( ) and ( ). Worth noticing are the words *εὑρεῖν* (), *γὰρ* ( ), and *ἀδελφός* ( ). The scribe uses a deep black ink very well preserved. He wrote in gold on magenta in the upper margin of folio 1r:

εὐ(αγγέλιον) καθ' ἡμερῖνὸν τοῦ ὅλο(υ) [ἐνιαυτοῦ?].

He also corrected his text and erased duplications or wrote in the margins words and phrases that had been omitted; see for instance folios 13v, 28v, 34v, 37r, 82r. He indicated in red in the margins when certain lessons were to be read. See for example folios 13v, 24r, 31r, 46v (i.e. *εἰς τ(οὺς) ἁγίους ὁμολογ(η)τ(άς)*, 65v, 105v, 107v. On folio 96r he wrote in red within the text:

Χρὴ γινώσκειν· ὅτι | τὸ εὐαγγέλιον τοῦ|το της χαναναίας | διὰ τὸ πολλάκις | συμβαίνειν γίνεσθ(αι) | τὸ πάσχα ἔξω ὧ|δε μὲν, οὐ χωρεῖ ἀ|ναγινώσκεσθαι εἰς, | τὰ σαββατοκυρί|ακα τοῦ ματθαίου | ὅτι οὐδέ ποτε ἀ|νεγνώσθησαν ιξ̄ κυ|ριακαί· ἀναγινώσκ(ε)τ(αι) | δὲ εἰς τ(ὸν) λουκᾶν κυ(ριακῇ) τῇ | πρὸ τοῦ φαρισαίου· | εἴπερ ἄρα λείψει ὁ | λουκᾶς ὡς ἔφην. Δι- ‖ [col. B] *ὰ τὸ μηκύνεσθαι τὸ | πάσχα.*[3]

7. ILLUMINATIONS

Ornamental headpieces on folios 1r, 38r, 97r, 192r, 209v, 222v, 247v. More elaborate is the headpiece on folio 1r. Very simple red ornaments at the beginning of the months of the *mēnologion*, e.g. folios 226r, 228r, 228v, 233v, 238v, 240r, 241r, 241v, 242r, 245r. Tituli of the lessons and initials in red. At the end of the *evangelia matutina XI* (i.e. f. 222r), the scribe wrote only one column (19 lines) in the centre of his page, forming a cross with the text. At the four corners of the cross he wrote in red *IC XC | ΥC ΘΥ*. Underneath he drew a red cross. He also formed a cross with the text of col. B on folio 37v. He made another red cross on the lower part of folio 163r. A small red stamp with the inscription *BRITISH MUSEUM* appears in the margins of numerous folios. Another rectangular stamp with the inscription *MUSEUM BRITANNICUM* appears on folios 1r and 248v.

8. BINDING

Binding with brown leather on wooden boards 6 mm thick done after the MS entered the British Museum. On the front and back covers there is a stamp in which is written in gold letters *CODEX | BURNEIANUS*. On the spine is written, also in gold, *[E]VANGEL[I A] | GRAEC[A] M.S. | MUS. BRIT. | BIBL. BURN. | 22 | PLUT. CLX. D.* The MS was restored when it was rebound, and two parchment flyleaves were added on the front and one at the end of the volume.

9. QUIRE COMPOSITION

Quire signatures in the upper and outer margin. The codex comprises thirty-one complete quaternions indicated also by a black cross in the centre of the upper margin of the first folio of the gatherings. Quire signatures are preserved on folios: 17r = *γ*, 25r = *δ*, 33r = *ε*, 41r = *στ*, 57r = *η*, 65r = *θ*, 73r = *ι*, 81r = *ια*, 89r = *ιβ*, 97r = *ιγ*, 121r = *ιστ*, 129r = *ιζ*, 137r = *ιη*, 145r = *ιθ*, 153r = *κ*, 161r = *κα*, 169r = *κβ*, 177r = *κγ*, 185r = *κδ*, 201r = *κστ*, 209r = *κζ*, 217r = *κη*, 225r = *κθ*, 233r = *λ*. Modern arabic numerals of folios were written recently in pencil. Folios 1 and 2 have been cut out at the upper right corner and restored later, but before an Arabic note was written on the restored part of folio 1r.

10. LATER NOTES

Three notes were written in Arabic on folios 1r, 49r, and 149r. A later hand wrote in black ink on folio 80v the beginning of two epistles. Mathematical calculations were written in black ink at a later period in the margins of folios 78v and 79r. In the lower margin of folio 216v a later hand wrote *† μακαρῖος*. The same hand wrote in the outer margin of folio 232r in black ink *† | μα|κα|ριοσ*.

The missing part of the text on folio 1v was added after its restoration in a pale black ink.

11. HISTORY OF THE MANUSCRIPT

This MS became the property of Charles G.L.A.A.T. d'Eon de Beaumont, a French political adventurer commonly known as the Chevalier d'Eon (1728–1810). His ownership entry appears in the lower margin of folio 1r: *De la Bibliotheque de la Chevaliere d'Eon*. His library was auctioned in

[3] For the same note in another Cypriot Gospel Lectionary copied some twenty-five years later, see Leukara, Staurou 1, f. 106v; see Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα", 185–89, esp. p. 188. On this MS see below, pp. 203–5.

London in 1791.[4] This MS later entered the collection of the classical scholar Charles Burney (1757–1817), whose library was acquired by the British Museum in 1818.[5]

12. BIBLIOGRAPHY

Aland, *Liste,* I, p. 214 (under Gregory-Aland symbol *l* 184).

Canart, "Les écritures chypriotes", p. 42 and n. 58.

J. Forshall, *Catalogue of Manuscripts in the British Museum,* New Series, I, pt. II, *The Burney Manuscripts,* London, 1840, pp. 5, v and cc where the text of pl. I (fig. 6) (i.e. f. 170^{v}, col. B) is transcribed.

Gregory, *Die griechischen Handschriften,* pp. 128 (= *l* 184) and 272.

Gregory, *Textkritik,* p. 402 (under Evangelia *l* 184), III, p. 1437.

F. H. Scrivener, *A Full and Exact Collation of about Twenty Greek Manuscripts of the Holy Gospels,* Cambridge-London, 1853, pp. lxi–lxiii (symbol y).

Scrivener, *Introduction,* I, pp. 345 f (under Evst. 259), p. 43, n. 3, pl. XIII (37) facing p. 343.

Turyn, *MSS of Great Britain,* pp. 82–83, pls. 56 (= f. 133^{v}) and 112a (= f. 248^{v}).

B. F. Westcott, "New Testament", in W. Smith, *A Dictionary of the Bible Comprising Its Antiquities, Biography, Geography and Natural History,* II, London, 1863, pl. II, fig. 4.

[30] Nicosia, Archbishopric 21, A.D. 1319 (pls. 44, 184c).

1. Catena on the Psalms and Canticles.[1]

2. Bombycine paper of good quality and preservation.

3. Folios 320, 300 × 215 mm.

Justification 213 × 153 mm.

37 lines to the page.

Text in two columns; ca. 22 mm between the columns.

4. CONTENTS

1. (ff. 10^{r}–287^{r}) Catena on the Psalms mutilated at the beginning. The text of the Psalms not included. There are commentaries by Origen, John Chrysostom, Didymos, Gregory of Nazianzus, Basil, Athanasios of Alexandria, Eusebios, Theodore of Mopsuestia, Symmachos, Cyril of Alexandria, and Hesychios.

Inc. (f. 10^{r}) *Στρατιὰ γὰρ αὐτοῖσ ἐπιστᾶσα | ῥωμαϊκὴ. τήν τε πόλιν ἐπόρ|θησε καὶ τὸν ναὸν ἐνέπρη|σε.*

[i.e. commentary on Psalm 2].

Des. (f. 287^{r}) *ἐπϊσφράlγϊσμα τοῖσ ὅλοισ ἐπϊlθεὶc ὁ λόγοc πᾶσαν | πνοὴν ἐπὶ τὸν αἶνον | τοῦ θ(εο)ῦ ἀνεκαλέσατο· | ὥσπερ ἐν μεγάλ(ῳ) σώ|ματϊ κεφαλ(ὴ) ὁμοῦ τοῖσ | ποσὶ καὶ τὰ λοιπὰ | μέρη* (cod.) *εἰσ ἓν σϋνάπτ(ων) | καὶ μῖαν ἁρμονῖαν, | ἐξ ἁπάντων, ἀποτελ(ῶν).*

2. (ff. 287^{r}–318^{v}) Commentaries on the nine Canticles:

(f. 287^{r}) *Ὠδ(ὴ) ᾱ | ἄσωμεν τῷ κ(υρί)ω ἐνδόξ(ως).*

Inc. (f. 287^{r}) *Ὠδή ἐστϊν ὅσα θεωρῖασ | ἔχηται ψϊλῆσ.*

Des. (f. 318^{v}) *ἐπϊφανεlστέραν πολῦ τὴν τοῦ φωτὸc | ἐπῖλαμψιν ἐποιήσατο, | ἐπὶ πάντα τὰ ἔθνη: | αὐτῷ ἡ δόξα εἰσ τοὺς | αἰῶναc τῶν αἰώνων, | ἀμήν. †*

[Ed. B. Corderius, *Expositio PP. graecorum in Pss.,* tom. 1–3, Antwerp, 1643–46, III (1846), 853 ff].

5. SUBSCRIPTION

The scribe subscribed his volume on folio 318^{v}, col. B:[2]

Δόξα σοι ὁ θ(εὸ)c δόξα σοι· | καὶ πάλιν ἐρῶ δόξα σοι | τϊμὴ τῆσ τρϊάδοc, | ἡ τὸ τέρμα τοῦδε τοῦ | ψαλτῆροc δἰδοῦσα μοι νῦν. † |

Τὸν δακτύλοισ γράψαντα· | τὸν κεκτημένον· τὸν | ἀναγϊνώσκοντα σῦν | προθϋμῖα, φύλαττε | τοὺσ τρεῖσ, ὦ τρϊὰσ τρϊlσολβῖα. †

Ἐτελειώθ(η) δὲ τὸ παρὸν βἰβlῖον δἰὰ | χειροὸc κἀμοῦ θεοδούλου | τοῦ φϊλάργη· μηνὶ ἰαννουαρ(ί)ω | κ΄. ἡμέρα σαββάτ(ω). | ἰνδϊκτϊῶνοσ δευτ(έ)ρ(ας) ἔτουc | ϛπωκζ΄: †

[4] On the Chevalier d'Eon see O. Homberg and F. Jousselin, *Le Chevalier d'Eon,* Paris, 1904; J. Buchan Telfer, *Strange Career of the Chevalier d'Eon,* London, 1888; see also *The Encyclopaedia Britannica,* 11th ed., New York, 1910, vol. IX, pp. 664–65. See also Turyn, *MSS of Great Britain,* p. 83 and n. 234.

[5] See Forshall, *Catalogue,* op. cit., I, pt. II, pp. III-VI. On Charles Burney, cf. *DNB,* VII (1886), 418–19; W. Y. Fletcher, *English Book Collectors* (The English Bookman's Library 3), London, 1902, pp. 306–8; de Ricci, *English Collectors,* p. 89. Dr. Charles Burney's statue is today at the right of the entrance to the King's Library of the British Museum (i.e. King George III library), which opened to the public in 1823.

[1] There is a good description of this MS in Papaioannou, "Κατάλογος", pp. 101–2.

[2] The second part of the subscription ed. also by Papaioannou, "Κατάλογος", p. 101.

From this subscription we learn that the volume was copied by Theodoulos Philagres and was completed on 20 January A.M. 6827 (= A.D. 1319).[3] Unfortunately, the scribe gives no information on the place where the MS was copied or dedicated, or on the sponsor of the volume. It is, however, very well executed and the luxury of the volume points to a wealthy individual or institution. Cyprus is a probable place for the copying of this volume, for the island was flourishing during the first half of the fourteenth century, and there were men of culture appreciating theology and Greek learning.

6. SCRIPT

The scribe Theodoulos Philagres copied folios 10r–244v and 247r–318r. He uses a yellowish ink that is well-preserved. Theodoulos is a careful calligrapher who uses varied letter forms, a number of which are enlarged. On folio 24r, which contains commentaries on Psalm 9, we can observe the enlarged alphas ( ), but also ( ), epsilons ( ), zetas ( ), thetas ( ), kappas ( ), lambdas ( ), mus ( ), upsilons ( ), and omegas ( ), but also ( ); also the handsome betas ( ), the archaising sigmas ( ) but also ( ), the taus, pis, and chis projected into the margins when they are the first letters of the lines ( ), ( ), ( ). From the many ligatures we note the following on folio 24r: delta-epsilon-chi-omicron ( ), epsilon-upsilon ( ), mu-alpha-rho ( ), pi-epsilon-rho ( ), sigma-mu-omega-nu ( ), and the words *γὰρ* ( ), *ἐπὶ* ( ), *ἐπεὶ* ( ), and *ἐχθρῶν* ( ).

The diaeresis appears quite often over iota (ϊ) and upsilon (ϋ). A palaeographic feature which is met in Cypriot MSS of this period and perhaps may be decisive for the origin of this volume is the double stroke (") accent (cf. col. A, lines 25, 26 and col. B, line 6). On a number of folios the scribe wrote marginal scholia. Sporadic marginal scholia written also by a later hand. Folios 245r–246r, originally blank, were copied by a sixteenth-century hand also in two columns ca. 23 lines per column to the page.

7. ILLUMINATIONS

Small, thin, elaborate red initials projected into the margins or between the two columns; the names of the scholiasts within the text or in the margins are also written in red. A rectangular frame serves as headpiece ornament at the beginning of the Canticles on folio 287r. The circular stamp of the Archbishopric of Cyprus with the two-headed eagle in the centre and the inscription *ΑΡΧΙΕΠΙΣΚΟΠΗ ΚΥΠΡΟΥ* appears on the interior front cover and folios 9r, 10r, 21v, 22r, 50r, 94r, 135r, 213r, 253v, 254r, 278v.

8. BINDING

Binding with black leather on wooden boards 10 mm thick. The leather is not preserved on the spine where only the canvas is visible today.[4]

9. QUIRE COMPOSITION

Quire signatures not preserved. The gatherings are quaternions. Recent numbering of folios in pencil. After folio 150 folio numbers appear every five folios. The volume was affected by damp without any damage to the text. The upper margins of a few folios are worm-eaten. Though the MS has undergone a restoration, it is in urgent need of a new restoration and the folios are becoming detached. The scribe may have been copying from an exemplar with many lacunae. Thus a number of folios were left blank, perhaps with the hope that a better text could be found and the missing text inserted. Thus folios 1r–9v, 78v, 192v (col. B), 193r–v, 246v–248v, 253r–v, 319, and 320 are blank. Originally blank were folios 245r–246r.

10. LATER NOTES

With the exception of the later marginal scholia, no later notes have been observed and the MS shows no signs of a wider use. On folio 9r by a recent hand in pencil: *Σειρὰ εἰς τὸ ψαλτήριον.*

[3] For the famous scribe and theologian from Crete, John-Joseph Philagres, active in the second half of the 14th century, see Turyn, *MSS of Great Britain*, pp. 128–29 and pls. 85, 86, 120b, and 120c (i.e. MS B.L. Burney 50, A.D. 1361/62); idem, *MSS of Italy*, I, pp. 253–56 and II, pls. 212 and 264a–g, (i.e. Rome, Bibl. Angelica, Gr. 30, ca. 1392–95). See also G. Papazoglou, *Ἰωσὴφ Φιλάγριος ἢ Φιλάγρης*, Thessalonike, 1978; Vogel-Gardthausen, *Schreiber*, pp. 202 and 221; *Repertorium*, I, no 187, with further bibliography. The script of these two scribes differs greatly.

[4] In 1906 the condition of the binding was better. Papaioannou, "Κατάλογος", p. 102, described it as follows: "Ἡ στάχωσις διὰ ξύλου μετὰ μέλανος δέρματος διεσώθη καλῶς· ἁπλαὶ προστυπώσεις καὶ ἴχνη ἀνὰ πέντε γόμφων".

11. HISTORY OF THE MANUSCRIPT

This MS copied by Theodoulos Philagres in January 1319, probably in Cyprus, seems to have remained in the island to the present. It was studied in the collection of the Archbishopric and described in 1906 by Ch. Papaioannou.[5] It was microfilmed by the Cultural Foundation of the National Bank of Greece in January 1983.[6]

12. BIBLIOGRAPHY

MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, p. 25.

Papaioannou, "Κατάλογος", pp. 101–2.

Richard, *Répertoire*, p. 173, no 637.

Vogel-Gardthausen, *Schreiber*, p. 134.

[31] Vatican Library, Palatinus Graecus 367, ca. 1317–20 (pls. 45–46, 185a, 236–37).

1. Miscellaneous codex containing both secular and religious material and many documents of local Cypriot interest.

2. Bombycine paper of good preservation.

3. Folios IV + 195, 255 × 185 mm.

Varied justification.

Lines per page also vary (usually 28).

4. CONTENTS

The volume was the property of the chief notary of Cyprus, Constantine Anagnostes, who included in the book all sorts of items that were of importance to him.

1. (ff. 1r–2r) Sophronios of Jerusalem, *De Fide:*

(f. 1r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν σωφρονίου ἱε|ροσολύμων: περὶ πίστεως:*

Inc. Χρὴ πάντ(α) χριστιαν(όν), ὁμολογ(εῖν) καρδία κ(αὶ) στόματι.

[Ed. *Νέα Σιών* 17 (1922), 178–86].

2. (ff. 2r–4r) Sophronios of Jerusalem, *De Domini Incarnatione:*

(f. 2r) *Τοῦ αὐτοῦ περὶ τῆς ἐναν(θρωπ)ίσε(ως) τοῦ κ(υρίο)υ ἡμ(ῶν) ι(ησο)ῦ χ(ριστο)ῦ:*

Inc. Πιστεύω δὲ κ(αὶ) εἰς τ(ὸν) ἕνα τ(ῆς) αὐτ(ῆς) ἁγί(ας) ἀχράντ(ου) τριάδο(ς) τὸν κ(ύριο)ν ἡμ(ῶν) ἰ(ησοῦ)ν χ(ριστό)ν.

[Ed. A. Hahn, *Bibliothek d. Symbole u. Glaubensregeln d. alten Kirche*, 2, A, Breslau, 1897, pp. 340–43].

3. (ff. 4v–14r) Sententiae of Aesop:

(f. 4v) *Ἀποφθέγματα αἰσώπου πάνυ ὠφέλιμα:*

Inc. Ἀειδὸν ἐπεβούλευε χελιδόν.

4. (ff. 14r–18r) Prohibited and permitted marriages:

(f. 14r) *Αἱ παρασύντομοι σϋγγένειαι τῶν γάμων τῶν | κωλϋομένων· καὶ μὴ κωλυομένων †.*

Inc. Δεύτερα ἐξάδελφα πρὸ(ς) μί(αν) ἀδελφ(ὴν) ἀπολύοντ(αι).

5. (ff. 18v–33v) Detailed account of the Liturgy:

(f. 18v) *Λόγος ἔχ(ων) τὴν ἐκκλησϊαστϊκὴν ἱστορί(αν). κ(αὶ) λεπτομερῆ | ἀφήγησϊν πάντ(ων) τῶν ἐν τῇ θεία ἱερουργία τελουμέν(ων) †.*

Inc. Τὸ σήμαντρ(ον) αἰνίττετ(αι) τὰσ τῶν ἀγγέλων σάλπϊγγ(ας).

ii. (f 21r) *Περὶ δϊακόνων:*

Inc. Ἡ κουρὰ δηλοῖ.

iii. (f. 22r) *Περὶ οὗ λαμβάνει καιροῦ* (!) *ὁ ἱερεύσ:–*

Inc. Δίδοτ(αι) ὁ κηρὸσ παρὰ τοῦ ἀρχιερέ(ως) τῶ πρώτω τῶν ἱερέ(ων).

6. (ff. 33v–39v) Text for stage performance of the Passion Cycle of Jesus Christ:

(f. 33v) *Ἵλεωσ ἡμῖν ἔσο κ(ύρι)ε ἡμῶν ἰ(ησο)ῦ χ(ριστ)ὲ υἱὲ τοῦ θ(εο)ῦ. κ(αὶ) μὴ ὀργισθ(ῆς) | ἡμῖν τοῖσ βουλομένοισ πραγματικῶσ ἐπιδείξασθαι | τὰ ζωηρά σου παθήματα. δι' ὧν ἡμῖν ἐχαρίσω ἀπάθει(αν).*

Inc. Ὀφείλεισ σὺ ὁ κρατῶν τὴν παροῦσαν διάταξιν.

This dramatic performance of the Passion Cycle contains the following scenes:

i. (f. 34r) The awakening of Lazarus.

ii. (f. 34v) The entry into Jerusalem (Palm Sunday).

iii. (f. 35r) The Last Supper.

iv. (f. 35v) The washing of the feet.

v. (f. 35v) The betrayal.

vi. (f. 36v) Peter's denial.

vii. (f. 36v) The questioning.

viii. (f. 37v) The mockery of Herod.

ix. (f. 37v) The Crucifixion.

x. (f. 38v) The Resurrection.

xi. (f. 39r) The touching of the wounds.

[Ed. by Lampros in *NE* 13 (1916), 381–408; A. C. Mahr, *The Cyprus Passion Cycle*, Notre Dame, Indiana, 1947, pp. 124–217].

7. (ff. 40r–43r) *Τοῦ ἁγ(ίου) ἰω(άννου) τοῦ δαμασκηνοῦ· περὶ φωτὸσ | πυρόσ· φωστήρων· ἡλίου· σελήνησ· κ(αὶ) ἀστέρ(ων).*

Inc. Τὸ πῦρ, ἓν τῶν τεσσάρ(ων) στοιχεί(ων) ἐστί.

[5] Papaioannou, "Κατάλογος", pp. 101–2.

[6] MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, p. 25.

8. (ff. 43v–45v) St. John of Damascus on the Resurrection:

Τοῦ αὐτοῦ | πε(ρὶ) ἀνα|στάσε(ως).

Inc. Πιστεύομ(εν) δὲ κ(αὶ) εἰς ἀνάστασιν νεκρῶν.

9. (ff. 45v–46r) Andrew of Crete, On the Icon of Christ:

Περὶ τῆς εἰκόνος τοῦ κ(υρίο)υ· λόγος ἀνδρέου | ἀρχϊεπισκόπου κρήτης †.

Inc. Ἀναλάβωμ(εν) λουκᾶν τὸν απόστολον.

10. (ff. 46r–49v) St. Anastasios the Sinaite, *Quaestiones:*

Τοῦ ἁγ(ίου) ἀναστασίου· ἐρωτ(ή)σ(εις) | τί εστϊ τὸ σημεῖον τοῦ τελείου χριστιανοῦ.

Inc. Πίστϊς ὀρθή κ(αὶ) ἔργα εὐσεβῆ.

11. (ff. 50r–56v) Excerpt from the Physiologos:

(f. 50r) *Ἐκ τοῦ φυσιολόγ(ου). περὶ φύσεως καὶ εἴδους | ζώων καὶ ἑρπετῶν: Πε(ρὶ) ἐλέφαντο(ς).*

Inc. Ἔστϊν ἐλέφας· μεγεθέστατον ζῶον.

[Ed. F. Sbordone, Milan, 1936].

12. (ff. 56v–61r) *Adversus Armenios:*

(f. 56v) *Κατὰ ἀρμενίων·*

Inc. Ἐρωτώμενοι παρ' ἡμῶν οἱ ἀρμένϊοι· τΐς ἐστὶν ἡ νηστεία τοῦ ἀρτζιβούρζη.

13. (ff. 61r–63r) Euthymios Zigabenos, Against the Saracens from the *Panoplia Dogmatica:*

Κατὰ σαρακηνῶν. οἳ καὶ ἰσμαηλίτ(αι) καλοῦντ(αι).

Inc. Οὗτοι μ(ὲν) ἰσμαηλίται καλοῦντ(αι).

[Ed. PG 130, col. 1332 ff].

14. (ff. 63r–68r) *Σϋλλογϊστϊκὴ ἀπόδεϊξϊς πε(ρὶ) τοῦ λόγ(ου) καὶ θ(εο)ῦ.*

Inc. Ὁ θ(εὸ)σ τέλειο(σ) ὢν, οὐκ ἄλογο(ς) ἐστΐ.

15. (f. 68v) Poem in twenty-one political verses by Makarios Xenos:

Στίχοι μακαρίου <Ξένου>.

Inc. Ὅρα ἀδελ(φὲ) τὰ πάντα ἀκριβῶσ τὰ γεγραμμένα.

[Ed. N. Bănescu, *Deux poètes byzantins inédits du XIIIe siècle,* Bucharest, 1913].

16. (ff. 69r–84v) Brief logistical methods in the Cypriot vernacular:

† Μέθοδοι σὺν θ(ε)ῶ λογαριακοί, ὡς ἐν ἐπιτόμω· | πάνυ ὠφέλιμοι τοῖσ νουνεχῶσ προσέχουσ(ιν) αὐτ(οὺς) νέοις.

Inc. Σὺν θ(ε)ῶ εἰ θέλεις εὑρῆσαι τὸ δακτυλίδιον ἐν ποίω ἀν(θρώπ)ω.

17. (ff. 85r–88v) On the dates of Easter and other festivals:

† Μέθοδος σὺν θ(ε)ῶ· συνεργοῦσα· εἴς τε τ(ὴν) τῶν πασχαλίων | εὕρε(σϊν), κ(αὶ) τ(ὴν) τῆσ ἀποκρέου etc.

Inc. Δεῖ γινώσκ(ειν) τὸν ἐντυγχάνοντ(α)· ὡς ὅτϊ ὁ σεπτέμβριο(ς) μήν ἔστ(ιν) ἡ αρχ(ὴ) τῆς | ἰνδ(ικτιῶνος).

18. (ff. 88v–91r) On metrology:

Εἴδησ(ις) τῶν ἐξάμ(ων) τοῦ τε θαλασσίου μόδ(η) ... καὶ τοῦ ἐξάμου τῶν πλοίων etc.

Inc. Ὁ θαλάσσιος μόδης.

On folio 88v: *Πε(ρὶ) τοῦ ἐξάμου τ(ῶν) χώρ(ων) τῶν πλοί(ων):*

Inc. (f. 88v) *Ὀφείλ(ει) ἀπὸ τ(ῆς) πρώρασ ἄχρι τ(ῆς) πρύμν(ης).*

[Ed. Lampros, *NE* 9 (1912), 166–71, with a figure on p. 167].

19. (f. 91r–v) *† Ἀπόδειξ(ϊς) ἐκμάρτϋρος εἰς ἀκρόστιχ(ον) χώρασ †.*

Inc. Ποσοῦτ(αι) τὸ ἀκρόστϊχ(ον) τ(ῆς) ὀδ(εῖνα) ἐνορί(ας).

[Ed. Lampros, *NE* 14 (1917), 18].

20. (ff. 91v–92r) *Προβλίζιον γινόμεν(ον) ἀπὸ αὐθέντ(ου) εἰς ἄν(θρωπ)ον αὐτοῦ κ(αὶ) εἰς μπαλ(ῖν).*

Inc. Χρεία μ(ὲν) ἡμῖν ἐπεγένετο.

[Ed. Lampros, *NE* 14 (1917), 18–20].

21. (f. 92r–v) *Ἄλλο ἐκ προσώπ(ου) τοῦ μπαλή †.*

Inc. Ἐπεὶ τὴν ἅπασ(αν) πρόνοι(αν).

[Ed. Lampros, *NE* 14 (1917), 20].

22. (f. 92v) *Διαθήκη τελευτῶντο(ς) τϊνὸς ἀν(θρώπ)ου †.*

Inc. Τὸν χοῦν ἐξ ἀρχῆς προπατ(ό)ρ(ων) εἰληχότ(ες).

ii. (ff. 92v–93v) *Ἕτερον.*

Inc. Ὁ μ(ὲν) τ(ῆς) φύσε(ως) τῆσ ἡμετέρασ δημιου(ρ)γό(ς).

[At the end, on f. 93v: *μηνὶ [---] ἰν(δικτιῶνος) τοῦ ϛπϐ | ἔτ(ους)* (i.e. A.D. 1273/74).

[Ed. Lampros, *NE* 14 (1917), 20–23].

23. (f. 93v) The beginning of the minutes of a meeting of the *sekreton* of the Kingdom of Cyprus:

Inc. † Τ(ὴν) σήμερ(ον) ἥτ(ϊς) ἐστ(ὶν) κ̄ζ̄ τοῦ ἰαννουαρ(ίου) μηνό(ς).

24. (ff. 94r–97v) Treatise on surveying with diagrams and drawings:

Ἀρχὴ σὺν θ(ε)ῶ τ(ῆς) γεωμετρίασ.

Inc. Χρὴ γϊνώσκ(ειν)· ὅτϊ ἡ τ(ῆς) γεωμετρί(ας) ἐπίνια.

[Ed. by E. Schilbach, *Byzantinische metrologische Quellen,* Thessalonike, 1982, pp. 54–58.

25. (f. 98r) *Ἡ αποκοπ(ὴ) τῶν ψωμί(ων) ὧν ἤρξαντο ἀπὸ τὸν καιρὸν τῆς ε̄ | ἰν(δικτιῶνος) τῆς μ̄ ἐγχρον(ίας) † † † | εἰς τ(ὴν) ὁρϊνήν.*

Inc. Νὰ κ(α)τ(α)γράφετ(αι) ἡ λογαρικὴ εἴσοδ(ος) ὅλη.

[Ed. Lampros, *NE* 15 (1921), 345–46 with a facsi-

mile of f. 98r].

26. (f. 99r) Inventory of sacred objects in an unnamed monastery which had also a *metochion* and a church of the Virgin *τοῦ κοιμητηρίου:*

Βρέβειον τῶν ἱερῶν ἁπάντ(ων) τῆς καθ' ἡμ(ᾶς) ἁγ(ίας) ἐκκλησ(ίας) ...

Inc. *Ἡμέλητ(αι) μ(ὲ)ν ἕως ἄρτι.*

Des. (f. 99r) *τ(ῆς) ὑπ(ερ)αγί(ας) θ(εοτό)κου τοῦ κοιμητηρίου †.*

[Ed. Lampros, *NE* 14 (1917), 23–24].

27. (f. 99v) Model letter for a bishop:

Inc. *† Ἐπαινεῖται κ(αὶ) δοξάζετ(αι) ὁ κ(α)τ(ὰ) θ(εὸ)ν ἐνάρετο(ς) ἄν(θρωπ)ος.*

[At the end: *μηνὶ νοε(μβρίῳ) τ(οῦ) ϛωκϛ' ἔτ(ους)* (i.e. A.D. 1317)]

[Ed. Lampros, *NE* 14 (1917), 24–25].

28. (ff. 101r–121v) Collection of model or genuine letters:

(f. 101r) *Ἐπιστολῆ πρὸ(ς) π(ατ)ριάρχ(ην) οἷον θέλεις.*

Inc. *Τῷ παναγιωτ(α)τω π(ατ)ρί π(ατέ)ρων.*

[There exist model letters to a patriarch (f. 101r); archbishop (f. 101v); metropolitan (f. 102v); bishop (f. 103v); priest (f. 104r); deacon (f. 105r); abbot (f. 105v); hesychast (f. 106v); priest and monk (f. 107r); king (= *ῥῆξ*) to a sultan (f. 107v) and another one on f. 108r; king to an *ἀμηρᾶς* (f. 109r); king to a king (f. 109v); king to a *kaballarios* (f. 110r); to the ruler of a country (f. 110r); king to an emperor (i.e. John III Vatatzes) (f. 111r); to an empress (i.e. Eirene Doukaina, wife of John III Vatatzes) (f. 111v); an archbishop to the Byzantine emperor (f. 112r); an archbishop to the patriarch of Constantinople (f. 113r); from a *kaballarios* to the patriarch of Antioch (f. 113v); from the king to the sultan (f. 114r); various other model letters (ff. 114v–121v).

[Ed. Lampros, in *NE* 14 (1917–20), 25–50 and 15 (1921), 141–47].

29. (ff. 122r–134v) Spaneas.

(f. 122r) *Παρὰ π(ατ)ρὸσ πρὸ(ς) τὸν υἱὸν παράγγελμα τυγχάνον.*

Inc. *Υἱὲ μου ποθηνώτατε. υἱὲ ἠγαπημένε.*

Des. (f. 134v) *θαρρ(ῶν) ἐλπίζω εἰς τὸν χ(ριστὸ)ν, καλὸν οὐ μέ σε λείψει † | τέλος.*

[Ed. from this codex by Lampros, in *NE* 14 (1917–20), 359–80].

30. (f. 135r) Alphabetical poem of Symeon Logothetes (i.e. Metaphrastes):

Ἀλφαβητ(ος) τοῦ κυροῦ σϋμε(ὼν) καὶ λογοθέτ(ου) τοῦ δρόμου.

Inc. *Ἀπὸ βλεφάρ(ων) δάκρυα· ἀπὸ καρδί(ας) πόν(ους).*

[Ed. PG 114, col. 132].

31. (f. 135v) Another alphabetical poem [by Symeon Metaphrastes]:

Inc. *Ἀναλογίζου ταπεινὴ ψυχή μου παναθλία.*

[Ed. PG 114, col. 133].

32. (ff. 135v–136r) Another alphabetical poem by Makarios Kalorites:

Ἕτεροι στίχοι κ(α)τ(ὰ) ἀλφάβητ(ον) περὶ τοῦ ματαίου βίου τούτου. ποίημ(α) | τοῦ (μον)αχ(οῦ) μακαρίου τοῦ καλορίτ(ου).

Inc. *Ἀπὸ ψυχ(ῆς) στενάξωμ(εν) κλαύσωμ(εν) ἐκ καρδί(ας).*

[Ed. Bănescu, op. cit., pp. 11–13; *BZ* 16 (1907), 493].

33. (ff. 136r–136v) An interesting bibliographical poem of the poet Makarios Kalorites:

Τοῦ αὐτοῦ (μον)αχ(οῦ) μακαρίου τοῦ καλορίτ(ου) στίχ(οι) εἰς τ(ὸ) τέλος τ(οῦ) βιβλίου οὗ ἔγραψ(εν).

Inc. (f. 136r) *Γέγραπται ἡ βίβλο(ς) αὕτη παρ' ἐμοῦ τοῦ ἐλαχίστου,* etc.

34. (ff. 136v–137v) Poem of Constantine Anagnostes:

Κων(σταν)τ(ί)ν(ου) ἀναγνώστ(ου) ἡμϊαμβία ἐπευχαριστικὰ τ(ῆς) πρὸ(ς) αὐτ(ὸν) | φιλίκῆς διαθέσ(εως) τοῦ ἐνδοξοτ(ά)τ(ου) σεκρετ(ικοῦ) κυρ(οῦ) κων(σταν)τ(ί)νου.

Inc. (f. 136v) *Ἔγνωκα πανυπόθητε, κ(αὶ) πανυπερθαύμαστε.*

Des. (f. 137v) *τάλ(ας) κωνσταντίνο(ς), ταύτα γράφ(ων) προ(σ)φω(ν)εῖ †.*

ἴαμβοι | δέδεξε πανθαύμαστε δῶρον βραχύ τϊ |
ἐκ τῶν ἐμ(ῶν) οὐδαμϊνωτάτ(ων) λόγων.

[Ed. Bănescu, op. cit., pp. 14–17].

35. (ff. 138r–139r) Anonymous (= Constantine Anagnostes) political verses: *Στίχ(οι) πολιτικοί.*

Inc. *Παιδίν μου κ(αὶ) ἂν σὲ ἐλύπηα παιδίν μου κ(αὶ) ἂν ἐθλίβης.*

[Ed. Bănescu, op. cit., pp. 17–18].

36. (f. 139r) Poem in six dodecasyllables for a psalter MS [i.e. John Geometres]:

Στοίχοι εἰς τ(ὸν) ψαλτ(ή)ρα.
† Δαυϊτικὴ πέφυκα δέλτο(ς) ἁσμάτ(ων),
φέρουσα τῷ γράψαντ(ι) φέρτ(α)τ(ον) κλέο(ς). |
θεόγραφον χάριν δὲ τῶ κεκτημένω,
κ(αὶ) μανθάνουσ(ιν) εὐκλεὰ τ(ὴν) καρδί(αν). |
κ(αὶ) τ(οῖς) βλέπουσ(ιν) ἐνθεεστάτ(ους) νό(ας) 5
ψάλλουσ(ϊν) δ' ἅσμα πν(εύματο)ς χορηγί(αν):–

[Ed. *Eos* 24 (1919–20), 42 and 144 and *NE* 16 (1922), 39–40).

37. (f. 139r) Poem in nine dodecasyllables to a friend:

Στοίχ(οι) ἰαμβικοὶ πρὸ(ς) φίλον. |

Inc. † *Ἀντάξιον σοι δῶρ(ον) οὐ γένοιτό τι.*

[Ed. Lampros, *NE* 16 (1922), 40].

38. (f. 139r) Three riddles in verse:

Inc. † *Οὐδεὶς σπορεύς μου κ(αὶ) φύω σπορᾶς δίχα.*

[Ed. Lampros, *NE* 16 (1922), 40].

39. (f. 139v) Funeral poem for Empress Eudokia:

Ἐπιτύμβιοι εἰc τ(ὴν) θανοῦσ(αν) βασίλισσ(αν). |

Inc. Τύμβον κ(α)τασκεύαζε τ(ῆς) εὐδοκί(ας).

[Ed. Lampros, *NE* 16 (1922), 41].

40. (f. 139v) Funeral poem for the maistor Theophylaktos:

Εἰc τ(ὸν) μάστ(ο)ρ(α) θεοφύ(λακτ)ον ἐπιτύμβια.

Inc. Τὸ θνητ(ὸν) ἔσχε θεοφυλάκτου τάφος.

[Ed. Lampros, *NE* 16 (1922), 42–3].

41. (ff. 139v–140r) Iambic poem on St. George:

Εἰς τ(ὸν) ἅγ(ιον) γεώργι(ον).

Inc. (f. 140r) *Θαυμαστὰ πάντα μάρτυρο(ς) γεωργ(ίου).*

[Ed. Lampros, *NE* 16 (1922), 43].

42. (f. 140r) Two epigrams:

i. On Christ:

Inc. Χ(ριστὸ)c κ(α)τῆλθ(εν) ἐν σϊνᾶ πρὶν ἐν γνόφω.

ii. Anepigraphon:

Inc. Coφὸς πέφυκεν, ὅc περ εὗρη νῦν τόδε.

[Ed. Lampros, *NE* 16 (1922), 43–4].

43. (ff. 140r–v) Six epigrams of John Geometres:

i. (f. 140r) On *Ψηνᾶς;* ii. (f. 140r) *Εἰc πυλωρ(ὸν) ἠλι(οῦ) π(ατ)ρικ(ίου);* iii. (f. 140r) On Michael; iv. (f. 140v) *Εἰc τ(ὸν) πηγάσιον;* v. (f. 140v) *Εἰc τὸν στρατηγ(ὸν) κηρουλ(ά)ρ(ιον);* vi. (f. 140v) *Εἰς μιχα(ὴλ) χοροστάτ(ην) τ(ὸν) ἀδελφ(ὸν) θεοφυλ(άκτου).*

[Ed. Lampros, *NE* 16 (1922), 44–6].

44. (ff. 140v–141v) Seventy-six iambic verses of Michael Grammatikos:

Στίχ(οι) μιχα(ὴλ) γραμματ(ι)κ(οῦ) εἰc τ(ὸν) ἐφέσου ἐλθόντα κ(αὶ) εὑρόντ(α) τ(ὸν) λυκο|λέοντα νεκρόν:–

Inc. Νῦν πένθϊμ(ον) στάλαξον οὐ(ρα)νὲ δρόσ(ον).

[Ed. Lampros, *NE* 14 (1917–20), 5–7].

45. (ff. 141v–142v) Anepigraphon epigram:

Inc. ˢ *Ω δέσποτ(α) πρόεδρε φϊλομϊλίου.*

[Ed. Lampros, *NE* 14 (1917–20), 8–10].

46. (f. 142v) *Στίχ(οι) εἰc τ(ὸν) βί(ον) κ(αὶ) εἰc τ(ὴν) δευτέραν παρουσί(αν).*

Inc. Εἴ τϊc συνῆκε κ(αὶ) φθορ(ᾶς) ἔγνω τρίβ(ον).

[Ed. Lampros, in *NE* 14 (1917–20), 10–11].

47. (f. 142v) *Ἄλλα εἰc τὴν δευτ(έ)ρ(αν) παρουσί(αν) κ(αὶ) εἰc τ(ὸν) ἀβραάμ.*

Inc. Φόβου κεραυνὸ(ς) ἐμπεσών.

[Ed. Lampros, in *NE* 14 (1917–20), 11–13].

48. (f. 143r) Epigram on Leo Vestes:

Inc. Ναοῦ τὸ κάλλο(ς) κ(αὶ) τὸ φαιδρ(ὸν) κ(αὶ) ξένον.

49. (f. 143r–v) Four epigrams of John Geometres:

i. (f. 143r) *Εἰc τ(ὸν) βήλ(ου) ἀναφωνήσαντα* (i.e. Leo); ii. (f. 143r) *Εἰc τὸν ἄρχοντα;* iii. (f. 143v) *Εἰc ζωγράφ(ον) ἐμβάλλοντα μεθύστρι(αν);* iv. (f. 143v) *Εἰc σκλάβ(ον) μελϊστήν.*

50. (ff. 143v–146v) Various epigrams by various authors, some of which may have been composed by Patrikios i.e. Christophoros Mytilenaios as the initials ΠΤΡ on the margin of folio 143v indicate. Interesting is the epigram *εἰς στρατηγ(ὸν) κ(α)τακαλ(ών)* (f. 145r–v), who seems to be Constantine Katakalon, doux of Cyprus at the beginning of the twelfth century.

[Ed. Lampros, *NE* 16 (1922), 47–57].

51. (ff. 146v–148r) Eight epigrams by Theodoros Prodromos:

i. (f. 146v) *Εἰc τ(ὰς) ῑ̄β̄ ἑορτ(ὰς) τοῦ κ(υρίο)υ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ.*

ii. (f. 146v) *Εἰc τ(ὸν) ἀβραὰμ, ξενίζοντα τὴν ἁγί(αν) τρϊάδα* †.

iii. (f. 146v) *Ὡc ἀπὸ ϊὼβ πρὸ(ς) τὴν οἰκεί(αν) γυναῖκ(α)· ἀποστρεφομέν(ην) αὐτὸν κ(αὶ) λέ|γουσ(αν)· εἶπω τί ῥῆμα* †.

iv. (f. 147r) *Πρόλογ(ος) εἰc τὴν ἀνάγνω(σιν), τῶν τοῦ χ(ριστο)ῦ γενεθλί(ων)* †.

v. (f. 147r) *Εἰc τὴν θεί(αν) ὕψωσ(ιν) τοῦ τϊμίου σ(ταυρο)ῦ* †.

vi. (f. 147r) *Εἰc τ(ὴν) εἰσοδ(ον) τ(ῆς) ὑπ(ε)ραγ(ίας) θ(εοτό)κου.*

vii. (f. 147v) *Ἀπόκρ(ισις)(?) τοῦ ναοῦ.*

viii. (f. 147v) *Προστακτική.*

[Partly ed by Lampros, *NE* 16 (1922), 57–9].

52. (ff. 148r–156v) Anastasios the Sinaite, Homily on salvation and penitence:

Ἀναστασίου (μον)αχ(οῦ) τοῦ σϊνὰ ὄρους περὶ διαφόρων | *τρόπων καὶ c(ωτη)ρίας ψυχῆc. καὶ μετανοίας.*

Inc. Εἴρηται μὲν οὖν καὶ προ βραχέος.

53. (ff. 156v–158r) Excerpts from the *Eucholegion.*

i. (f. 156v) *Εἰc χειροτονίαν ἀρχϊερέ(ως).*

ii. (f. 157r) *Εὐχ(ὴ) ἐπὶ προχειρίcε(ως) βασιλ(έως).*

54. (ff. 158r–161v) Thirty-four model letters:

Inc. (f. 158r) *Ἡ ἀν(θρωπ)ίνη ἀσθένεια, πολλῶν ἐλαττομάτ(ων) ἔμπλεο(ς) οὖσα.*

[Ed. Lampros, *NE* 15 (1921), 347–56].

55. (f. 162r–v) The officia of the Byzantine Church:

Τάξεις τῶν ὀφηκίων.

Inc. Ὁ μέγασ οἰκονόμοσ· ἄρχει τῶν ὅλων κτημάτ(ων) τῆσ ἁγίασ ἐκκλησίασ.

[Ed. Darrouzès, *ΟΦΦΙΚΙΑ*, pp. 556–57].

56. (ff. 162v–163r) The seven stages of the life of man:

Αἱ ἑπτὰ μεθ' ἡλϊκϊώσεις τοῦ ἀν(θρώπ)ου.

Inc. (f. 162v) *Βρέφος ἀπὸ γεννήσεωσ ἕωσ ἐτῶν δ̄.*

57. (ff. 163v–164r) Letter of the Seljuq sultan Kaykāus I to the king of Cyprus Hugh I of September 1216:

Ἐπεὶ ἔφθασ(εν) ἡ σουλτ(α)ν(ι)κὴ ἐξου(σία) μου.

[Ed. Lampros, in *NE* 5 (1908), 51–52].

58. (f. 164r) *Ἑρμηνεία εἰσ ἀποκ(ο)π(ῆ)ς ψωμ(ίων) τ(ῆς) κ(ά)τ(ω) μερέ(ας).*

Inc. Νὰ κ(α)τ(ὰ) γράφουντ(αι) οἱ ξευγ(ά)τ(οι).

[Ed. Lampros, in *NE* 15 (1921), 347].

59. (ff. 164v–166v) Three model letters, the last two attributed to a certain monk Michael connected with Nicosia.

i. (f. 164v) *† Ἄγαμαι σου τ(ὴν) φϊλοφρωσύν(ην).*

ii. (f. 165v) *† Τῶ ἠγαπημένω μοι αὐθέ(ν)τη κ(αὶ) ἀδελ(φ)ῶ.*

[signed on f. 166r: *μηχ(αὴ)λ ἀχρεῖοσ ἱερομοναχο(ς) †].*

iii. (f. 166r) *† Τῶ πανϊερωτ(ά)τω μ(ητ)ροπολ(ί)τη ἀπαμεί(ας), μιχ(αὴλ) ἁμαρτ(ω)λὸ(ς) ἱερομόναχο(ς), χαίρειν.*

[Ed. Lampros, in *NE* 15 (1921), 147–51].

60. (f. 166v) Palladas *grammatikos,* epigram:

Φαλλαδᾶ Γραμματικοῦ |

† Χρυσὲ π(ατ)ὴρ κολάκ(ων)· λύπησ κ(αὶ) ὀδύνησ υἱέ. κ(αὶ) τὸ ἔχειν σε φόβο(ς). κ(αὶ) τὸ μὴ ἔχειν σε λύπη.

[Cf. Anth. Palat., IX, 394].

61. (f. 167r) Letter of the bishop of Amathous, Matthaios, to the bishop of Ioppe, Athanasios, of 3 July 1287, giving to the latter permission to ordain the monk Theodosios from the *Μεγάλη (?) μονὴ* in the diocese of Amathous:

Προτροπῆ ἀρχϊερέ(ως) εἰσ ἕτερον ἀρχιερέ(αν) ἵνα ποιήση | χειροτον(ίαν) εἰσ τὴν αὐτοῦ ἐνορί(αν).

Inc. † Ματθαῖο(ς) ἐλέω θ(εο)ῦ ἐπίσκοπ(ος) ἀμαθούντ(ων).

Des. μηνὶ ἰουλ(ίω) γ̄, τ(ῆς) 4ε ἐγχρον(ίας) ἰν-(δικτιῶνος) ιε.

[Ed. Lampros, *NE* 15 (1921), 151; Chatzepsaltes, *KS* 22 (1958), 19–20].

62. (f. 167v) Letter of the patriarch of Constantinople, Gregory II of Cyprus, to the king of Cyprus, Henry II Lusignan, on the occasion of his coronation in 1285:

† Ὑψηλότ(α)τ(ε) ῥὴξ ἱεροσολύμ(ων) κ(αὶ) τ(ῆς) περιωνύμου κύπρου.

Des. Γρηγόριο(ς) ἐλέω θ(εο)ῦ ἀρχιεπίσκοπ(ος) κωνσταντινουπόλε(ως) νέ(ας) ῥώμ(ης) | κ(αὶ) οἰκουμενικὸ(ς) π(ατ)ριάρχ(ης) †.

[Ed. Lampros, *NE* 15 (1921), 151–52, and by Lameere, *Grégoire de Chypre,* pp. 193–94].

63. (f. 168r) Two riddles.

Inc. Σὺ τὸ τρίγραμμ(ον) συλλα(βὴν) φέρ(εις).

64. (f. 168r–v) Liberation document of a Muslim converted to Christianity:

Ἴσον ἐλευθερωτ(ι)κ(όν).

Inc. Οὕσπερ ἡ φύσ(ις) ἐλευθέρουσ ἀπέδειξ(εν), τούτ(ους) τυραννικὴ βία εἰσ δουλ(είαν) | μετήνεγκ(εν).

[Ed. Lampros, *NE* 15 (1921), 152–53].

65. (f. 169r–v) Official letter by the monk Neilos to the abbot of the monastery of Machairas, composed and signed by Constantine Anagnostes, chief notary of Cyprus, in April 1259:

Inc. † Εἰ τοῖσ πατράσιν ὑποκεῖσθαι τὰ τέκνα προσήκει.

[Ed. H. Stevenson Sr., *Codices manuscripti Palatini,* Rome, 1885, p. 235. A corrected ed. of the scribe's signature ed. by Turyn, *Codices Graeci Vaticani,* p. 118].

66. (f. 170r) Circular of the bishop of Amathous, Olbianos, applying for financial assistance for the liberation of a Christian prisoner of the Turks:

Εἰσ τ(ὸν) σκλάβ(ον) θέλων ἐλευθ(ε)ρ(ωθ)ῆναι | καὶ π(ερὶ) φϊλακ(ῆς) | καὶ ἐξοδ(ου) κ(αὶ) περὶ ἐλεημοσϋνησ· |

Inc. Τοὺσ τ(ῆς) εὐσεβεί(ας) ἐραστ(άς).

[Ed. Lampros, *NE* 15 (1921), 155–56; Chatzepsaltes, *KS* 22 (1958), 21–22].

67. (ff. 170v–171r) Synodical decision *(πληρεστάτη ἀπόφασις)* of the bishop of Solea, Leontios, of 2 November(?) 1305, concerning the divorce of Theodora, daughter of Constantine Sekretikos, and Thomas, son of Zake David:

Inc. † Γινωσκέτωσ(αν) πάντ(ες) οἱ τ(ὴν) παροῦσ(αν) πληρεστάτ(ην) ἀπόφα(σιν) ἀναλαβῶντ(ες).

[Ed. Lampros, *NE* 15 (1921), 156–58].

68. (f. 171v) Two historical notes (see below, "Later Notes").

69. (f. 171^{v}) Undated act of the election of Olbianos, successor of Matthaios to the bishopric of Amathous:

Inc. Μηνὶ ἰαννου(α)ρ(ίω) κϐ ἐκαταλάϐαμ(εν) ἐν τῇ πόλ(ει) νεμε(σ)ῶ ἡμ(εῖς) οἱ κληρικοὶ τ(ῆς) ἁγι-(ω)τ(ά)τ(ης) | ἐπισκοπ(ῆς) ἀμαθουσί(ας).

[Ed. Lampros, *NE* 15 (1921), 159; Chatzepsaltes, *KS* 22 (1958), 14–15].

70. (f. 172^{r-v}) Fourteen historical notes (see below "Later Notes").

[Ed. Lampros, in *NE* 15 (1921), 159, 160–62].

71. (f. 173^{r}) Letter of introduction given to an ordained priest by the bishop of Chalcedon, Symeon, in March 1303.

Inc. † Θεσπίματο(ς) παλαιοῦ ἐκτεθέντος.

[Ed. Lampros, *NE* 15 (1921), 162].

72. (f. 173^{r-v}) Letter to an abbess Theodosia:

Inc. Εἰ ὁ ἀδὰμ ἐκεῖ(νος) ὁ πρωτόπλαστο(ς).

[Ed. Lampros, *NE* 15 (1921), 162–64].

73. (f. 174^{r}) Letter to a *nomikos:*

Γράμμ(α) νομ(ι)κοῦ.

Inc. † Πολϋμερ(ῶς) καὶ πολυτρόπ(ως) οἱ πάλαι θεῖοι καὶ ευσεϐ(εῖς) ϐασιλεῖς | φιλοπονήσαντ(ες).

[Ed. Lampros, in *NE* 15 (1921), 164–65].

74. (ff. 174^{v}–175^{r}) *Ἑρμηνεία τοῦ φ(ῶς) ἱλαρόν.*

Inc. † Μετὰ τ(ὴν) ἀπὸ γ(ῆς) ἄνοδον πρὸ(ς) οὐ-(ρα)νόν.

75. (f. 175^{v}) Letter of the *sakellarios* of the bishopric of Amathous, Theodore *τῆς Σκούφενας,* of February 1307, asking for pardon for his behaviour towards Bishop Olbianos:

Inc. † Ἡ ἀν(θρωπ)ινη ἀσθένεια πολλ(ῶν) ἐλαττομάτ(ων) ἔμπλεο(ς) οὖσα.

[Ed. Lampros, *NE* 15 (1921), 165; Chatzepsaltes, *KS* 22 (1958), 20–21].

76. (ff. 175^{v}–176^{r}) Letter of liberation for a Byzantine prisoner of war generally called Romanites:

Inc. † Οὕσπερ ἡ φύ(σις) ἐλευθέρ(ους) ἀπέδειξεν, τούτ(ους) τυραννϊκὴ ϐία εἰς δούλ(ους) μετήνεγκ(εν).

[Ed. Lampros, *NE* 15 (1921), 337–38].

77. (ff. 176^{r}–176^{v}) Letter requesting financial assistance for the liberation of the two children of the bearer of the document:

Αἰχμαλωτ(ικόν).

Inc. † Ἀγαπητοὶ ἀδελφοὶ οἱ τ(ὴν) ἐλπίδα ἔχοντ(ες) εἰς τ(ὸν) κ(ύριο)ν.

[Ed. Lampros, *NE* 15 (1921), 338–39].

78. (f. 177^{r}) Two short historical notes of 1309 and 1310 respectively (see below "Later Notes").

[Ed. Lampros, *NE* 15 (1921), 339–40].

79. (f. 177^{r-v}) Certificate of sale of a vineyard in the village of Leukara to Ioannes Sekretikos for 100 *nomismata:*

Inc. Ἐν ὀνόματι τοῦ π(ατ)ρ(ὸ)σ καὶ τοῦ υἱοῦ καὶ τοῦ ἁγ(ίου) πν(εύματο)σ. γε(ώρ(γιος) οδείνα ὁ ἐν τῶ χωρίω | τῶν λευκάρ(ων).

[Ed. Lampros, in *NE* 15 (1921), 340–42].

80. (f. 178^{r}) A brief letter to a friend:

Inc. † Πολλὰ θαυμάζομ(εν) ἐπὶ τῇ σῇ ἀγάπ(η).

81. (f. 178^{r}) Commemoration of the martyrs Ioannes, Conon, and the other eleven monks of the monastery of Kantara burnt by the Latins in Cyprus on 19 May 1231:

Inc. Μνήμη τῶν ὁσίων π(ατέ)ρων ἡμ(ῶν) κ(αὶ) ὁμολογητ(ῶν)· ἰω(άννου) κόν(ωνος). καὶ τῶν σὺν αὐτ(οῖς) | μοναχ(ῶν) ῑᾱ.

82. (f. 178^{r}) *Stichera* to the Mother of God by the patriarch of Constantinople, Germanos I:

Inc. † Σαλπίσωμεν ἐν σάλπιγγι ἀσμ(ά)τ(ων).

[Ed. PG 98, col. 453].

83. (f. 178^{v}) Letter of introduction given by the bishop of Chalcedon, Symeon, to an ordained priest in March 1303:

Inc. † Θεσπίσματ(ος) παλαι(οῦ) ἐκτεθέντο(ς).

[Cf. also above a similar text on f. 173^{r}].

[Ed. Lampros, *NE* 15 (1921), 342].

84. (f. 179^{r}) A formula of submission of the Orthodox to the Catholic bishops of Cyprus:

Ἡ τάξις τ(ῆς) ὑποταγ(ῆς) ἣν χρεωστ(εῖ) ὁ ἐπίσκοπ(ος) ῥωμαῖο(ς) | πρὸ(ς) τὸν ἐπίσκοπ(ον) λατίνον etc.

Inc. Ἐγὼ ὁ ἐπίσκοπ(ος) ὀδείν(α) τ(ῆς) ἐνώρί(ας) τῆσδε ἀπ' αὐτ(ὴν) τ(ὴν) ὥραν κ(αὶ) ἔμπροσθ(εν) πϊστὸ(ς) νὰ εἶμε | καὶ ὑποτεταγμένο(ς) τῶ ἁγίω πέτρω.

[Ed. Lampros, *NE* 15 (1921), 343–44; Chatzepsaltes, *KS* 22 (1958), 17–18].

85. (f. 179^{r}) *Τάξις τ(ῆς) ψήφου ἐπισκόπ(ου)* referring to the election of Germanos as bishop of Amathous on 22 January 1320:

Inc. Μηνὶ ἰαννουαρ(ίω) κϐ τ(ῆς) <σ>ωτ<ῆ>ρ(ος) ἐγχρον(ίας) ἐκαταλάϐαμ(εν) ἐν τῇ πόλ(ει) νεμεσῶ.

[Ed. Lampros, *NE* 15 (1921), 342–43; Chatzepsaltes, *KS* 22 (1958), 15–16].

This document is closely related to that of f. 171^{v}, referring to the election of Olbianos as bishop of Amathous. The date, i.e. 22 January, and the mention of the late bishop of Amathous, Matthaios, coincide in both documents. On the bish-

ops of Amathous during Frankish rule, see C. Chatzepsaltes, "Ἐκ τῆς ἱστορίας τῆς Ἐκκλησίας Κύπρου κατὰ τὴν Φραγκοκρατίαν", *KS* 22 (1958), 19–26; Turyn, *Codices Graeci Vaticani*, pp. 120–22.

86. (f. 179ᵛ) Canons of oecumenical councils condemning simony and a relevant letter of the patriarch of Constantinople, Gennadios I:

i. *Τῶν ἁγ(ίων) ἀποστόλ(ων) καν(ὸν)* $\overline{κθ}$.

ii. *Τ(ῆς) ἐν χαλκιδόν(ι) συνόδ(ου) καν(ὸν) β.*

iii. *Τ(ῆς)* $\overline{ϛ}$ *συνόδ(ου) καν(ὸν)* $\overline{κβ}$.

Inc. † *Εἴτις ἐπίσκοπ(ος) δϊὰ χρημάτ(ων) τ(ῆς) ἀξί(ας) ταύτ(ης) ἐγκρατεῖς γένητ(αι).*

iv. Letter of: *Γεννάδ(ιος) κωνσταντινουπόλ(εως):*

Inc. † *Ὁ δεσπότ(ης) ἡμ(ῶν) κ(αὶ) θ(εό)σ.*

87. (ff. 181ᵛ–195ᵛ) Theophilos *antikēnsōr*, interpretation of Justinian's *Institutiones*, mutilated at the beginning and the end:

Inc. (f. 181ᵛ) *Μετὰ ταῦτα πεντήκοντα βϊβλία συν- | τίθενται τῶν δϊγέστων· ἤτοι πανδεκτ(ῶν).*

On folio 182ʳ: *<Ἀ>ρχ<ὴ> <τ>ῆσ πρώτ(ης) ἰνστϊτουτίωνος. <ἤ>γουν | τῆσ τῶν νόμων εἰσαγωγῆσ | <Θ>εοφίλου ἀντϊκήνσωροσ. <ἔ>χει δὲ τίτλ(ους)* $\overline{κε}$.

Des. (f. 195ᵛ) *ἐννόμουσ δὲ | γάμουσ συνι|στῶσι ῥωμαῖοι | μεταξὺ ἀλλή|λων ἡνίκα | τ(ὰ) περὶ γάμων τοῖσ νόμοισ διηγο|ρευμένα | φϋλάξωσι· | δεῖ δὲ τοὺσ | μὲν ἀρ[---] ‖*

5. SUBSCRIPTION

The MS preserves no subscription. However, it has been convincingly dated by Turyn ca. 1317–20 on the basis of the internal evidence and dated notes connected with the scribe Constantine Anagnostes.[1] Underneath a document on folio 169ᵛ of April 1259 we are given the name of the scribe:[2]

Μηνὶ απριλλ(ίω)· ϊν(δικτιῶνος) β· | τοῦ ϛτψξ̄ξ̄ ἔτουσ † |

† *ὁ πρωτοκ(ή)ρ(ι)ο(ς) τῶν κ(α)τ(ὰ) Κύπρον τα|βουλ(α)ρ(ίων), Κων(σταν)τ(ῖ)ν(ος) εὐτελ(ὴς), ἀνα|γνώστης. ὁ καὶ τοῦ ὕφουσ γρα(φεὺς). | καὶ αὐτὸ(ς) μ(α)ρ(τυρ)ῶν καὶ γράψ(ας) ὑπ(έγ)ρα(ψα)* † † †.

A number of notes of the early fourteenth century confirm Turyn's suggestion (see the notes below). On folio 99ᵛ, for instance, in a letter formula a date is given in November 1317. On folio 172ʳ two notes in the outer margin speak of the deaths of the scribe's brother, George, on 24 April 1318 and of his cousin John on 6 January 1320. On folio 172ᵛ, the death of his sister-in-law, Helen, is recorded on 17 May 1319. The last dated note appears in a document of 22 January 1320 (i.e. f. 179ʳ), referring to the election of Germanos as bishop of Amathous. It is thus obvious that the volume was completed in or shortly after January 1320. This date may well be close to the death of the scribe, who used and incorporated in this volume various interesting documents and texts useful for the chief notary but also extremely important for the history of Cyprus at that time.

6. SCRIPT

Three hands appear in this volume. Folios 1ʳ–179ᵛ were copied by Constantine Anagnostes, chief notary of Cyprus. His script is notarial, called by Canart "chypriote bouclée". In fact Vat. Palat. Gr. 367 served as a typical example for the establishment of the characteristics of this style of script, which is known only from Cyprus and is met over a period of more than fifty years (i.e. 1314–68). Constantine Anagnostes also seems to be the scribe of folios 148ʳ (line 8) to 158ʳ (line 8) and 162ʳ–163ʳ copied in the "chypriote carrée" script.[3] If this is so then we have a scribe capable of copying in the quick notarial script but also in the traditional and very careful "carrée" style. The characteristics of the "bouclée" script have been described by Canart.[4] We can repeat here the general features of this script. Among the peculiar letters are the betas ( ) and pis ( ) lying on the lines, the first inclined to the left and the second to the right. One can also mention the archaising lambdas ( ), sigmas ( ), and omegas ( ). Two types of nu are also used concurrently ( ) and ( ). Very unusual is the double horizontal stroke for *(ὸν)*, especially in the word *τὸν* ( ). The ligatures epsilon-rho ( ) and epsilon-pi ( ) are worthy of note. The text is heavily abbreviated and the diaeresis is quite common, especially above the iota (ϊ).

Scribe B copied folios 181ᵛ–195ᵛ. His script is

[1] See Turyn, *Codices Graeci Vaticani*, pp. 117–20; see also H. Stevenson senior, *Codices Manuscripti Palatini Graeci Bibliothecae Vaticanae*, Rome, 1885, pp. 229–35 with a detailed description of the MS, esp. p. 235.

[2] Ed. Turyn, op. cit., pp. 117–18; A. C. Mahr, *The Cyprus Passion Cycle*, Notre Dame, Indiana, 1947, pp. 3–4. On the office of *πρωτηκήριος ταβουλλαρίων* see Mahr, p. 4; F. Dölger, *Aus den Schatzkammern des Heiligen Berges*, Munich, 1948, Textband, p. 169; Turyn, op. cit., p. 118.

[3] Canart, "La chypriote bouclée", pp. 304–11.

[4] Canart, ibid., pp. 305–7, esp. p. 307.

clear and quite different from that of scribe A. On folio 181^{v} reproduced here we can observe the high-standing gammas (⌠) and taus (⊤), the archaising sigmas (ϲ), and the enlarged betas (ϐ).

Scribe C is most probably later and copied on folio 180^{r-v} some historical notes referring to events in fourteenth-century Cyprus. It seems that he also copied a brief text on folio 100^{r} which was originally blank.

7. ILLUMINATIONS

Tituli in red. Red initials projected into the margins. Sporadic red letters also within the text. The part of the MS copied by scribe B, i.e. folios 181^{v}–195^{v}, has no red initials; though allowed for, they were never filled in. Simple ornaments appear on folios 4^{v}, 14^{r}, 18^{v}, 33^{v}, 40^{r}, 45^{v}, 50^{r}, 56^{v}, 61^{r}, 69^{r}, 85^{r}, 94^{r}, 122^{r}, 135^{r}, 181^{v}, 182^{r}. On folios 83^{v}–84^{v} there are three mathematical and astronomical diagrams. Various geometrical drawings appear on folios 95^{r-v}, 96^{r-v}, 97^{r}. On folio 89^{r} there is a good drawing of a ship with the title *ὑπόδειγμα τ(οῦ) πλοίου*. In the lower margin of folios 1^{r}, 179^{v}, and 195^{v} there is a circular stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA*. The same stamp on the flyleaf II^{r}.

8. BINDING

Mgr. Canart very kindly gave us the following description: "ais de carton recouverts de cuir rouge, ornés de filets dorés (XVIIe siècle); dos refait au XVIIIe siècle: cuir rouge-marron, armes de Pie VII".

9. QUIRE COMPOSITION

Quire signatures not preserved. Folio numeration in Arabic numbers in the upper right corner. Folios 189–195 affected by damp without severe damage to the text. On folio 189 there are two small holes on the upper part which affected the text slightly. Folios 39^{v}, 98^{v}, 100^{v}, and 181^{r} are blank. Folio 180 is a later paper insertion.

10. LATER NOTES

This unique and precious MS contains a number of important notes concerning the authors of certain parts of the volume, later owners, the scribe's close relatives, nobles of Cyprus, earthquakes which struck the island, political events of great importance relevant to the history of the Middle East, and finally the rise to power, coronation, and death of the Lusignan kings of Cyprus.

[1] (f. 68^{v}) In the lower and outer margin in red after the poem of twenty-one verses referring to the author, Makarios Xenos:

Πρόσεχε ἀδελ(φὲ) μετὰ φόβου θ(εο)ῦ καὶ ταπεινώσε(ως) τὰ τ(ῆς) βίβλου μετέρχεσθαι· | καὶ γνῶθ(ι) σαυτ(ὸν) ὅτϊ ἄν(θρωπ)ος θνητὸ(ς) ὑπάρχ(εις) καν μϋρί(ας) τ(ὰς) τέχν(ας) ἐπίστασαι. | καὶ μέμνησο καμοὶ τῶ γράψαντι μακαρίω τῶ ξένω †. |

Οὐαὶ ἡμῖν τοῖς ἀθλί(οις) τ(ῖς) ἡ τοῦ βίου τούτου ὠφέλ(εια) † |

Οὐδὲν ὤφελο(ς) τ(ῆς) ἔξωθ(εν) εὐπωρί(ας), ὅταν τὰ ἔνδον ἐν πενία ᾖ | καὶ οὐδὲν βλάβο(ς) τ(ῆς) ἔξωθ(εν) πενί(ας), ὅταν τὰ ἔνδον πολὺσ ἀπόκειται θησαυρό(ς) †.

[2] (f. 136^{r-v}) An interesting biographical poem of the poet Makarios Kalorites who seems to have been active in Cyprus:

Inc. (f. 136^{r}) *Γέγραπται ἡ βίβλο(ς) αὕτη παρ' ἐμοῦ τοῦ ἐλαχίστου.*

πένητ(ος) καὶ ἰδιώτου, ξένου καὶ πτωχ(οῦ) τῶν πάντ(ων), |

ῥακενδύτου μελενδύτου τάχα μοναχοῦ τ(οῦ) δῆθ(εν).

οὗ τὸ ὄνομ(α) τυγχάνει, μακάριο(ς) χ(ριστο)ῦ δοῦλο(ς) | etc.

[3] (f. 1^{r}) In the upper margin in a rectangular space, where a headpiece was planned, there is the following fourteenth-century(?) ownership entry:

Αὕτη ἡ βίβλος ποικίλων πραγμάτων ... ἔρανος ... οὐ | ἐπινοιῶν σημαντικὴ. ἠγωράσθη δὲ παρ' ἐμοῦ δημητρίου. τοῦ φιλου | δϊα (ν)ομ(ίσματα) ὀκτὼ τ(ῶν) ἑξι:–

[4] In the part of the volume copied by scribe B there are sporadic scholia in Latin in the margins of folios 181^{v}, 189^{r}, 190^{v} and 194^{v}. This part of the volume is headed on folio 181^{r} as: *βίβλ(ος) τῆς τῶν νόμ(ων) (?) εἰσαγωγῆς.*

[5] The scribe Constantine Anagnostes recorded on folios 172^{r-v} births and deaths of some of his close relatives:

i. (f. 172^{v}) *Ἡ τεκνογονεία τῶν παίδ(ων) κυρ(οῦ) ἰω(άννου) τοῦ ἡ|μετ(έρου) θείου καθ(ὼς) ἀναγράφοντ(αι) δϊὰ οἰκει[ο]|χείρ(ων) αὐτοῦ γραμμ(ά)τ(ων) εἰς τ(ὸ) βιβλί(ον) τοῦ | καλοὸρίτ(ου) ἐκεί(ν)ου. |*

ἤγ(ουν)

Ὀκτ(ωβ)ρ(ίω) ιζ̄ ἡμέρ(ᾳ) ὃ ἰν(δικτιῶνος) ῑα̅ | τοῦ ϛψμ̄ϛ ἔτουσ | ἐγεννήθ(η) ἡ Ἄννα. | [i.e. 17 Oct. 1237].

Ἀπριλλ(ίω) ῑα̅ ἡμέρ(ᾳ) ᾱ ἰν̄(δικτιῶνος) ῑγ̅ | τοῦ μ̄η̄ ἔτουσ ἐγεννήθ(η) | ἡ θεοδώρα. | [i.e. 11 Apr. 1240].

Σεπτ(εμβ)ρ(ίῳ) ῑγ̅ ἡμέρ(ᾳ) ζ ιν̄(δικτιῶνος) ᾱ | τ(ῆς) ν̄α̅ εγχρονίασ | ἐγεννήθ(η) ὁ νικόλαο(ς). | [i.e. 13 Sept. 1242].

Ἰαννουαρ(ίω) γ̄ ἡμέρα δευτ(έ)ρ(ᾳ) ἰν(δικτιῶνος)

ε τ(ῆς) νε ἐγχρονί(ας) | ἐγεννήθ(η) ἡ μαρία. | [i.e. 3 Jan. 1247].

Ἰουνίω ἰν(δικτιῶνος) ζ τ(ῆς) νζ | ἐγχρον(ίας) ἐγεννηθ(η) ἡ | καλή. [i.e. June 1249].

Ὀκτ(ωβ)ρ(ίω) β̄ ἡμέρ(ᾳ) δευτ(έ)ρ(ᾳ) | ἰν-(δικτιῶνος) ι (τῆς) ξ̄ ἐγχρον(ίας) | ἐγεννήθ(η) ὁ ἰωάννη(ης). | [i.e. 2 Oct. 1251].

[Ed. Lampros, in *NE* 15 (1921), 161].

ii. In the outer margin of folio 172^{r}, written from bottom to top, the scribe recorded the death of his brother George on 24 April 1318:

† Τῇ κ̅δ̅ απριλλ(ίου) τ(ῆς) ωκς ἐγχρ(ο)ν(ίας) τέλ(ος) τ(οῦ) βίου ἐχρήσατο | γεώρ(γιος) ὁ αὐταδελφός μ(ου), ὃν κ(ύριο)ς ἀναπαύσ(αι) †

[Ed. Lampros, *NE* 15 (1921), 160; Turyn, *Codices Graeci Vaticani*, p. 119, pl. 190a].

iii. On folio 172^{v} the scribe recorded the death of Helen, his sister-in-law, on 17 May 1319:

† Μηνὶ μαιω ι̅ζ̅ ἡμέρ(ᾳ) ε̄ τ(ῆς) ωκ̅ζ̅ ἐγχρ(ο)ν(ίας) τέλος τοῦ βίου ἐχρήσατο ἡ νύμφη μου | [κυρ(ὰ) ἑ-λ(ένη) ἡ σύ(μβιος) τοῦ ... κωνστ(α)ντ(ίνου) ἦν κ(ύριο)ς ἀναπαυσ(αι)].

[The second line of the note erased].

[Ed. Lampros, *NE* 15 (1921), 161; Turyn, op cit., pp. 119–20, pl. 190c].

iv. In the outer margin of folio 172^{r}, written from bottom to top, the scribe recorded the death of his cousin John on 18 January 1320. This John may well be identified with his uncle John's younger son born on 2 October 1251 (cf. f. 172^{v} above):

† Τῇ ι̅η̅ ιαννου(α)ρ(ίου) ἡμέρ(ᾳ) ς τ(ῆς) ϖκη ἐγχρον(ίας) τέλ(ος) τοῦ βίου ἐχρήσατο | ὁ ἐξάδελφός μ(ου) κῦρ ἰω(άννης) του [---] ὃν ἀναπαύσ(αι) κ(ύριο)ς.

[Ed. Lampros, *NE* 15 (1921), 160; Turyn, op. cit., p. 119, pl. 190a].

[6] The scribe recorded a number of deaths of members of the Cypriot nobility on folio 172^{r}, such as the death of the wife of the governor of Beirut on January 1286:

† Μηνὶ ἰαννουαρ(ίω) τ(ῆς) ϛδ̄ ἐγχρον(ίας) τέλος τοῦ βίου ἐχρήσατο ἡ κυρ(ὰ) τοῦ βερούτ(η) | ἡ θ(υ)γ(α)τ(έ)ρ(α) τοῦ μεσυρ Ζω(ὰν) τῇ μπὴλ τοῦ αὐθέ(ν)τ(ου) τοῦ βερούτ(η)· ἡ σύ(μβιος) τοῦ συρ γκιλ(ιὲλ)μ μπαρλὰσ †.

[Ed. Lampros, *NE* 15 (1921), 160; Schreiner, *Kleinchroniken*, I, p. 203].

[7] On the same folio 172^{r} the scribe recorded the birth of a certain Zoe on 10 September 1288; the name of her family erased by the scribe:

† Μηνὶ σεπτ(εμβ)ρ(ίῳ) δεκ(ά)τ(ῃ) τ(ῆς) ϛζ ἐγ-χρ(ο)ν(ίας) ἡμέρ(ᾳ) ϛ̄ ἐγεννήθ(η) ἡ θ(υ)γ(ά)τ(ηρ) τῆς [---] ζωή.

[Ed. Lampros, *NE* 15 (1921), 160].

[8] On folio 172^{r} the scribe recorded the death of Sir Bertran at Paphos on 13 February 1302:

† Μηνὶ φε(υ)ρ(ουαρίῳ) ι̅γ̅ ἡμέρ(ᾳ)· τρίτ(η) τ(ῆς) ϖ̄ῑ ἐγχρ(ο)ν(ίας), τέλος τοῦ βίου ἐχρήσατο ὁ εὐλα-β(ὴς) | συρ μπερτρὰν ὁ υἱος [---] ἐν τῇ χώρα πάμφω. καὶ ἐτάφ(η) εἰς τ(ὴν) | ἐκκλησ(ίαν) τ(ῆς) ὑπ(εραγίας) θ(εοτό)κου τῶν σύρ(ων) εἰς τ(ὸν) τάφον τοῦ π(ατ)ρ(ὸ)σ αὐτοῦ †.

[Ed. Lampros, in *NE* 15 (1921), 160; Schreiner, *Kleinchroniken*, I, p. 203].

[9] On folio 172^{r} the scribe recorded the death of Theodora, who came from the Maroun family, on 6 May 1304:

† Μηνὶ μαίω ϛ̄ ἡμέρ(α) δ τὸ λυχνικ(ὸν) τ(ῆς) αναλή(ψεως) ἐνχρον(ίας) ϖ̄ιβ̄. τέλος τ(οῦ) βίου | ἐχρήσατο ἡ σύμβιος κυρ(ὰ) θεοδ(ώ)ρ(α) ἡ θ(υ)-γ(ά)τ(η)ρ κυρ(οῦ) [---] τοῦ μαροὺν (?) ἦν | ὁ κ(ύριο)ς ἀναπαύσει αὐτὴν, καὶ ἔσετ(αι) μετὰ τὸν χορὸν τῶν δικαί(ων) †.

Before the word Theodora the scribe wrote *εἰ-ρ(ήνη)*, but he erased the name. He also erased the first name of her father.

[Ed. Lampros, in *NE* 15 (1921), 160].

[10] On folio 177^{r} scribe A recorded the death of Jean de Bille on 18 August 1309:

† Κ(α)τὰ τ(ὴν) ιη τοῦ αὐ(γού)στ(ου) τ(ῆς) ϖιζ ἐγχρον(ίας), ἡμέρ(α) δευτ(έ)ρ(α) τέλος τοῦ βίου ἐχρήσατο | ὁ εὐγενέστατ(ος) μεσυρ ζω(ὰν) τῇ μπὴλ ὁ αὐθέ(ν)τ(ης) τοῦ ἀρσουφίου.

[Ed. Lampros, *NE* 15 (1921), 339; Schreiner, *Kleinchroniken*, I, p. 204].

[11] Scribe C recorded on folio 180^{r} a devastating earthquake on 11 May 1222:

Μηνὶ μαίω ι̅α̅ ἡμέρ(α) τετράδ(η) ὥρ(α) ἕκτη γέγον(εν) ἡ θεόῆλατ(ος) ὀργὴ | τοῦ μ(εγάλ)ου σεισμοῦ εις τ(ὴν) ϛψλ ἐχρονί(αν) †.

[Ed. Lampros, in *NE* 15 (1921), 344; Schreiner, *Kleinchroniken*, I, p. 199].

[12] Scribe A recorded on folio 172^{r} another earthquake which struck Nicosia on 8 August 1303:

†Μηνὶ αὐγούστω η̄ τ(ῆς) ϖ̄τ̄α̅ ἐγχρ(ο)ν(ίας) ἡμέ-ρ(α) ε΄ ὥρ(α) α τ(ῆς) ἡμέρ(ας) γέγονε σεισμὸ(ς) μ(έ)γ(ας) | ἐν τῇ πόλ(ει) λευκουσία.

[Ed. Lampros, *NE* 15 (1921), 160; Schreiner, *Kleinchroniken*, I, p. 203].

[13] Scribe C copied on folio 180^{r} in chronological order but not always correctly a list of important political events, such as the capture of Cyprus

by the Latins in May 1190 (!), the siege of Constantinople by the soldiers of the Fourth Crusade on 1 April 1203 (!), the burning of the monks of Kantara on 18 May 1231, and the submission of the Orthodox Church to the Latins on 22 July 1238 (!):

i. (f. 180r) *Μηνὶ μαίω τ(ῆς) ϛχϟη ἐνχρον(ίας) ιν(δικτιῶνος) η̄ ἐκατέλαβ(αν) οἱ | Λατίνοι εἰς τὴν Κύπρ(ον).*

[Ed. Lampros, *NE* 15 (1921), 344; Schreiner, *Kleinchroniken,* I, p. 199].

ii. (f. 180r) *Μηνὶ ἀπριλλ(ίῳ) ᾱ· τ(ῆς) ϛψια ἐχρονί(ας) ἰν(δικτιῶνο)ς ϛ΄ περὶ ἐκύκλωσαν | οἱ λατίν(οι) τὴν πόλ(ιν) †.*

[Ed. Lampros, *NE* 15 (1921), 344; Schreiner, *Kleinchroniken,* I, p. 199].

iii. (f. 180r) *Μηνὶ μαΐω ιθ· ἡμέρ(α) τετράδ(η) τ(ῆς) ϛψλ̅θ̅ ἐχρονί(ας) ἐτελιῶθισ(αν) | διὰ πυρὸσ οἱ μοναχοὶ ἰωανίκιοσ καὶ κώνον καὶ οἱ μεταυτοῦ.*

[Ed. Lampros, *NE* 15 (1921), 344; Schreiner, *Kleinchroniken,* I, p. 199].

iv. (f. 180r) *Μηνὶ ἰουλίω κ̅θ̅· τ(ῆς) ϛψμϛ΄ ἐχρονί(ας). γέγονεν ἡμ(ῶν) ὑποταγή.*

[Ed. Lampros, *NE* 15 (1921), 344; Schreiner, *Kleinchroniken,* I, p. 199].

The losses of Christian strongholds in the Middle East and the rise to power, coronation and death of the Lusignan kings are also recorded by scribe A on folios 171v–172v:

[14] (f. 172r) † *Μηνὶ ἀπριλλ(ίω) κ̅ϛ̅ τ(ῆς) ϟϛ̅ ἐγχρον(ίας) ἐπιάσθη ὑπὸ τῶν ἀγαριν(ῶν) ἡ | μεγαλόπολ(ις) τρίπολις †* [i.e. 26 April 1289].

[Ed. Lampros, *NE* 15 (1921), 160; Schreiner, *Kleinchroniken,* I, p. 203].

[15] (f. 172r) † *Μηνὶ μαίω ι̅ϛ̅ τ(ῆς) ϟθ̅ ἐγχρον(ίας), ἐπιάσθη ὑπὸ τῶν ἀγαριν(ῶν) ἡ μεγα|λόπολις πτωλεμαΐς †* [i.e. 18 May 1291].

[Ed. Lampros, *NE* 15 (1921), 160; Schreiner, *Kleinchroniken,* I, p. 203].

[16] (f. 171v) *Τὸ ι̅ϛ̅ ἔτο(ς) ἐπερίλα(βεν) ὁ ρρὲ οὔγγ(ος) ὁ πρώ(ην) τ(ὴν) χώραν † |* [i.e. 1209/10].

Κ(α)τ(ὰ) δὲ τ(ὴν) ι̅θ̅ φε(υ)ρ(ουαρίου), τ(ῆς) κ̅ϛ̅ ἐγχρ(ο)ν(ίας) τῶν χρε(ῶν) ἐλειτούργ(η)σ(εν) [i.e. 19 February 1218].

[Ed. Lampros, *NE* 15 (1921), 159; Schreiner, *Kleinchroniken,* I, pp. 201–2. The year of the rise to power of Hugh I is in fact 1205 and not 1209/10 as recorded in this note].

[17] (f. 171v) *Κ(α)τ(ὰ) δὲ <τὴν> ι̅ϛ̅ τοῦ ο-κτ(ωβ)ρ(ίου) τ(ῆς) ξ̅θ̅ ἐγχρ(ο)ν(ίας). τῶν χρε(ῶν) ἐλειτ(ούργησεν) ὁ ρρὲ Ἐρρ(ὴν) ὁ παχὺσ | ὁ καὶ υἱὸ(ς) τ(οῦ) ἄνωθ(εν) ρηθ(εν)τ(ος) ρρὲ οὔγγ(ου).* (i.e. 18 Oct. 1253, which is indeed correct for the death of the King Henry I Lusignan [1218–53]).

[Ed. Lampros, *NE* 15 (1921), 159; Schreiner, *Kleinchroniken,* I, p. 202].

[18] (f. 172v) † *Μη(νὶ) δεκ(εμ)βρ(ίω) κ̅ε̅· τὰ χ(ριστο)υγέννα· τησ ϛ̅ ἐνχρ(ονίας) ιν(δικτιῶνος) ι̅α̅ ἐστέφθη ὁ πανευγενέστ(α)τ(ος) μεσυρ οὐγγ(ος) τε λιζινία καὶ υἱὸ(ς) | τ(οῦ) μεσυρ ερρὶ τοῦ πρίνζη· ῥὴξ κύπρ(ου) π(α)ρὰ τοῦ π(ατ)ριάρχου ἱεροσολϋμ(ων) κυρ(οῦ) γκιλι(έ)λμ λεγάτου ὄντ(ος) | τοῦ ἀποστολικοῦ θρόνου καὶ εἰς κύπρ(ον) εὑρεθέντο(ς)* (i.e. 25 Dec. 1267).

[Ed. Lampros, *NE* 15 (1921), 161; Schreiner, *Kleinchroniken,* I, p. 202].

[19] (f. 172v) † *Κ(α)τ(ὰ) δὲ τ(ὸν) σεπτ(εμβ)ρ(ιον) μῆν(αν) εἰσ τ(ὴν) κ̅δ̅ | τ(ῆς) ο̅η̅ ἐνχρ(ονίας) ἐστέφθη ὁ ἄνωθ(εν) ρηθ(εὶς) ῥὴξ τ(ῆς) κύπρ(ου), ῥὴξ τ(ῶν) ἱεροσολϋ(μων), ἐν τῇ χώρα τ(ῆς) τύρῳ:–*

(i.e. 24 Sept. 1269).

[Ed. Lampros, *NE* 15 (1921), 161–62; Schreiner, *Kleinchroniken,* I, p. 202].

[20] (f. 172v) † *Κ(α)τ(ὰ) δὲ τ(ὸν) μάρτ(ιον) μῆ-(ναν) τ(ῆς) ϟδ̅ ἐγχρον(ίας), τέλο(ς) τοῦ βίου ἐχρήσατο ὁ ἄνωθ(εν) ῥηθ(εὶς) ῥὴξ τῶν ἱεροσολύ-(μων) | καὶ τῆς κύπρ(ου) ἐν τῇ χώρα τῇ τύρω· τῶ δὲ σῶμα αὐτοῦ ἐκήδευσαν τοῦτο ἐν τῇ κύπρ(ω) εἰσ τ(ὴν) | ἁγΐαν σοφί(αν) λευκωσί(ας)* (i.e. March 1284. All the dates concerning the reign of Hugh III (1267–84) appear to be correct).

[Ed. Lampros, *NE* 15 (1921), 162; Schreiner, *Kleinchroniken,* I, p. 202].

[21] (f. 172v) † *Μη(νὶ) μαΐω δ̄ τ(ῆς) ϟδ̅ ἐγχρον(ίας)· ἐστέφθη ῥὴξ τῆς κύπρ(ου) ὁ πανευγενέστ(α)τ(ος) μεσυρ ζω(ὰν) ὁ υἱὸ(ς) τ(οῦ) ἄνωθ(εν) ρηθέντ(ος) ρρὲ οὔγγ(ου) ἱεροσολϋμ(ων) καὶ τῆς κύπρ(ου) ῥήξ.*

One line excised at the lower margin. The date of the coronation of the King of Cyprus John I (1284–85) is given as 4 May 1284.

[Ed. Lampros, *NE* 15 (1921), 162; Schreiner, *Kleinchroniken,* I, p. 202].

[22] (f. 172r) *Μηνὶ ἰουν(ίῳ) κ̅δ̅ τ(ῆς) ῥηθείσ(ης) ϟγ̅ ἐγχρον(ίας) ἐστέφθη ῥὴξ τ(ῆς) κύπρου· ὁ πανευγενέστ(α)τ(ος) αὐτάδελφ(ος) αὐτοῦ μεσυρ ἐρρί †*

(i.e. 24 June 1285, coronation of Henry II Lusignan as king of Cyprus. It is in fact on this occasion that the patriarch of Constantinople, Gregory II of Cyprus, addressed a letter to the new king, copied in this volume on f. 167v; see above).

[Ed. Lampros, *NE* 15 (1921), 160; Schreiner, *Kleinchroniken,* I, p. 203].

[23] (f. 172^{v}) *Μηνὶ ἀπριλλ(ίω) κ̅ζ̅ ἡμέρ(α) τρίτ(η) τ(ῆς) ω̅ι̅δ̅ ἐγχρον(ίας) ἤρπαξεν ὁ ευγενέστ(α)τ(ος) | μεσυρ αμαρρ(ὴν) ὁ υἱὸ(ς) τοῦ ρρὲ οὔγγ(ου) τ(ὴν) ἐξουσί(αν) τοῦ ρηγάτ(ου) τοῦ πανὑψηλοτ(ά)τ(ου) | ῥηγ(ὸς) τοῦ ρρὲ ἐρρὶ καὶ αὐταδελ(φ)ου αὐτοῦ. καὶ γέγον(ε) γκουβερνούρ(ης). καὶ διηκητ(ῆς) | τοῦ ῥηγάτ(ου) τ(ῆς) κύπρ(ου). καὶ ἔλα(βεν) καὶ τ(οὺς) ὅρκ(ους) τῶν ἀν(θρώπ)ων τ(οῦ) ῥηγάτ(ου). κα- | βαλλαρί(ων) καὶ ἑτέρων λιζίων ἀν(θρώπ)ων καὶ τοῦ κοιν(οῦ) λαοῦ. ἵνα φυλάττουν | τὸ σῶμα αὐτοῦ. καὶ διατηρ(εῖν)* (!) *αὐτὸν κ(α)τ(ὰ) παντὸ(ς) ἀν(θρώπ)ου ωζομένου τ(οῦ) ρηγ(ός) †*

(i.e. 26 Apr. 1306, rebellion of Amalric against his brother, King Henry II Lusignan [1285–1324] with temporary success).

[Ed. Lampros, *NE* 15 (1921), 161; Schreiner, *Kleinchroniken*, I, p. 204].

[24] On folio 177^{r} scribe A recorded the assassination of Amalric de Lusignan on 5 June 1310:

† Κ(α)τ(ὰ) τ(ὴν) ε̅ τοῦ ἰουν(ίου) μηνὸ(ς) ἡμέρ(α) ζ̅ τ(ῆς) ω̅ι̅η̅ ἐγχρον(ίας) ὥρα ζ̅ ἐφωνεύθη | ὁ ὑψηλότ(α)τ(ος) μεσυρ ἀμαρρὶ τὲ λιζινία ὁ αὐθε(ν)- τ(ης) τ(ῆς) τύρου. καὶ γκουβερνούριο(ς) τ(οῦ) | ῥηγατ(ου) τ(ῆς) κύπρου παρὰ καβαλλ(α)ρ(ίου) τοῦ σϋμοῦν τὲ μουντελίφ, εἰς τ(ὴν) ἑαυτ(οῦ) | τζάμπρ(αν) τῶν οἰκημ(α)τ(ων) λευκουσί(ας). κ(α)τ(ὰ) δὲ τ(ὴν) ζ̅ ἡμέρ(αν) ζ, ἐπαΰρι(ον) ἐκήδευσ(αν) τὸ σῶ- μ(α) | αὐτ(οῦ) εἰς τ(ὴν) καθολι(κὴν) ἐκκλη(σίαν) τ(ὴν) ἁγί(αν) σοφί(αν) †.

[Ed. Lampros, *NE* 15 (1921), 340; Schreiner, *Kleinchroniken*, I, p. 204].

On the flyleaf III^{r} there is a hand-written list in Latin of the contents of Vat. Palat. Gr. 367:

Inc. Sophronius Hierosolymitanus–De fide.

By an error on the flyleaf II^{r} the content of Palat. Gr. 356 in Latin was inserted.

11. HISTORY OF THE MANUSCRIPT

We do not know when this MS left Cyprus for the West. If the flyleaf I belongs to the original body of the MS, it may well have passed via Venice. For on this flyleaf I^{r} there is a later note: *εἰς τὴν βενετίαν | τὸ εἶχα.* The MS later belonged to the Bibliotheca Palatina in Heidelberg. It was donated to the Vatican by Maximilian, duke of Bavaria, and entered the Vatican collection in June 1623. On the flyleaf IV^{r} there is the coat of arms of Maximilian and the following inscription:

Sum de Bibliotheca, quam Heidelberga | capta, Spolium fecit, & | P. M. | GREGORIO XV | trophaeum misit. | Maximilianus Utriusq(ue) Bavariae Dux &c. | S. R. I. Archidapifer et Princeps Elector. | Anno Christi CIↃ. IↃC. XXIII.[5]

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[5] On the history of the Palatini MSS donated by Maximilian, duke of Bavaria, to Pope Gregory XV (1621–23), see Stevenson, op. cit., pp. XVII–XXX; Odier, *La Bibliothèque Vaticane*, p. 107.

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Plates from Vat. Pal. Gr. 367 have been published in *BZ* 1 (1892), 329 (= f. 122^{r}); *NE* 5 (1908), pl. A′ (= f. 163^{v}); *NE* 15 (1921), 346 (= f. 98^{r}); *NE* 16 (1922), 83 (= f. 97^{r}); Turyn, *Codices Graeci Vaticani,* pls. 96 (= f. 141^{r}), 190a (= f. 172^{r}), 190b (= f. 99^{v}), 190c (= f. 172^{v}); Canart, "La chypriote bouclée", p. 319, fig. 2 (= f. 101^{r}), p. 320, fig. 3 (= f. 157^{v}).

[32] Paris, Bibliothèque Nationale, Graecus 2134 [Regius 3484], ca. 1320 (pls. 47–48).

1. Nikephoros Blemmydes, *Epitome Physica.*

2. Bombycine paper, yellowish, of excellent quality and preservation.

3. Folios III + 124 + γ, 173 × 120 mm.
Justification 130 × 80 mm.
26–28 lines to the page.
Text in single column.

4. CONTENTS

This small format MS contains Nikephoros Blemmydes, *Epitome Physica,* and his commentary on Psalm 8.

1. (f. 1^{r}) Table of contents:

Inc. [Π]ερὶ τῶν φυσικ(ῶν) ἀρχ(ῶν) κ(αὶ) αἰτί(ων):

Des. (f. 1^{r}) *<ἐ>κ τῆς εἰς τ(ὸν) ὄγ|δοον ψαλμ(ὸν) ἐξηγήσεως:*

2. (ff. 1^{v}–119^{r}) The text of the *Epitome Physica* of Nikephoros Blemmydes: Title in a faded red:

Περὶ τῶν φυσικῶν ἀρχῶν καὶ αἰτίων.

Inc. (f. 1^{v}) *Πᾶν τὸ αἴτι(ον) κ(αὶ) ἀρχή· οὐ πᾶσα δὲ ἀρχὴ ἥδη κ(αὶ) αἴτι(ον).*

Des. (f. 118^{v}) *κενὸν ὀνομάζουσ(ιν) | ὡσ μή τι τ(ῶν) σωμάτ(ων) ἔχουσαν ὅλως ἐν αὐτῇ.*

[Ed. PG 142, cols. 1021–1302, with a Latin trans.]

3. (ff. 119^{v}–124^{v}) Commentary on Psalm 8 by Nikephoros Blemmydes, mutilated at the end:

(f. 119^{v}) in red: *ἐκ τῆς εἰσ τ(ὸν) ὄγδοον ψαλμ(ὸν) ἐξηγήσεωσ.*

Inc. Εἰπὼν ὁ προφήτ(ης) πρὸ(ς) τὸν θ(εὸ)ν ὅτι ὄψομ(αι) τουσ | οὐ(ρα)νούσ.

Des. (f. 124^{v} mutilus) *τῶ | μηδ(ὲ) σκιᾶν γοῦν ἀμϋδράν τινα περϊσώ|ξεσθ(αι)· τοιαύτην κ(αὶ) ἡμεῖς σεληνϊακῆσ ἐκ | ...*

[Ed. PG 142, cols. 1303–14, col A, with a Latin trans., as part of the *Epitome Physica* of Nikephoros Blemmydes].

5. SUBSCRIPTION

The MS seems to have lost a bifolium at the end and therefore no colophon has been preserved. It

was copied by a single scribe and has aptly been attributed by Canart to Romanos Anagnostes. Indeed its script is easily recognizable and is very close to all the other MSS copied by Romanos. Thus a date ca. 1320 is quite reasonable for the copying of this volume.

6. SCRIPT

The script is well known from other MSS of Romanos. The scribe uses a deep black ink and has a tiny minuscule resembling the "chypriote bouclée", slightly inclined to the right. His text is heavily abbreviated and little space is left for the margins. On folio 85^{r} reproduced here we can observe the high-standing gammas ( ), xis ( ), and taus ( ), the enlarged lambdas ( ) and phis ( ), and the ligatures epsilon-xi ( ), epsilon-rho ( ) but also ( ), and epsilon-sigma ( ). Worth noticing are the abbreviations of the words *γὰρ* ( ), *δὲ* ( ), and *καὶ* ( ).

7. ILLUMINATIONS

Tituli mostly in red. Red initials projecting into the margins. As in other MSS of Romanos, the reddish brown ink is faded. Diagrams appear on folios 58^{v} and 119^{r}. The latter refers to the earth, the zodiac, and the zones. On folios 1^{r} and 124^{v} there is a small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Later binding of Henri II of France (1547–59) with reddish brown leather on wooden boards 6 mm thick, in excellent condition. The binding has the monograms of Henri II and his mistress Diane de Poitiers (see pl. 48). Engraved on the upper part of the front cover is the word *BAEMMYΔHΣ.*[1] Three paper flyleaves at the beginning and three at the end were added when the MS was rebound and restored.

9. QUIRE COMPOSITION

The gatherings are of twelve folios. Quire signatures in the lower right corner in the Latin alphabet by a different later hand in a pale black ink as follows: ff. 1^{r} = A, 13^{r} = B, 25^{r} = C, 37^{r} = D, 49^{r} = E, 61^{r} = F, 73^{r} = G, 85^{r} = H, 97^{r} = I, 109^{r} = K, 121^{r} = L. Thus the MS consists of ten gatherings of twelve folios, while the last gathering suffered losses and today contains only four folios. The scribe made a cross in the middle of the upper margin at the beginning of each gathering.

10. LATER NOTES

The MS seems to have been used very little, an indication that it was copied for and studied by an élite in Cyprus which did not last for long, perhaps only one generation or the first half of the fourteenth century.

On the interior front cover was pasted a brief hand-written description of the MS when it was no. 3484 in the collection Fontainebleau-Regius.[2]

On the flyleaf I^{r} is written in a yellowish ink:

† Νικηφόρου τοῦ Βλεμύδου φυσική.

Underneath was pasted Omont's brief description of the MS.

On folio 1^{r} the same hand of folio I^{r} above in the same yellowish ink wrote:

CIↃIↃXXVI | νικηφόρου τοῦ βλεμύδου περὶ τῶν | φυσικῶν ἀρχῶν κ(αὶ) ἕτερα.

Also in the upper margin of folio 1^{r} earlier numbers of the MS are written, e.g. 1670 and 3484 (Regius).

11. HISTORY OF THE MANUSCRIPT

We know nothing of the adventures of this MS which seems to have reached the collection at Fontainebleau founded by King Francis I in the sixteenth century. Subsequently it passed to the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Browning, "Notes on Greek Cypriot MSS", p. 120.

Canart, "La chypriote bouclée", p. 315, no. 22.

C. N. Constantinides, "'Η στάχωση τοῦ κώδικα 9 τῆς Ἱερᾶς μονῆς Κύκκου", *Ἐπετηρίδα Κέντρου Μελετῶν Ἱερᾶς μονῆς Κύκκου* 1 (1990), 52, n. 3.

[1] On the bindings of Henri II and Diane de Poitiers see Delisle, *Cabinet des manuscrits,* I, p. 188. On Henri II (1547–59) see briefly M. P. Larousse, *Grand Dictionnaire Universel du XIX siècle,* IX, Paris, 1873, p. 184.

[2] This collection was formed by order of King Francis I and housed in the royal château at Fontainebleau. A number of people were engaged to provide Greek MSS for this collection, such as Jean de Pins, ambassador in Venice and Rome, George de Selve, Cardinal Guillaume Pélicier, and others. In 1550 this collection was transferred to the library at Blois and possessed 546 Greek MSS. On the Fontainebleau collection see Delisle, *Cabinet des manuscrits,* I, pp. 151–65; see also H. Omont, *Catalogues des manuscrits grecs de Fontainebleau sous Francois Ier et Henri II,* Paris, 1889; idem, *Inventaire sommaire,* IV, pp. XVI-XVII.

H. Omont, *Catalogues des manuscrits grecs de Fontainebleau sous Francois Ier et Henri II,* Paris, 1889, p. 36.

Omont, *Inventaire sommaire,* II, p. 198.

[33] Leiden, Vulcanius 52, ca. 1320 (pl. 49).

[examined in microfilm]

1. St. Dionysios the Areopagite, works, together with scholia of St. Maximos; Cyril of Alexandria, *Dialogues II–VII,* on the Holy Trinity, and part of Cyril, *Thesaurus de Sancta Trinitate.*

2. Bombycine paper, yellowish, of good quality and preservation.

3. Folios 182, 185 × 120 mm.

40–44 lines to the page with scholia in all three margins.

Text in single column.

4. CONTENTS

1. (ff. 2^r^–2^v^) *Διαίρεσισ τῶν ζ ἁμαρτιῶν τῶν θανασίμων. δι' ὧν θανατοῦτ(αι) ἡ ψυχῆ: †*

Inc. Ἡ πρώτ(η) ἔστιν ἡ ὑπερηφανία. [Then follows *β* = *ἡ βασκανία, γ* = *ὀργὴ, δ* = *ἀκηδία, ε* = *φιλαργ(υ)ρ(ία), στ* = *γαστρομαργία, ζ* = *πορνία*].

2. (f. 3^r^) *Προφήτ(ου) συβίλλασ περὶ τῆσ κύπρ(ου): †*

Inc. Αἶ αἶ σοι κύπροσ ἡ κεκαυμέν(ων) τλήμον στοιχί(ων) ταύρου | λαχῶν τῆσ ἀφροδίτησ.

3. (f. 3^r^) The ten plagues sent by God to the Egyptians:

Ἡ δεκα πληγεσ τῆσ αιγυπτίοισ ἃσ ἐπήνεγκε ὁ θ(εό)σ.

4. (ff. 4^r^–75^r^) St. Dionysios the Areopagite, works, with St. Maximos' scholia.

[Ed. PG 4, cols. 15–432 with a Latin trans].[1]

i. (ff. 4^r^–5^v^) *Πρόλ(ο)γ(ος) τοῦ ἑρμηνευτ(οῦ) εἰσ τ(ὸν) ἐν ἁγίοισ π(ατέ)ρα δϊονύσιον τὸν ἀρεοπαγ(ί)τ(ην).*

Inc. Τὴν μ(ὲν) εὐγένει(αν), τό τε περϊφανὲσ ἐν πλούτ(ῳ) τοῦ μακαρϊωτ(ά)τ(ου) διονϋ|σίου.

[Ed. PG 4, cols. 15–24].

ii. (ff. 5^v^–7^r^) *Ἑρμηνεία λέξεων.*

Inc. Ἀγάμενο(ς) θαυμάσασ· εκπλαγήσ:

[Cf. PG 4, cols. 23–28].

iii. (f. 7^v^) *σχόλαια:*

Inc. Ἴστέ(ον)· ὥσ τινεσ τ(ῶν) ἔξω φϊλοσοφ(ων).

iv. (ff. 7^v^–8^r^) Table of contents for Dionysios the Areopagite's *De Coelesti Hierarchia:*

Περὶ τῆσ οὐ(ρα)νίασ ἱεραρχίασ.

v. (ff. 8^r^–24^r^) *Διονυσίου ἀρεοπαγίτ(ου), ἐπϊσκόπ(ου) ἀθην(ῶν). πρὸ(ς) τϊμόθεον ἐπίσκοπ(ον). | περὶ τῆσ ὀυ(ρα)νίου ἱεραρχίασ.*

Inc. <"O>τϊ πᾶσα θεῖα ἔλλαμψϊσ κατὰ | ἀγαθότητ(α).

[Ed. PG 3, cols. 119–370 with Pachymeres' paraphrase].

The scholia in the margin: *Inc. ἐπειδὴ ἡ ἐπϊγραφ(ὴ). ἱεραρχί(αν) ἔχει· καλεῖν εἴωθεν ἱεράρχασ τ(οὺς) ἐπϊσκόπ(ους).*

[Ed. PG 4, col. 29–114].

vi. (ff. 24^r^–42^r^) St. Dionysios the Areopagite, *De Ecclesiastica Hierarchia,* with scholia of St. Maximos.

Διονϋσίου ἀρεοπαγίτ(ου) ἐπϊσκόπ(ου) ἀθην(ῶν). πρὸ(ς) τϊμόθε(ον) ἐπίσκοπ(ον) ἐφέσου, | περὶ τῆσ ἐκκλησϊαστϊκῆσ ἱεραρχίασ.

Inc. Τῷ συν πρεσϐυτέρῳ τϊμοθέῳ, διονύ|σϊοσ ὁ πρεσϐύτεροσ, οτϊ μ(ὲν) η καθ' ημᾶσ ιεραρχία.

[Cf. PG 3, cols. 369 ff].

Scholia of St. Maximos in the lower margin:

Inc. ᾱ. τουτέστ(ιν) οὐ παιγνϊωδῶσ κ(αὶ) ἀνευλαβῶσ ποιήσεισ πᾶσϊ τοῖσ ἀνϊέροισ.

[Ed. PG 4, cols. 115–84].

vii. (ff. 42^r^–67^r^) St. Dionysios the Areopagite, *De Divinis Nominibus,* with scholia of St. Maximos:

Τῶ συμπρεσϐυτέρω τϊμοθέω. διονύσιο(ς) ὁ πρεσϐύτεροσ ... περὶ θείων ὀνομ(ά)τ(ων).

Inc. Νῦν δὲ ὦ μακάριε, μετὰ τὰσ θεολογϊκὰσ ὑποτυπώσεισ.

[Cf. PG 3, cols. 585 ff]

[Scholia (f. 42^r^) *Inc. μᾶλλον δὲ κ(αὶ) ὑπὲρ ασωμ(ά)τ(ων).*

[Ed. PG 4, cols. 185–416].

After folio 57^r^ the scholia copied are very few and sporadic, though space was left for them by the copyist.

viii. (ff. 67^r^–68^r^) St. Dionysios the Areopagite, *De Mystica Theologia:*

Διονυσίου ἀρεοπαγίτ(ου). ἐπϊσκόπ(ου) ἀθην(ῶν) πρὸ(ς) τϊμόθ(εον) ἐπίσκοπ(ον) ἐφέσ(ου) ... περὶ μϋστικῆσ θεολογί(ας).

Inc. Τρϊὰσ ὑπέρουσιε κ(αὶ) ὑπέρθεε κ(αὶ) ὑ|περάγαθε.

Though space was left in the margins by the scribe, no scholia to this work of St. Dionysios were

[1] This MS was not considered in the recent edition of St. Dionysios the Areopagite, *La hiérarchie céleste,* by R. Roques, G. Heil, and M. de Gandillac, (SC 58bis), 2nd ed., Paris, 1970.

copied.

ix. (ff. 68r–75r) Ten letters of St. Dionysios the Areopagite:

Τοῦ αὐτοῦ ἐπιστολαὶ δϊάφοραι.

[Ed. PG 3, cols. 1065–1120].

(f. 68v) *Πρὸ(ς) γάϊον θεραπευτ(ήν):*

Inc. Τὸ σκότο(ς) αφανέσ γϊ(νε)τ(αι) τῶ φωτί.

[Ed. PG 3, cols. 1065–66].

x. (ff. 75r–77v) *Μαρτύρϊον τ(οῦ) | εν αγ(ίοις) διονυσίου τοῦ αρεοπαγίτ(ου). ρωστϊκοῦ κ(αὶ) ελευθερϊου:*

Inc. Ο λόγο(ς) τ(ῶν) χαρίτ(ων) στεφανοῖ μου τὸ νόημα.

[Ed. J. C. Westerbrink, *Passio S. Dionysii Areopagitae Rustici et Eleutherii, uitgegeven naar het Leidse Hs. Vulcanius 52*, Alphen, 1937, pp. 44–63, with a Latin trans.]. [*BHG* 554d].

5. (ff. 78r–171r) St. Cyril of Alexandria, *Dialogues II–VII.* [The first dialogue missing; ed. PG 75, cols. 713–1124].

ὅτι ὁμοούσιοσ τῶ π(ατ)ρὶ ὁ υἱόσ.

Inc. (f. 78r) *Ἆρ' οὐκ ἀληθὲσ εἰπεῖν ᾧ ἑρμεῖα, ὡς ἁπλοὺσ τ' ἔφη τῆσ ἀληθείασ ὁ μῦθο(ς).*

[Ed. PG 75, col. 713].

i. (ff. 78r–94r) Dialogue II. [Ed. PG 75, cols. 713–86].

ii. (ff. 94r–109r) Dialogue III. [Ed. PG 75, cols. 787–860].

Inc. Ἄριστον μ(ὲν) ὦ ἑρμεῖα.

iii. (ff. 109r–124r) Dialogue IV. [Ed. PG 75, cols. 859–939].

Inc. Τὸν δὴ θ(εὸν) ἐκ θ(εο)ῦ.

iv. (ff. 124r–139r) Dialogue V. [Ed. PG 75, cols. 929–1000].

Inc. Εἶἐν, ἐκ παντὸσ ἀναγκαίου τε ἡμῖν | ὡσ ἔοικε συμβήσετ(αι).

v. (ff. 139r–155v) Dialogue VI. [Ed. PG 75, cols. 1001–74].

Inc. Ἰσότητο(ς) οὖν οἶμαι περὶ υἱοῦ.

vi. (ff. 155v–171v) Dialogue VII. [Ed. PG 75, cols. 1075–1124].

Inc. Πόνων ἀγαθῶν ὁ καρπὸς εὐκλεὴσ.

Des. (f. 171v) *εἰ παρὰ τ(οῦ) θ(εο)ῦ κ(αὶ) π(ατ)ρ(ὸ)σ ἐκπορεύετ(αι).*

[This is not how the text ends in PG 75 and in the new critical edition by G. M. de Durand, 3 vols, Paris, 1976–78].

6. (ff. 172r–182r) St. Cyril of Alexandria, *Thesaurus de Sancta et consubstantiali Trinitate:*

Περὶ τ(ῆς) ἁγ(ίας) κ(αὶ) ὁμουσίου τρι(ά)δο(ς).

Inc. Οὐκ ἐπὶ μϊκροὺσ ἡμᾶσ ἀγῶν(ας) ἐπείγεσθ(αι) | δεῖν.

[Ed. PG 75, cols. 9 ff].

i. (ff. 174r–175r) *Λόγος ᾱ:*

Inc. Εἰ δϊερωτᾶν ὑμᾶσ ἐπϊχειροῖεν.

[Ed. PG 75, cols. 23–28].

ii. (ff. 175r–175v) *Λόγος β̄:*

Inc. Τὸ ἀγένητ(ον) ὡσ ἀπαρχὴ κ(αὶ) αἴτιον νοοῖται.

[Ed. PG 75, cols. 28–32].

iii. (ff. 175v–176v) *Λόγος γ̄:*

Inc. Εἰ τὸ ἀγέννητ(ον) οὐσία.

[Ed. PG 75, cols. 31–36].

iv. (ff. 176v–180v) *Λόγος δ̄:*

Inc. Ἀνοήτωσ λέγουσϊν οἱ θεομάχοι.

[Ed. PG 75, cols. 35–58].

v. (ff. 180v–182r) *Λόγος ε̄:*

Inc. Εἰ ἔστϊν ἀνάρχωσ.

Des. (incomplete): *οὐδὲν γ(ὰρ) αὐτῷ προ(σ)τίθεμ(εν), ἐκ τοῦ ‖ ...*

[ed. PG 75, cols. 57–65A].

5–6. SUBSCRIPTION–SCRIPT

The MS preserves no subscription. In fact its last text remained incomplete. With the exception of folios 2v–3r and some of the scholia on folios 56v–57r, copied by a contemporary hand, the whole volume (i.e. f. 4r–182r) was copied by one hand in the first quarter of the fourteenth century. This hand is easily identifiable with that of a famous scribe working in Cyprus betwen 1315 and 1324: Romanos Anagnostes.[2] Indeed this MS carries all the characteristics of his peculiar script, which has been called "chypriote bouclée" by Msgr. P. Canart.[3] Romanos' script is compact, inclined to the right, and heavily abbreviated. On folio 4r reproduced here we can observe the letters with projected tails, such as the lambdas ( ), xis ( ), phis ( ), and chis ( ) the high-standing gammas ( ), and taus ( ), and the ligatures epsilon-iota ( ), epsilon-xi ( ), epsilon-tau ( ), lambda-omicron ( ), rho-omicron ( ), and sigma-tau ( ). The diaeresis appears quite often above iota (ϊ) and upsilon (ϋ). Romanos sometimes uses a double accent (῎) (cf.

[2] The MS was attributed to Romanos by J. C. Westerbrink, *Passio S. Dionysii Areopagitae, Rustici et Eleutherii*, Alphen, 1937, pp. 33–36.

[3] Canart, "La chypriote bouclée", pp. 303–21.

line 1). Over initial diphthongs he puts the breathing over the first vowel and the accent over the second. Finally, the scribe sometimes uses the iota subscript and the comma.

Confirmation of Romanos' activity in Cyprus is to be found in the note by the second scribe on the prophecy of the Sibyl about Cyprus on folio 3r. In fact this second scribe, who may well have been the sponsor of the volume, added a few more scholia on folios 56v–57r. Scribe B wrote on folio 1r in a deep black ink: *† τοῦ ἐναγίοισ πατρὸσ ἡμῶν διῶννσίου.* The rest of the title was erased by a later hand.

7. ILLUMINATIONS

Like almost all the other surviving MSS of Romanos, this volume has no elaborate ornamentation.[4] Very simple red ornaments appear at the beginning of some parts of the volume (cf. for instance f. 24r). The tituli are written in red ink now faded. This is also the case with the red initials of medium size projected into the margins. At the beginning of the various parts of the volume these initials are large. Sporadic red letters also occur within the text. In the lower margin of folio 4r there is a stamped inscription: *ACAD. LUGD* (i.e. *ACADEMIAE LUGDUNORUM).*

8. BINDING

Not microfilmed.

9. QUIRE COMPOSITION

Quire signatures not observed and probably trimmed off when the MS was rebound. Molhuysen, who examined and described this MS in 1910, observed "seniones et quiniones, ultimo quoque folio numerati. Inter f. 77 et 78 unus quinio deesse videtur".[5] It is noteworthy that this MS consists of quinions, an arrangement known from other MSS of Romanos.[6] Folio 3v is blank.

10. LATER NOTES

Sporadic later scholia in Latin appear on a few folios of the volume (cf. for example f. 5v). On folio 1r a later hand erased part of the Greek ownership entry(?) and wrote instead:

Iste liber pertinet ⟦ --- ca. 20 letters ---⟧ *Petri* | *ad Vincula* ⟦ --- ca. 10 letters ---⟧.

Westerbrink suggested that this inscription can be restored as:

iste liber pertinet ad librariam Sancti Petri ad Vincula ecclesia Romana.[7]

A later hand wrote underneath the last line of the incomplete text on folio 182r: *pauca desunt.*

11. HISTORY OF THE MANUSCRIPT

We do not know when this MS was taken from Cyprus. At a later period it was in S. Pietro in Vincoli in Rome, as the ownership entry on folio 1r indicates.[8] Even later it was in the hands of the publisher Episcopius of Basel, and it was most probably from him that Vulcanius acquired this volume in 1576. In a letter to Jean Baptiste Heintzel of 1 April 1576, Vulcanius says that he was shown some MSS by Episcopius and "inveni inter alios Dionysium Areopagitam, ad cujus calcem adjecti erant iidem Cyrilli dialogi".[9] This content corresponds to that of Vulcanius 52. Unfortunately, we find no further mention of this MS in Vulcanius' correspondence. He seems to have used this MS in his edition of works of St. Cyril of Alexandria in 1576.[10] Vulcanius was a member of the Academy of Leiden (1581–1624) which later acquired this MS (cf. f. 4r). Vulcanius' MSS are now in the collection of the University of Leiden.[11]

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P. C. Molhuysen, "De Cyrillus-handschriften van Bonaventura Vulcanius", in *Tijdschrift voor Boek- en Bibliotheekwezen* 3 (1905), 74, 11 (cited by Wester-

[4] See above, pp. 145, 147, 166 and below pp. 171, 172, 176, 179, 184, 186.

[5] See P. C. Molhuysen, *Bibliotheca Universitatis Leidensis, Codices Manuscripti,* I, *Codices Vulcaniani,* Leiden, 1910, p. 22.

[6] See also below, pp. 173, 176, 180, 186.

[7] Westerbrink, op. cit., p. 31, n. 4.

[8] Ibid., pp. 31, 33.

[9] Ibid., p. 32. Vulcanius' correspondence is very informative on the acquisition of his MSS; see *Correspondance de B. Vulcanius pendant son séjour à Cologne, Genève et Bâle (1573–1577)* ..., publiée et annotée par H. de Vries de Heekelingen, The Hague, 1923, p. 141.

[10] *D. Cyrilli ... Adversus Anthropomorphitas liber. Eiusdem de adoratione in spiritu et veritate dialogi XVIII ...,* B. Vulcanio interprete, 1576, in folio. On Vulcanius' MSS of St. Cyril of Alexandria see P.C. Molhuysen, "De Cyrillus-handschriften van Bonaventura Vulcanius", in *Tijdschrift voor Boek- en Bibliotheekwezen,* 3 (1905), p. 74, 11 for this MS.

[11] On Vulcanius' acquisition of this volume see Westerbrink, op. cit., pp. 31–33.

brink, op. cit., p. 31, n. 3).

J. C. Westerbrink, *Passio S. Dionysii Areopagitae, Rustici et Eleutherii uitgegeven naar het Leidse Hs. Vulcanianus 52*, Alphen, 1937, pp. 30–40.

BHG 554d.

[34] Patmos, Monastery of St. John 304, ca. 1320 (pls. 50, 51, 185b).

[examined in microfilm]

1. St. Basil, *Asketika*, and Peter of Laodikeia, commentary on the Four Gospels.

2. Bombycine paper of mediocre preservation. The first 25 folios are more damaged than the rest.

3. Folios 316 (ff. 305bis, 308bis), 243 × 176 mm.

Scribe A text: 39–43 lines to the page.

Scribe A scholia: 51–53 lines to the page.

Scribe B: 30 lines to the page.

4. CONTENTS

The volume is mutilated at both the beginning and the end.

1. The first section of the volume (ff. 1^{r}–161^{v}) contains the *Asketika* of St. Basil in two parts.

i. Part I: *Inc.* (f. 1^{r}) *διαφαίν(ε)τ(αι) δημότην μ(ὲν) γ(ὰρ). ἤ. τίνα τ(ῶν) τυχόντ(ων).*

ii. Part II of the work starts on folio 138^{r}:

Inc. κ(αὶ) ὡς βασιλεὺσ. δώσει γ(ὰρ) αὐτῶ ἧσ ὁ θ(εὸ)σ τὸν θρόν(ον) δα(βὶ)δ τοῦ | π(ατ)ρ(ὸ)σ αὐτοῦ.

2. (ff. 162^{r}–316^{v}) Peter of Laodikeia, commentary on the Four Gospels.[1] The text of the Gospels is written in the centre and the interior margin (ca. 10–25 lines of text) in a deep black ink; the commentary, written with a thinner pen, occupies the other three margins.

i. (ff. 162^{r}–222^{v}) Matthew: *Inc.* (text) *Βίβλοσ γενέσεωσ ἰ(ησο)ῦ χ(ριστο)ῦ.* [Matt. 1:1].

Inc. (Commentary) *Βίβλο(ς) τῆς γενέσεωσ ἐστὶ τοῦ γενομένου.*

[Cf. *Petrus Laodic., Comment. in Matth., Beiträge zur Geschichte u. Erklärung d. N. Test.*, 5 (1908)].

ii. (ff. 223^{r}–254^{v}) Mark: *Inc.* (text) *Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησοῦ) χ(ριστοῦ). υἱοῦ θ(εο)ῦ.* [Mark 1:1]

Inc. (Commentary) *Π [...] εισ κ(α)τ(ὰ) ματθ(αῖον) εὐαγγέλιον.*

iii. (ff. 255^{r}–304^{v}) Luke: *Inc.* (text) *Ἐπειδήπερ πολλοὶ ἐπεχείρησαν.* [Luke 1:1]

Inc. (Commentary) *Εἰ περ(?) ὑπέργει(ον) ἦν τὸ ἐπϊχείρημ(α).*

iv. (ff. 305^{r}–316^{v}) John (end mutilus) (Commentary) *Εὐαγγέλϊον κατὰ ἰωάννην.*

Inc. *Ἐν ἀρχῆ ἦν ὁ λόγοσ.* [John 1:1].

[Note: Folios 303^{r}–308$^{bis\ r}$ copied by a different hand have only the commentary without the relevant text of the Gospels of Luke and John respectively. From folio 309^{r}, however, the main scribe reappears and thus we have both the text and the commentary on John].

Inc. (f. 309^{r}) (text) *ἠσθένει ἐν καπερναοὺμ. ὁῦτοσ ἀκούσ(ας) ὅτϊ ἰ(ησο)ῦσ ἦκει ἐκ | τῆσ ἰουδαίασ.*

Inc. (f. 309^{r}) (Commentary) *[ῤῦ]ν(?) ἐλθεῖν ἀξιοῖμενειν.*

Des (f. 316^{v}) (mutilus) (text) *ἦλθ(ον) οὖν οἱ ὑπηρέτ(αι) πρὸ(ς) τ(οὺς) ἀρ|χϊερεῖσ κ(αὶ) φαρισαίουσ κ(αὶ) εἶπ(ον) αὐτοῖσ ἐκεῖνοι,‖*

Des. (f. 316^{v}) (mutilus) (Commentary) *ὡσ ἤδη πεπλανημ(ένων) ἄλλων οἵ περ ἦσαν οὐκ [ἀσ]φα-λ[έ]στεροι.‖*

5–6. SUBSCRIPTION–SCRIPT

The MS, mutilated at the beginning and the end, preserves no subscription. The script, however, was easily attributable by Canart to Romanos Anagnostes, who copied a number of MSS in Cyprus in the period 1315/16–1324.[2] Indeed Romanos is the main scribe A of this handsome volume and copied folios 1^{r}–302^{r} and 309^{r}–316^{v}. Romanos started writing a colophon on folio 136^{r} but left it incomplete:

τῷ συντελεστῇ τ(ῶν) καλ(ῶν) θ(ε)ῷ χάρϊσ: | ετουσ.

Unfortunately the year was left out, probably to be written when the whole volume was completed. But the date was never filled in. Nevertheless, this volume can be dated ca. 1315–24—if we are to judge from the script, probably closer to the first rather than the last date—when other dated MSS of Romanos have been preserved. The script of Romanos is well known from other MSS of his with the deep black ink, the "bouclée" script, and the heavily abbreviated text. This volume, however, is exceptionally large, which allows the scribe to write a larger script.

[1] This Gospel commentary appears anonymous in the MS. It is attributed to Peter or Ps.-Peter of Laodikeia. Cf. *Beiträge zur Geschichte und Erklärung des Neuen Testaments* 5 (1908); PG 86, pt. 2, cols. 3321–30; cf. also Beck, *Kirche*, p. 468.

[2] Canart, "La chypriote bouclée", p. 315, no. 23a.

Scribe B, a collaborator, wrote only folios 303r–308bis r; folios 305 and 308 are numbered twice. His script is altogether different from that of Romanos. It is a clear, upright script. He copied only the commentary(?) and not the text of Luke and John and leaves a wide margin. On folio 305r we can observe the enlarged epsilons ( ), kappas ( ), and phis ( ) and the ligature epsilon-rho ( ). Noteworthy is the word *ἐγένετο* ( ).

7. ILLUMINATIONS

Tituli and initials in red. The red colour in the part of the volume copied by Romanos is faded, as is the case with most of the other surviving MSS of his.

Scribe B writes large or medium-sized red initials. Tituli and references in the margins also in red.

The volume preserves a number of simple red ornaments on the following folios: 254v (at the end of Mark), 290v (outer margin), 304v (at the end of Luke and another one before the chapters of John), 305r (at the beginning of John), 307r (outer margin). A circular stamp having in the centre the eagle, the symbol of the evangelist John, appears in the outer margin of folio 1r.

8. BINDING

Not visible in the microfilm.

9. QUIRE COMPOSITION

Quire signatures not preserved. The volume was damaged by insects and small holes appear throughout the entire MS. The first twenty-five folios and especially folios 1–4 are more affected. The MS has been restored. Folios 136v, 137r–v do not appear in the microfilm and probably are blank. Folio 308bis v also remained blank.

10. LATER NOTES

[1] In the eighteenth century the MS was the property of the monk Basil Koutalinos, as an ownership entry in the lower margin of folio 2r indicates:

κ(αὶ) τόδε βασιλί(ου) μοναχοῦ κουταλινοῦ.[3]

[2] The volume was restored and bound anew free of charge in 1829 by the monk Nikephoros Asemines, as a note on the paper leaf attached to the interior front cover indicates:

αρ. 304. | *1829 † ἀνεκενίσθη δωρεὰν ἡ παροῦσα* | *βίβλος παρὰ τοῦ ἐν ἱερομονάχοις* | *κυρ Νικηφόρου ἀσημίνη. μνησθείη* | *Κύριος ὁ θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ τῶν* | *γονέων τούτου, Μαρίας κ(αὶ) Νικολάου.*

11. HISTORY OF THE MANUSCRIPT

We know nothing of this MS until the eighteenth century when the volume was in the hands of the monk Basil Koutalinos, head of the *Πατμιὰς Σχολή* (1740–69). Basil may well have been responsible for the transfer of this MS to the monastery of St. John in the island of Patmos. The volume was restored there in 1829 by the monk Nikephoros and was briefly described by Sakellion in 1890.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", p. 315, no. 23a.

Constantinides, "Dated Greek MSS", p. 661, no. 54.

I. Sakellion, *Πατμιακὴ Βιβλιοθήκη, ἤτοι ἀναγραφὴ τῶν ἐν τῇ βιβλιοθήκῃ τῆς κατὰ τὴν νῆσον Πάτμον γεραρᾶς καὶ βασιλικῆς μονῆς τοῦ Ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου τεθησαυρισμένων χειρογράφων τευχῶν*, Athens, 1890, p. 152.

[35] Vatican Library, Reg. Gr. Pii II, 54, ca. 1320 (pls. 52, 53).

1. Manuel Moschopoulos, *Erōtēmata* on grammar; anonymous *schedographia*, grammatical works on etymology and metre; George Choiroboskos, *De Tropis*.

2. Bombycine paper of good quality and excellent preservation.

3. Folios I + 470, 183 × 130 mm.

Justification 135 × 85 mm.

28 lines to the page.

Text in single column.

4. CONTENTS

The MS contains a collection of grammatical works including the *Erōtēmata* of Manuel Moschopoulos.[1]

1. (ff. 1r–52v) Manuel Moschopoulos, *Erōtēmata* on grammar.

[3] On Basil Koutalinos, head of the *Πατμιὰς Σχολή*, see M. Malandrakes, *Ἡ Πατμιὰς Σχολή*, Athens, 1911; see also R. Browning, "Some considerations on the Patmian School in the Eighteenth Century", in *Πρακτικὰ τοῦ Διεθνοῦς Συμποσίου μὲ θέμα: Ἱερὰ Μονὴ Ἁγίου Ἰωάννου τοῦ Θεολόγου– 900 χρόνια ἱστορικῆς μαρτυρίας (1088–1988) (Πάτμος, 22–24 Σεπτεμβρίου 1988)*, Athens, 1989, pp. 293–94, 297.

[1] For a detailed description of this MS see H. Stevenson Sr. *Codices Manuscripti Graeci Reginae Svecorum et Pii PP. II*, Rome, 1888, pp. 170–71.

Inc. (f. 1r) *Ἀρχὴ σὺν θ(ε)ῷ τῆς κλί(σεως) τῶν ἐρωτημ(ά)τ(ων).*

Des. (f. 52v) *Τέλος τῆς μεγάλης κλίσεως τῶν ἐρωτημάτων.*

2. (ff. 53r–446v) Anonymous *Schedographia* mutilated at the end.[2]

Inc. (f. 53r) *Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ ἀσπόρως εὐδοκήσας.*

Des. (f. 446v) *Καισάρεια καὶ τὰ ὅμοια, διὰ διφθόγγου ...*

3. (ff. 447r–462r) Grammatical works on etymology and metre.

Inc. (f. 447r) *Σταυρός: Πόθεν ὁ σταυρός; παρὰ τὸ εἶναι αὐτὸν στάσιν καὶ εὖρος.*

4. (ff. 462v–464v) George Choiroboskos, *De Tropis,* mutilated at the end: *Γεωργ(ίου) χοιροβοσκοῦ· περὶ τρόπων.*

Inc. (f. 462v) *Ποιητικοὶ τρόποι κ̄ξ̄· ἀλληγορία· μεταφορά· κατάχρησις.*

[Ed. C. Walz, *Rhetores Graeci,* VIII, Stuttgart, 1835, pp. 802–20].

5. (ff. 469r–470v) Four short grammatical works.

Inc. (f. 469r) *Αἱ προθέσεις αἵ τ' ἄλλαι.*

5. SUBSCRIPTION

The MS lost an unknown number of folios at the end and thus preserves no subscription. Canart, however, has attributed this MS on the basis of its easily recognizable script to the well-known scribe Romanos Anagnostes.[3] In fact not only the script but also the deep black ink, the good-quality bombycine paper, and even the use of quinions agrees with the other MSS known from Romanos. Thus a date around 1320 appears very reasonable for this MS.

The content of the volume is very interesting. It is not only a collection of grammatical and schedographic works with many marginalia and interlinear scholia, but it also contains the *Erōtēmata* of Manuel Moschopoulos a few years after this treatise had been composed. This was a novel method of studying the structure of a language, showing at the same time the growing gap between the spoken and the classical Greek language.[4] Such works were essential in the Latin-controlled lands, for learning declined rapidly there at first and only the rudiments of elementary Greek education seem to have been maintained by the Orthodox Church, mostly within the monasteries. Fourteenth-century Cyprus was a strong and wealthy country, a fact that subsequently led to the flourishing of learning. It is not, therefore, surprising that local scholars were ready to take up Greek learning again. Furthermore, they seem to have been in contact with Constantinople and were aware of the textbooks composed in the capital itself and able to acquire copies for their own studies. The best example of this new development is the Cypriot scholar George Lapithes who was well acquainted with both Greek and Latin learning and an author in his own right, who was in close contact with leading scholars in the capital of the empire a few years after Vat. Pii II Gr. 54 was copied.[5]

6. SCRIPT

The scribe, Romanos Anagnostes, used as in his other MSS a deep black ink that is well preserved. Romanos copied carefully both the text and the marginal and interlinear scholia. His script is diminutive, the characteristic "chypriote bouclée" described above.[6]

Folios 466–467, copied on western paper, are sixteenth-century insertions aiming to replace the lost text of George Choiroboskos, *De Soloecismo et Hysterologia.*[7]

7. ILLUMINATIONS

Tituli and initial letters in faded red. Red ink is widely used throughout the volume but has faded.

8. BINDING

Mgr. Canart very kindly gave us the following description of the binding: "ais de carton recouverts de cuir rouge, ornés de filets dorés; au dos, armes de Pie VII (1775–90) et du cardinal bibliothécaire François Xavier de Zelada (1779–1801)".

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[2] Canart, ("La chypriote bouclée", p. 316), suggested that this schedographic work is not that of Manuel Moschopoulos. On the various redactions of Moschopoulos' *Schedographia,* cf. C. Gallavotti, in *Bollettino dei classici,* ser. 3, 4 (1983), 2–35. Gallavotti does not mention this MS.

[3] Canart, "La chypriote bouclée", p. 316.

[4] On the *Erōtēmata grammatica* see Constantinides, *Higher Education,* pp. 105–6, with further bibliography. Most of Manuel Moschopoulos' grammatical works were published by F. N. Titze, *Manuelis Moschopouli opuscula grammatica,* Leipzig, 1822. On the *Erōtēmata* published in Milan as early as 1493 by Demetrios Chalcondyles see A. Pertusi, ("'*Ερωτήματα*'. Per la storia e le fonti delle prime grammatiche greche a stampa", *Italia medioevale e umanistica* 5 (1962), 321–51.

[5] On the other MSS copied in Cyprus and containing grammatical or classical works see above, Chap. I, pp. 12–13; see also pp. 185, 187, 194, 209, 222, 227, 232, 251. On George Lapithes see above, p. 11 and below, p. 210.

[6] See above, pp. 14, 145 and n. 5, 166, 168 and below, pp. 179, 184, 186.

[7] See Stevenson, op. cit., p. 171.

9. QUIRE COMPOSITION

The MS consists of quinions, which is also the case with a number of MSS copied by Romanos. A number of folios have been lost at the end after folio 465, and folios 466–467 are sixteenth-century insertions. Folios 469–470 are fragments from the original MS bound at the end of the volume. Folios 146^{v}, 465^{r-v}, and 468^{r-v} are blank.

10. LATER NOTES

No later notes have been observed.

11. HISTORY OF THE MANUSCRIPT

We do not know when the MS left Cyprus. At a later period it was in the convent of St. Sylvestreau-Quirinal.[8]

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", p. 316, no. 29.

V. Capocci, *Codices Barberiniani Graeci*, I, *Codices 1–163*, Vatican City, 1958, p. 140.

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D. Donnet, *Le traité Περὶ συντάξεως λόγου de Grégoire de Corinthe* (Études de philologie, Institut Historique Belge de Rome 10), Brussels–Rome, 1967, p. 233, n. 1.

M. H. Laurent, and A. Guillou, *Le "Liber Visitationis" d'Athanase Chalkéopoulos* (ST 206), Vatican City, 1960, p. 335.

H. Stevenson Sr., *Codices Manuscripti Graeci Reginae Svecorum et Pii PP. II Bibliothecae Vaticanae*, Rome, 1888, pp. 170–71.

Script. 16 (1962), B. 341; 27 (1973), B. 282; *SIFC* 4 (1896), 18, n. 1 (Franchi de'Cavalieri-Muccio).

[36] Oxford, Barocci 27, ca. 1320 (pls. 54–56).

1. Theological miscellany, containing works of Maximos the Confessor, St. Cyril of Jerusalem, John Philoponos, St. Gregory of Nyssa, excerpts from Niketas Stethatos and John Chrysostom, and poems by Stephanos Meles.

2. Bombycine paper, shiny, in excellent preservation.

3. Folios III + 335, 179 × 124 mm.

Justification 130 × 80 mm.

26–28 lines to the page.

Text in single column.

4. CONTENTS[1]

The volume is mutilated at the beginning.

1. (f. 1^{r}) *Inc.* *Ἐρώτ(η)σ(ις)·: † τί ἐστι τὸ κατ' εἰκόνα θ(εο)ῦ, καὶ καθ' ὁμοίωσιν·: † ἀπόκρι(σις) | τοῦ ἁγίου γρηγορίου νύσσης: †*

2. (ff. 1^{v}–2^{v}) *Περὶ τῶν αἰσθήσεων: †*

Inc. *Ἴστέον, ὅτι δϊπλοῦσ ὧν ὁ ἄν(θρωπ)ος.*

3. (f. 3^{r-v}) *† Γρηγορίου νύσσης· σϋγγράμματ(α), | κ(αὶ) μαξίμου σϋγγράμματ(α):*

† Πύναξ· σὺν θ(ε)ῶ τοῦ παρόντος βιβλίου † |

Inc. Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) κ(αὶ) ὁμολογητοῦ μαξίμου πρόλογος τ(ῶν) κεφαλαί(ων) αὐτοῦ | περὶ ἀγάπησ. ἑκατοντὰς ᾱ.

4. (f. 4^{r-v}) *Εὐχὴ τοῦ ος(ίου) καὶ αγ(ί)ου π(ατ)ρ(ὸς) ἐγκλείστου |*

Inc. Π(ατ)ρικὴ εὐδοκία, κ(αὶ) συνεργεία πν(εύματο)ς ἁγίου κ(α)τ(α)δεξάμενο(ς).

Des. (f. 4^{v}) *σοὶ δὲ τέκνον πν(ευματι)κὸν ἀναστάσιε γενηθήτω σοι | κατὰ τὴν πίστιν σου ... καὶ σὲ ἐλεῆσαι τῇ αὐτοῦ χάριτη ἀμήν:·*

5. (f. 5^{r}) St. Maximos the Confessor, *Centuriae de charitate.*

Inc. (mutilus) *μέτρου, τὸ ἐντὸ(ς) συνάγειν τ(ὸν) νοῦν ἐκ πάντ(ων) τ(ῶν) | τοῦ κόσμου νοημάτ(ων).* [In the upper margin by a later hand: *εκατοντὰς δευτέρα].*

[Ed. PG 90, cols. 985 ff].

ii. (f. 17^{v}) *Τοῦ αὐτ(οῦ) ἑκατοντὰς γ'.*

Inc. *Ἡ μ(ὲν) εὔλ(ο)γο(ς) τ(ῶν) νοημάτ(ων) κ(αὶ) τῶν πραγμ(ά)τ(ων) χρῆσϊσ.*

[Ed. PG 90, cols. 1017 ff].

iii. (f. 29^{v}) *Ἑκατοντ(ὰς) δ':*

Inc. Πρῶτ(ον) μ(ὲν) θαυμάζει ὁ νοῦσ.

[Ed. PG 90, cols. 1048 ff].

6. (f. 39^{v}) St. Maximos the Confessor, *capitum theologicorum centuriae duae: Τοῦ αὐτ(οῦ) ἀββᾶ μαξίμου κεφαλαιώδ(ης) λ(ό)γ(ος) περὶ | θεολογ(ίας). καὶ ἀλληγορικὸσ περὶ ἀρετῶν· ἑκατοντ(ὰς) ε'.*

i. (f. 39^{v}) *Inc. Εἷς θ(εὸ)σ ἄναρχο(ς).*

[Ed. PG 90, cols. 1084 ff].

ii. (f. 56^{r}) *Του αὐτ(οῦ) ἑκατοντ(ὰς) ϛ̄:*

Inc. (f. 56^{r}) *Εἷς θ(εὸ)σ, ὅτι μία θεότησ.*

[Ed. PG 90, cols. 1124 ff].

[8] Cf. ibid., p. 170; also Canart, "La chypriote bouclée", p. 316.

[1] A good description of the contents of the MS can be found in H. O. Coxe, *Bodleian Library, Quarto Catalogues*, I, *Bodleian Library*, (reprinted with additions from the 1853 ed.), Oxford, 1969, cols. 41–45.

7. (f. 77r) St. Maximos the Confessor, ten chapters on the two natures of Christ: *Του αὐτ(οῦ) μαξίμου, περὶ τῶν δύο φύσ(εων) τοῦ κ(υρίο)υ ἡμ(ῶν) ἰ(ησοῦ) χ(ριστο)ῦ κεφά(λαια) ἰ.*

Inc. *Ὁ ἄρειος τὰσ τρεῖσ ὑποστάσεισ ὁμολογεῖ.*

[Ed. PG 91, cols. 145 ff].

8. (f. 78v) St. Maximos the Confessor: *Περὶ οὐσί(ας) κ(αὶ) φύσ(εως), ὑποστάσεωσ τε κ(αὶ) προσώπ(ου).*

Inc. *Ὅτι οὐσία μ(ὲν), αὐτὸ τὸ εἶδοσ κ(αὶ) τ(ὴν) φύσ(ιν).*

[Ed. PG 91, cols. 260 ff].

9. (f. 79v) St. Maximos the Confessor, definitions on the same subject collected from the Fathers, to the deacon Cosmas of Alexandria: *Ὅροι σύντομοι ἁγίων | π(ατέ)ρων: τ(οῦ) ὁσ(ίου) μαξίμ(ου) τοῦ ὁμολογητ(οῦ) πρὸ(ς) κοσμᾶν ἀλεξ(αν)ιδρεί(ας) περὶ κοιν(ῶν) κ(αὶ) ἰδίου· ἤτ(οι) οὐσίασ κ(αὶ) ὑποστά(σεως) | φύσεωσ τε κ(αὶ) προσώπ(ου):–*

Inc. *Τῷ θεοφϊλεστάτῳ κυρίῳ κοσμᾷ διακόνῳ.*

[Ed. PG 91, cols. 543 ff].

10. (f. 80v) St. Maximos the Confessor, various definitions:

Τοῦ αὐτ(οῦ) μαξίμου ὅροι σαφηνίζοντ(ες) | τί οὐσία κ(αὶ) φύσϊσ, πρόσωπόν τε κ(αὶ) ὑπόστασϊσ. ὡ|σαύτωσ τί ἐνούσιο(ν) κ(αὶ) ὁμοούσι(ον)· ἐνϋπόστατ(ον) τε κ(αὶ) ‖ [f. 81r] *ὁμοϋπόστατ(ον)· κ(αὶ) τὰ ἰδίωσ τούτ(οις) θεωρούμενα.*

Inc. *Οὐσία κ(αὶ) φύσϊσ, ταυτό ἐστ(ἴν).*

[Ed. PG 91, col. 149].

11. (f. 82r) St. Maximos the Confessor, fragment on the same subject:

Inc. *Ὡς ἐπὶ χ(ριστο)ῦ τοῦ θ(εο)ῦ ἡμῶν εἴρηται.*

12. (f. 82v) St. Maximos the Confessor: *Τί ἐστι | ἴδϊ(ον) ὑποστάσεωσ, κ(αὶ) ἐνυποστάτ(ου) οὐσίασ κ(αὶ) | ἐνουσί(ας).*

Inc. *Ὑποστάσεωσ ἴδϊ(ον) ἐστϊ.*

13. (f. 83r) St. Maximos the Confessor: *Περὶ τῶν δύο θελημ(άτων) χ(ριστο)ῦ τοῦ θ(εο)ῦ ἡμῶν.*

Inc. *Τὸ χ(ριστὸ)σ ὄνομα, οὐ φύσεωσ ἐστὶ δηλωτ(ικόν).*

[Ed. PG 91, cols. 268 ff].

14. (f. 85r) St. Maximos the Confessor, *De mystagogia ecclesiastica: Τοῦ αὐτοῦ περὶ ἐκκλησιαστι(κῆς) | μυσταγωγίασ· κ(αὶ) τίνων εἰσὶ σύμβολα τὰ | κατ' αὐτὴν ἐπὶ τῆς θεί(ας) συνάξεως τελούμ(εν)α.*

Inc. *Πῶσ σοφώτερο(ς).*

[Ed. PG 91, cols. 657 ff].

15. (f. 103r) St. Cyril of Jerusalem, Ecclesiastical and Mystagogical History: *Του ἐν ἁγίοισ κϋρίλλου, ἐπισκό(που) ἱεροσολύμ(ων) | ἱστορία ἐκκλησϊαστϊκὴ κ(αὶ) μϋσταγωγική.* In the margin: *περὶ ἐκ|κλησ(ίας).*

Inc. *Ἐκκλησ(ία) ἐστὶ, ναὸσ θ(εο)ῦ.*

[Ed. PG 98, cols. 384 ff].

16. (f. 106v) St. Maximos: *Ἰωάννη μάξιμου περὶ | διαφορᾶσ κ(αὶ) πῶσ εὐσεβῶσ δεῖ ὁμολογεῖν δύο | φύσεισ ἐπὶ χ(ριστο)ῦ μετὰ τ(ὴν) ἕνωσ(ιν).*

Inc. *Τούτων οὕτω σοφῶσ | κ(α)τ(ὰ) τὴν ὑγιῆ ἔννοι(αν).*

17. (f. 108v) St. Maximos, spiritual and dogmatic *tomos* against Herakleios' *Ἔκθεσις:*

Τοῦ αὐτοῦ Μαξίμου ἀθλητ(οῦ) καὶ ὁμολογητ(οῦ) τῆς ἀληθεί(ας) κ(αὶ) ἀληθοῦς φϊλοσόφου πν(ευματ)ϊκοῦ τόμο(ς) δογματϊκό(ς) etc.

Inc. *Νυκτὶ μ(ὲν) τὸν παρόντ(α) βῖ(ον).*

[Ed. PG 91, cols. 69 ff].

18. (f. 117r) The word *ἐγένετο* in the Holy Scriptures: *λ(έ)γ(ε)τ(αι) παρὰ τῇ θείᾳ γραφῇ· τὸ ἐγένετο | κ(α)τ(ὰ) τρόπ(οις) ἢ οὕτωσ.*

Inc. *Κατὰ παρωγὴν·* (sic) *οἷον ἐστὶ | τὸ γενηθήτω φῶσ.*

19. (f. 117r) The word *ὑπόστασις* in the Holy Scriptures:

Τὸ τῆς ὑποστάσεωσ ὄνομ(α) παρὰ τῇ θεία γραφ(ῇ) | τριχ(ῶσ) λ(έ)γ(ε)τ(αι).

Inc. *Τὸ καθ' ἑαυτ(ὸν) ὑπάρχ(ον).*

20. (f. 117v) John the Grammarian of Caesarea against the Acephali: *Ἰω(άννου) | γραμματικ(οῦ) κ(αὶ) πρεσβυτ(έ)ρ(ου) πρὸσ τ(οὺσ) ἀκεφάλ(ους).*

Inc. *Εἰ ὁ λέγων τὸν θ(εὸ)ν μόν(ον) τ(ὸν) χ(ριστὸ)ν μανιχαΐζει.*

21. (f. 121r) John Philoponos, *Quaestiones, Christum esse perfecte Deum et hominem.*

Ἐπαπορήμ(α)τ(α) ὑποθετικὰ | παϊστῶντ(α) ὅτι ὁ χ(ριστὸ)ς τέλειο(ς) ὑπάρχ(ει) θ(εὸ)σ ἡμ(ῶν) κ(αὶ) ἄν(θρωπο)σ.

Inc. *Εἰ ἐμὲ μετὰ τῶν ἐμῶν ὁ θ(εὸ)ς λέγει.*

[Ed. S. L. Epifanovič, *Prepodobnyj Maksim*, Kiev, 1917, pp. 66–67].

22. (f. 122r) John Philoponos, *Διϊαίρεσισ τ(ῶν) τρι(ῶν) ψυχικ(ῶν) δυνάμε(ων) πρὸσ τὰσ | τέσσαρ(ας) γενϊκωτάτ(ας) ἀρετὰσ· πῶσ ἐν ταῖσ τρϊσ(ἰν) εἰσ(ἰν) | αἱ τέσσαρεσ.*

Inc. *Φασί τϊνεσ, τί δήποτε τρι(ῶν) δυνάμε(ων) | οὐσῶν τῆς ψυχῆς.*

[Ed. ibid., pp. 60–61].

23. (f. 124v) A second Index for part II of the volume:

Πύναξ σῦν θ(ε)ῶ τοῦ παρόντος βιβλίου· ἕτερα.

Inc. *† Γρηγορίου ἐπισκόπου νύσης· εἰς τὸ μακάριοι οἱ | πτωχοὶ τῷ πν(εύματ)ι.*

24. (f. 125r) St. Gregory of Nyssa, eight homilies *de Beatitudinibus: Εἰς τὸ μακάριοι | οἱ πτωχοὶ τῶ πν(εύματ)ι ὅτι αὐτῶν ἐστὶν ἡ βασιλ(εία) | τ(ῶν) οὐ-(ρα)νῶν.*

Inc. Τίσ ἆρα τοιοῦτο(ς) ἐν τοῖσ συνειλεγμ(ενοις) ἐστίν.

[Ed. PG 44, cols. 1193 ff].

25. (f. 174r) St. Gregory of Nyssa, five homilies *in Orationem dominicam: Εἰσ τ(ὸ) π(άτ)ερ ἡμῶν. †*

Inc. Εὐχῆς ἡμῖν διδασκαλί(αν).

[Ed. PG 44, cols. 1120 ff].

26. (f. 204r) St. Gregory of Nyssa: *Ἐπιστ(ολὴ), πρὸ(ς) ἁρμόνιον περὶ τοῦ τί τὸ | τ(ῶν) χριστιαν(ῶν) ἐπάγγελμ(α).*

Inc. Ὅπερ ποιοῦσϊ πρὸ(ς) τοὺ(ς) | κρατοῦντασ.

[Ed. PG 44, cols. 1264 ff].

27. (f. 210r) St. Gregory of Nyssa: *Πρὸ(ς) καισάρι(ον) περὶ τελειότητ(ος) κ(αὶ) ὁποῖ(ον) χρῆ | εἶ(ναι) τ(ὸν) χριστιαν(όν).*

Inc. Πρέπουσα τῇ προαιρέσει.

[Ed. PG 46, cols. 252 ff].

28. (f. 228v) St. Gregory of Nyssa, *oratio catechetica: Τοῦ αὐτ(οῦ) λόγο(ς) κατηχητικὸς | περὶ διαφόρων κεφαλαίων ἐν οἷς ἡ τῶν | ὀρθοδόξων χριστιανῶν πίστισ.*

Inc. Ὁ τῆσ κατηχήσεωσ λόγο(ς).

[Ed. PG 45, cols. 9 ff].

29. (f. 276v) St. Gregory of Nyssa, *oratio funebris.*

Τοῦ αὐτ(οῦ) ἐπιτάφιο(ς).

Inc. Οἱ τ(ὴν) ἐναντίαν.

30. (ff. 300v–314v and f. 319v) St. Gregory of Nyssa, oration *ad Hierium de infantibus praematureabreptis:*

Τοῦ αὐτ(οῦ) πρὸ(ς) ἱέριον περὶ τ(ῶν) πρὸ ὥρας ἁρπαζομέν(ων) νηπί(ων).

Inc. Σοφισταί τε κ(αὶ) λογογράφοι.

[Ed. PG 46, cols. 161 ff].

31. (f. 315r) Fragment of *de mystagogia ecclesiastica,* mutilated at the beginning.

Inc. μυσταγωγία· ἐξ ἧσ κ(αὶ) ὁ θεῖο(ς) βασίλιο(ς) ἤντλησ(ε) τὰ μυστικὰ | λόγια.

32. (f. 318v) Excerpts from Niketas Stethatos, letters to Philotheos: *Ἐκ τ(ῶν) επιστολ(ῶν) νικήτ(α) (μον)αχ(οῦ) τ(οῦ) στηθ(ά)τ(ου) ...*

Inc. Ἴσθι οὖν ὦ αἰτέρε φϊλόθεε.

33. (f. 319r) Fragment from St. John Chrysostom, oration *de morte infantium:*

Inc. Τὶ θρηνεῖσ ὦ ἄν(θρωπ)ε τὸν ἀπελθόντα.

34. (f. 321v) *Tabula dierum per annum infaustarum: Αἱ ἐναντίαι ἡμέρ(αι) τοῦ ὅλου ἐνιαυτοῦ.*

Inc. Σεπτέβριο(ς) | γ κδ.

35. (f. 322r) *Ἐξορκισμὸς εἰς δῆγμα ἐχίδνης | καὶ ὄφεως.*

Inc. Εἰς τὸ ὄνομα τοῦ πατρός.

36. (f. 322r) Verses of the monk Stephanos Meles to Theodore Studites:

Στίχ(οι) τοῦ μέλητο(ς) πρὸ(ς) τ(ὸν) ἅγ(ιον) π(ατέ)-ρα κ(αὶ) ὁμολογητ(ὴν) θεόδ(ω)ρ(ον) | ἡγούμεν(ον) τ(ὸν) στουδ(ίτην).

Inc. Ὁ μὲν θεὸς τετράσι καιρ(οῖς) τοῦ χρόνου.

[Cf. *AnalBoll* 38 (1920), 206].

37. (f. 324v) Stephanos Meles, verses:

T(οῦ) αὐτοῦ ἕτεροι.

Inc. Τί τοῦτο πάντωσ | ἐσχατ(ον) τολμηρίασ.

Des. (mutilus) *μήπωσ λαλήσ(ας) εἰς μέσ(ον).*

[Ed. S. G. Mercati, in *BZ* 25 (1925), 44].

5–6. SUBSCRIPTION–SCRIPT

The MS preserves no subscription. The main scribe A of this MS was identified with Romanos Anagnostes by N. G. Wilson, who compared the quire composition of this MS to that of B. L. Harley 5579.[2] Thus this volume can roughly be dated ca. 1320.

Three contemporary hands can be distinguished in the volume. Scribe A, the main hand, copied folios 5r–122r and 125r–324v. He is Romanos Anagnostes. His compact writing is well known from other MSS of his and was aptly described by Canart as "bouclée". Slightly inclined to the right, his diminutive minuscule is distinguished by the letters with long tails such as the lambdas ( ) and chis ( ) and the high-standing majuscule gammas ( ). He uses a deep black ink and writes 26–28 lines to the page. His text is heavily abbreviated.

Scribe B copied folios IIIv, 1r–2v, and 4r–v. His script is the so-called "notarial" and he uses a black ink similar to that of Romanos, though more pale. His script is more elegant; one can observe the enlarged lambdas ( ), the upsilons ( ), and the high-standing taus ( ), as well as the deltas with the long tails ( ). Scribe B writes 25–26 lines to the page.

Scribe C copied only folios 3r–v and the table of contents on folio 124v. He also wrote in the lower margin of folio 4v a comment on the prayer by the anonymous *Enkleistos: εἰ μ(ὲν) οὖν παρὰ ὀρθοδόξου ἦν τὰ γραφόμ(εν)α οἶδ(α) (?) ἐγεγόνα(σι) παρὰ τοῦ*

[2] Wilson, *Mediaeval Greek Bookhands,* I, text, no. 66, p. 31; Canart, "La chypriote bouclée", p. 313, no. 10 and n. 47; Turyn, *MSS of Great Britain,* p. 83, n. 225 and p. 87.

μεγάλου | κ(αὶ) ὁμολογητοῦ ὁσίου μαξιμίνου τοῦ τῆς Γαλλί(ας), ἤ τοῦ διαδεξαμ(έν)ου τοῦτον. His script is very diminutive and he uses a deep black ink. One can observe his high-standing gammas (⟆) and taus (⊤) and the *ὄν* abbreviation with double strokes (i.e. τ'' = *τ(ὸν)*). Scribes B and C leave very narrow inner and outer margins.

7. ILLUMINATIONS

Tituli and initials in a faded and very distinctive reddish brown ink. A small circular stamp with the inscription *BIBLIOTHECA BODLEIANA* appears on folios III^{r}, 34^{r}, 60^{r}, 94^{r}, 154^{r}, 157^{r}, 183^{r}, 216^{r}, 243^{r}, 274^{r}, 324^{v}.

8. BINDING

Recent binding with brown leather on cardboard 6 mm thick. When the MS was rebound it was also restored.

9. QUIRE COMPOSITION

The quire signatures appear in the lower and outer margin. N. G. Wilson, who studied the gatherings, found them to be of ten leaves, i.e. quinions, for the most part; a few have been found to be of twelve leaves each. In fact the quinion composition is a peculiarity found in other MSS of Romanos, such as B. L. Harley 5579 and Athos, Laura E 43.[3] A number of folios have been lost before folio 5. On folio 109^{r} and 109^{v} a small space was left empty by the scribe, an indication that his exemplar was not very clear or was lacking at this point. On folio III^{v} the original flyleaf of the MS was pasted where part of the table of contents and figures of the five senses appeared. Inc. † *λόγ(οι) ἀσκητικοὶ. τοῦ ἁββᾶ ἰω(άννου) τοῦ ὄντ(ως) μ(ε)γ(ά)λ(ου) σχολαστικ(οῦ) | καὶ μοναχοῦ.* Folios I–III and 325–335 are modern western paper inserts perhaps added during the rebinding of the volume to serve as flyleaves. Folios 123^{r-v}, 124^{r} and 325^{r}–335^{v} are blank.

10. LATER NOTES

None preserved.

11. HISTORY OF THE MANUSCRIPT

This MS was acquired by Giacomo Barocci of Venice who died before 1617. His collection of MSS was brought to England in 1628 and was purchased by William Herbert, third Earl of Pembroke and Chancellor of the University of Oxford (d. 1630). Herbert presented the collection to Oxford in May 1629.[4]

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", p. 313, no. 10 and n. 47, and p. 307.

Catalogus Codicum Astrologorum Graecorum, IX, I, *Codices Oxonienses,* ed. S. Weinstock, Brussels, 1951, p. 3.

Codices Chrysostomici Graeci, I, *Codices Britanniae et Hiberniae,* ed. M. Aubineau, Paris, 1968, 10, 176, p. 170.

H. O. Coxe, *Bodleian Library, Quarto Catalogues, I, Greek Manuscripts* (reprinted with corrections from the 1853 ed.), Oxford, 1969, cols. 41–45.

A. P. Dobroklonskij, *Prepodobnyj Feodor...*, pt. I, Prilozhenija II (*Zapiski imperatorskago universiteta [Odessa]* 113 (1913)), App., pp. XV–XXI.

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Gregorii Nysseni Opera Dogmatica Minora, pt. II, ed. J. K. Downing et al., Leiden-New York, 1987, pp. CLXIX (sigl. *o*) and CXVII–CXIX.

Gregorii Nysseni Opera, ed. W. Jaeger, 10 vols., Berlin, 1921 ff, vol. VIII, pt. I, pp. 146 ff.

Indice dei libri greci antichissimi scritti a penna, Che si trouano nella Libraria, che fù del Q. Illustriss. Sig. Giacomo Barocci, Nobile Veneto, Venice, 1617 (MS not identified).

F. Madan et al., *A Summary Catalogue of Western Manuscripts in the Bodleian Library of Oxford,* II, pt. I, Oxford, 1922, p. 4.

G. Mercati, "Stefano Meles...autore...di S. Theodore Studite del Baroc. 27", *BZ* 25 (1925), 43–46.

Repertorium, I, A, no. 357, p. 181.

Pitra, *Iuris Ecclesiastici,* II, p. 29.

Turyn, *MSS of Great Britain,* pp. 83, n. 225, 87, 88, n. 247.

Wilson, *Mediaeval Greek Bookhands,* I, (text), no. 66, p. 31 and pl. 66 (= ff. 39^{v}–40^{r}).

AnalBoll 38 (1920), 203–6 (= ff. 322–324^{v}) (C. van den Vorst); *Script.* 18 (1964), B. 316; 25 (1971), B. 765. B. 928; 29 (1975), B. 1492; 36 (1982), B. 385; *SBN* 9 (1957), p. XIII.

[3] See Wilson, op. cit., no. 66, p. 31; Turyn, op. cit., p. 83 and n. 225, p. 87 and n. 245.

[4] See F. Madan et al., *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford,* II, pt. I, Oxford, 1922, p. 3. On William Herbert, see *DNB,* XXVI (1891), pp. 226–31; Fletcher, *English Book Collectors,* pp. 137 ff; de Ricci, *English Collectors,* pp. 22 ff; cf. Turyn, *MSS of Great Britain,* p. 28, with further bibliography.

[37] London, British Library, Harley 5579, A.D. 1320/21 (pls. 57, 185c).

1. St. Athanasios of Alexandria, writings.

2. The original body of the MS (i.e. ff. 11 and 13–210) in bombycine paper of excellent quality and preservation.

3. Folios 221, 247 × 175 mm.

Justification 195 × 125 mm.

36–43 lines to the page; ca. 60 letters per line.

Text in single column.

4. CONTENTS

1. (ff. 1r–2v) Latin liturgical matter, written, according to A. Turyn, in the eleventh century.[1]

2. (f. 11r) A fragment from Eusebius of Caesarea, Ecclesiastical History (III, 31, 2–3):

Πολυκράτους διαδόχου ἀρχιεπισκώπ(ου) ἐφέσου ἐκ τ(ῆς) ἐπιστολῆς | τῆσ προσ βίκτορα τὸν διάδοχον κ(αὶ) ἀρχιεπίσκωπ(ον) τ(ῆς) μ(ε)γ(ά)λ(ης) ῥώμης: |

Inc. Καὶ γὰρ κ(αὶ) κατ(ὰ) τ(ὴν) ἀσί(αν).

Des. οὗτος ἐν ἐφέσω κεκοίμηται:–

[Ed. E. Schwartz, *Eusebius Werke,* II, 1 (GCS, IX, 1), Leipzig, 1903, p. 264, 7–19].

3. (f. 11v) Table of contents written by the scribe:

Inc. α. κατὰ εἰδώλων· κ(αὶ) τοὺσ τ(ῶν) ἑλλήνων θε(ούς):

4. (f. 12r) Latin list of contents by a later hand.

5. (ff. 13r–210r) Works of St. Athanasios of Alexandria.

[*Editio princeps* by Aloysius Lipomanus, *Opera sancti patris nostri Athanasii...*, 3 vols., Heidelberg, 1600 (Ex officina Commeliniana); another edition by B. de Montfaucon in 3 vols., Paris, 1698; see also PG 25–29]:

i. (ff. 13r–33r) St. Athanasios of Alexandria, *Oratio contra gentes: [κ(α)τ(ὰ) εἰδώλ(ων)]:*

Inc. (f. 13r) *Ἡ μ(ὲν) περὶ τῆσ θεοσεβεί(ας) κ(αὶ) τῆσ τ(ῶν) ὅλων ἀληθείασ γνῶσϊσ.*

[Ed. PG 25, cols. 4–96].

ii. (ff. 33r–54r) St. Athanasios of Alexandria, *De incarnatione verbi:*

Inc. (f. 33r) *Αὐτάρκωσ ἐν τοῖσ πρὸ τούτ(ων), | ἐκ πολλ(ῶν) ὀλίγα δι᾽ ἀλεχθέντεσ.*

[Ed. PG 25, cols. 96–197].

iii. (ff. 54r–55r) *Τ(οῦ) αὐτ(οῦ) πρὸ τ(ῆς) σαρκώσε(ως) τ(οῦ) θ(εο)ῦ λ(ό)γ(ος):* i.e. Apollinaris of Laodicea, *De incarnatione verbi:*

Inc. Ἐλύπει μ(ὲν) τ(ὴν) ἀγ(ίαν) σύνοδ(ον), παύλου | τοῦ σαμοσατέωσ ἡ καινοτομία.

[Ed. PG 28, col. 89].

iv. (ff. 55r–62r) St. Athanasios of Alexandria, *De incarnatione contra Arianos:*

Inc. Οἱ κακοτέχν(ως) τὰσ θεί(ας) γραφὰσ | βουλόμενοι νοεῖν.

[Ed. PG 26, col. 984 ff].

v. (ff. 62r–68r) St. Athanasios of Alexandria, *Contra Apollinarium, lib. 1:*

Inc. Ὁ μ(ὲν) τρόπο(ς) τοῦ εὐσεβοῦσ ὁ ἄκοπο(ς) ἀγαπητὲ, τὸ σϊωπῇ σέβειν τὸ πᾶν.

[Ed. PG 26, cols. 1093–1132].

vi. (ff. 68r–74r) St. Athanasios of Alexandria, *Contra Apollinarium, lib. 2:*

Inc. Οἱ τὸν κ(ύριο)ν ἡμῶν ἰ(ησο)ῦν χ(ριστὸ)ν. μὴ ἐκ θ(εο)ῦ κ(αὶ) | ἀν(θρώπ)ου ἕνα ὁμολογοῦντεσ.

[Ed. PG 26, cols. 1132–65].

vii. (ff. 74r–77r) Ps.-Athanasios, *Sermo contra omnes haereses:*

[κ(α)τ(ὰ) πασ(ῶν) τ(ῶν) αἱρέσεων].

Inc. Τὸ προκείμεν(ον) ἀπὸ τοῦ εὐαγγελίου τοῦ κ(α)τ(ὰ) Ἰωάννην.

[Ed. PG 28, cols. 501–24].

viii. (ff. 77r–80v) St. Athanasios of Alexandria, *Ἐπιστολ(ὴ) πρὸ(ς) Ἐπίκτητ(ον) ἐπίσκοπ(ον) Κορίνθου· λόγος η΄ κ(α)τ(ὰ) αἱρετικ(ῶν):*

Inc. Κυρίῳ ἀγαπητῷ ἀδελφῷ κ(αὶ) ποθεινοτάτῳ σϋλλειτουργῷ Ἐπϊκτήτῳ.

ix. (ff. 80v–81v) St. Athanasios of Alexandria, or rather, Marcellus Ancyranus, *Expositio fidei.*

Inc. Πϊστεύομ(εν) εἰς ἕνα ἀγέννητ(ον) θ(εό)ν.

[Ed. PG 25, cols. 200–208].

x. (ff. 81v–82r) Liberius, bishop of Rome, Letter to Athanasios:

Inc. Ἔστϊν οὖν ἡμῖν ἡ ὁμολογία.

[Ed. PG 28, cols. 1441–44].

xi. (f. 82r) Ps.-Athanasios, or rather, Marcellus Ancyranus, *Contra Theopaschitas.*

Inc. Εἷς θ(εὸ)ς ἀθάνατο(ς). ἀόρατο(ς). ἀψηλάφητο(ς).

[Ed. PG 28, cols. 1444–45].

xii. (ff. 82r–85r) Ps.-Athanasios, *Ὁ πρὸ(ς) τοὺς Ἀντϊοχεῖς τόμοσ.*

Inc. Τοῖς ἀγαπητοῖς κ(αὶ) ποθεινοτάτοις σϋλλειτουργοῖσ.

[Ed. PG 26, cols. 796–809].

xiii. (ff. 85r–89v) St. Athanasios of Alexandria, *Contra Sabellianos:*

Inc. Ἰουδαϊσμὸ(ς) ἀντίκειτ(αι) πρὸ(ς) ἑλληνϊ-

[1] Turyn, *MSS of Great Britain,* p. 83.

σμ(ὸν).

[Ed. PG 28, cols. 96–121].

xiv. (ff. 89^{v}–91^{v}) *Incertus, Quod unus sit Christus: [Ὅτι εἷσ ὁ Χ(ριστό)σ]:*

Inc. Ἔδει μ(ὲν) τοὺσ ἅπαξ ἀποπηδήσαντ(ας) τ(ῆς) | ἑλληνϊκῆσ πλάνησ.

[Ed. PG 28, cols. 121–32].

xv. (ff. 91^{v}–94^{r}) St. Athanasios of Alexandria, *Epistula ad Adelphium: [κ(α)τ(ὰ) ἀρειαν(ῶν)]:*

Inc. Ἐντυχόντεσ τοῖσ παρὰ τῆσ σῆσ θεοσεβείασ γραφεῖσϊ.

[Ed. PG 26, cols. 1072–84].

xvi. (ff. 94^{r}–95^{r}) St. Athanasios of Alexandria, *Epistula ad Maximum:*

Inc. Ἐντυχὼν τοῖσ νῦν γραφεῖσϊ παρὰ σοῦ.

[Ed. PG 26, cols. 1085–89].

xvii. (ff. 95^{r}–98^{r}) St. Athanasios of Alexandria, *In illud: Profecti in pagum inuenietis pullum alligatum: [εἰσ τ(ὸ) πορευθέντ(εσ) εἰσ τ(ὴν) κατέναντι κώ(μην)· εὑρήσετ(ε) πῶλ(ον) δεδεμέν(ον)]:*

Inc. Οἱ τὰ ἐπὶ γῆσ φρονήσαντεσ.

[Ed. PG 28, cols. 169–85].

xviii. (ff. 98^{r}–106^{v}) St. Athanasios of Alexandria, *Epistula ad episcopos Aegypti et Libyae:*

Inc. Πάντ(α) μὲν ὅσα ὁ κ(ύριο)σ ἡμῶν ἰ(ησοῦ)σ χ(ριστὸ)σ ὡσ ὁ λουκ(ᾶσ) φη(σίν).

[Ed. PG 25, cols. 537–93].

xix. (ff. 106^{v}–175^{r}) St. Athanasios of Alexandria, *Orationes contra Arianos III,* i.e.:

(ff. 106^{v}–129^{v}) *Oratio I:*

Inc. Αἱ μὲν αἱρέσεισ ὅσαι τῆσ ἀληθείασ ἀπέστησαν.

[Ed. PG 26, cols. 12–146].

(ff. 130^{r}–156^{r}) *Oratio II:*

Inc. Ἐγὼ μ(ὲν) ὤμην τοὺσ τῆσ ἀρείου μανί(ας) ὑποκριτάσ.

[Ed. PG 26, cols. 146–322].

(ff. 156^{r}–175^{r}) *Oratio III:*

Inc. Οἱ ἀρειομανίτ(αι) ὡσ ἔοικε κρίνοντεσ ἅπαξ ἀποστάτ(αι) γενέσθ(αι).

[Ed. PG 26, cols, 321–468].

xx. (ff. 175^{r}–183^{v}) St. Athanasios of Alexandria, *Oratio IV, contra Arianos: [κ(α)τ(ὰ) ἀρειανῶν λ(όγ)ο(σ) ε′]:*

Inc. Ἐκ θ(εο)ῦ θ(εὸ)σ ἐστὶν ὁ λόγο(ς). κ(αὶ) θε(ὸ)σ γὰρ ἦν ὁ λόγο(ς).

[Ed. PG 26, cols. 468–525].

xxi. (ff. 183^{v}–187^{r}) St. Athanasios of Alexandria, *In illud: Omnia mihi tradita sunt: εἰσ τ(ὸ) πάντα μοι παρεδόθη ὑπὸ τ(οῦ) | π(ατ)ρ(ὸσ)· κ(αὶ) οὐδεὶσ ἐπϊγϊνώσκει τίσ ἐστὶν ὁ υἱὸσ εἰ μὴ ὁ π(ατ)ὴρ· ἢ τίσ ἐστὶν ὁ π(ατ)ὴρ. | εἰμὴ ὁ υἱόσ. κ(αὶ) ᾧ ἐὰν βούλητ(αι) ὁ υἱὸσ ἀποκαλύψαι. λ(ό)γ(οσ) $\overline{κγ}$:*

Inc. Καὶ τοῦτο οὐ νοήσαντεσ οἱ τῆσ αἱρέσεωσ ἀρείου.

[Ed. PG 25, cols. 208–20].

xxii. (ff. 187^{r}–198^{r}) St. Athanasios of Alexandria, *Epistula I ad Serapionem:*

Inc. Τὰ γράμματα τῆσ σῆσ ἱερᾶσ διαθέσεωσ· ἀπεδόθη μοι.

[Ed. PG 26, cols. 529–608].

xxiii. (ff. 198^{r}–201^{r}) St. Athanasios of Alexandria, *Epistula II ad Serapionem: [Ταῦτ᾽ ἐκ τ(ῶν) προειρη-μ(ένων) κατ᾽ ἐλπϊτομὴν ἐγράφη· κατ᾽ αὐτ(ῶν) πάλϊν τ(ῶν) λεγόντ(ων) κτίσμα εἶν(αι) τὸ πν(εῦμ)α τὸ | ἅγιον:]*

Inc. Ἐγὼ μ(ὲν) ἐνόμιζον.

[Ed. PG 26, cols. 608–24].

xxiv. (ff. 201^{r}–203^{r}) St. Athanasios of Alexandria, *Epistula III ad Serapionem, [περὶ τοῦ ἁγίου πν(εύματο)ς]:*

Inc. Ἴσωσ θαυμάσεισ π(ῶς) ἐνετειλάμ(ην) τὴν περὶ τοῦ ἁγ(ίου) πν(εύματο)σ γραφεῖσαν | ἐπϊστολ(ήν).

[Ed. PG 26, cols. 624–37].

xxv. (ff. 203^{r}–205^{r}) St. Athanasios of Alexandria, *Epistula IV ad Serapionem: [περὶ | τ(οῦ) ἁγ(ίου) πν(εύματο)σ].*

Inc. Ἐνέτυχ(ον) κ(αὶ) τῇ νῦν γραφείσϊ παρὰ τῆσ σῆσ εὐλαβείασ ἐπϊστολ(ῇ).

[Ed. PG 26, cols. 637–76].

xxvi. (ff. 205^{r}–210^{r}) St. Athanasios of Alexandria, *πρὸ(ς) τὸν αὐτὸν σαραπιονα· περὶ τοῦ εὐαγγελϊ-κ(οῦ) ῥητ(οῦ) οὗ γράφ(ων) ἐδήλω(σας) (?).*

Inc. Συγγϊνωσκε ἀγαπητ(ὲ), συνείδησ(ϊν) ἔχ(ων) ἀγαθήν.

6. (ff. 220^{r}–221^{v}) Latin liturgical matter, a continuation of folios 1^{r}–2^{v}.

5. SUBSCRIPTION

At the end of his text the scribe subscribed his volume with the same deep black ink on folio 210^{r}:[2]

Χειρὶ ἁμαρτωλῷ· ῥωμανῷ ἀναγνώστη· ἔτουσ ϛτῷ$\overline{κθ}$.

Thus the original part of this MS was completed in A.M. 6829, i.e. A.D. 1320/21. Turyn convincingly advocated the Cypriot origin of the script which closely resembles the so-called "notarial" Cypriot script known also from a celebrated MS of the same period now in the Vatican collection (Vat. Pa-

[2] This colophon was edited and reproduced by Turyn, *MSS of Great Britain,* p. 84 and pl. 112b.

lat. Gr. 367).[3] The use of the dative instead of the genitive in almost all the subscriptions of the scribe Romanos the Lector is due to the peculiar Cypriot phonetics of that time.[4] Romanos is a well-known scribe and a number of MSS he copied in Cyprus in the period 1315/16–1324, as well as a few others lacking any colophon, are known today.[5] As has been suggested, he was called Chartophylax, a surname known in fourteenth-century Cyprus, and he may have been a layman holding the office of *ἀναγνώστης* or lector.[6]

6. SCRIPT

Romanos' script has been called "notarial" and indeed it is a very unusual minuscule with abundant abbreviations. It seems that an effort is made to save space and letters, and words come one after another often without clear distinction. This type of MS seems to have been copied for a scholar if not by a scholar. Certainly it was not written to be read by many. This diminutive and slightly right-inclined script is easily recognized by a number of peculiar letter forms. On folio 131[r] for example we can observe the enlarged betas ( ) and lambdas ( ) but also the conservative ( ), the strange phis ( ) and the high-standing gammas ( ). Quite peculiar is the way the scribe puts the accents and breathings on the diphthongs where the breathing is usually on the first and the accent on the second vowel.[7] The diaeresis appears quite often above iota (ϊ) and upsilon (ϋ). The scribe copied very carefully both the text and the sporadic scholia in the margins. He corrected his text and even wrote some personal(?) comments on it. See for example his note in the margin of folio 74[r]: *ὁῦτο(ς) ὁ λ(ό)γ(ος)· ὡσ | ἔμοιγε δοκεῖ | οὐ τοῦ μ(ε)γ(ά)λ(ου) π(ατ)ρ(ὸ)σ | ἀθανα(σί)ου | ἐστὶν· ἀλλὰ | ξένοσ. ὡσ κ(αὶ) | χυδαῖο(ς) τὰ | πλεῖστα.* Cf. also folio 98[r].

[3] Turyn, ibid., pp. 84–87. On Vat. Palat. Gr. 367 see above, pp. 153 ff. and pls. 45–46, 185a, 236–37.

[4] Ibid., p. 84 and n. 226.

[5] On Romanos Anagnostes Chartophylax see M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 380–83; Turyn, *MSS of Great Britain*, pp. 84–88; Canart, "La chypriote bouclée", pp. 308, 309, n. 28, 313, 320, fig. 4; Constantinides, "Dated Greek MSS", 658, no. 37, 660, no. 49, 661, no. 54; Browning, "Notes on Greek Cypriot MSS", pp. 119–21; Wilson, *Mediaeval Greek Bookhands*, p. 31, no. 66. On the other MSS of Romanos Anagnostes see above, pp. 144, 146, 165, 167, 170, 171, 173, 177 and below, pp. 183, 185.

[6] See Naoumides, op. cit., p. 382.

[7] Turyn, *MSS of Great Britain*, pp. 87–88.

The great number of MSS copied by Romanos and their content are indications that he was a professional copyist working for a small circle of men of learning in Cyprus. Who formed this circle we cannot tell for certain. Unfortunately Romanos says little in his colophons. The MSS themselves, copied over a period of about ten years (ca. 1315–24), add little to Romanos' silence. They are written on a similar yellowish bombycine paper of excellent quality with a deep black ink. They all carry corrections by the scribe and scholia in the margins but no contemporary ownership entries or historical notes referring to local events. This can lead to the assumption that they were little used. We have no evidence, however, to suggest that they were copied for the royal family of Cyprus or a wealthy official, such as the scholar George Lapithes.

7. ILLUMINATIONS

Unlike the excellent preservation of the deep black ink of Romanos, his red ink is faded. Small red initials in the margins. Tituli also in red. A few titles of Athanasios' works in black ink by a later hand. Very few simple red ornaments as for example the one on folio 13[r]. On folios 13[v], 110[r], and 210[v] there is a rectangular stamp with the inscription *MUSEVM | BRITAN|NICUM*. The well-known stamp of the *BRITISH | MUSEUM* appears in the lower margin of folios 11[r], 15[v], 23[v], 28[v], 35[v], 42[v], 50[v], 56[v], 65[v], 78[v], 96[v], 107[v], 116[v], 122[v], 130[v], 144[v], 148[v], 155[v], 161[v], 166[v], 172[v], 183[v], 188[v], 194[v].

8. BINDING

British Museum nineteenth-century navy leather binding on wooden boards 3 mm thick. In the centre of the front and back covers the coat of arms of Robert Harley, earl of Oxford, with the coronet of an earl supported by two angels and the motto *VIRTUTE ET FIDE*. On the spine made of black leather there is the following inscription in gold letters: *ATHANASIUS | VARIOUS | TRACTS. | BR. MUS. | HARLEY MS. | 5579.*[8]

[8] Turyn, op. cit., pp. 29 and 89. For a description of the coat of arms of Robert Harley see C. Davenport, *English Heraldic Book-Stamps, Figured and Described*, London, 1909, pp. 203–4. For a brief biography of Robert Harley (1661–1724), a leading political figure of his time and collector of MSS, see ibid., pp. 204–5 and *DNB*, VIII, pp. 1283–90. On the history of Harley's library see Fletcher, *English Book Collectors*, pp. 150–55; de Ricci, *English Collectors*, pp. 33–38; C. E. Wright, *Fontes Harleiani. A Study of the Sources of the Harleian Collection of Manuscripts Preserved in the Department of Manuscripts in the British Museum*, London, 1972, pp. xv-xxxv; cf. Turyn, *MSS of Great Britain*, p. 29.

9. QUIRE COMPOSITION

The MS is composed of quinions, as is the case with some other MSS copied by Romanos, such as Laura E 43 and Oxon. Barocci 27.[9] Folios 1–2 and 220–221 are parchment leaves containing Latin liturgical matter. Folios 3–10 and 211–219 are modern paper flyleaves. Folio 12 is also a modern insert with a list of contents in Latin made by J. Covel. Folios 3^{r}–10^{v} and 210^{v}–219^{v} are blank. On the back flyleaf there is the following note in pencil: *221 folios G. C. T. (March 1869)* | *(The following are blank folios* | *4–10; 212–218).*

10. LATER NOTES

A later ownership entry by John Covel was written in Greek in the upper margin of folio 11^{r}:

ἰω(άννης) ὁ κωβελο. l.y. γεγραμμένη· ετ. 1320.

11. HISTORY OF THE MANUSCRIPT

The history or rather the adventures of this MS have been established by Turyn.[10] Thus the MS was acquired in the sixteenth century by a German jurist and humanist, Justinus Göblerus (Göbler) (1503/4–1567), and from his name the codex became known to scholars as "codex Goblerianus". The MS was used by Pieter Nanninck (1500–1557) for his translation of Athanasios into Latin published in Basel in 1556. In the second half of the sixteenth century the MS was in the possession of Jerôme Commelin (1560–1597/98). A copy of the Harley MS was made in the sixteenth century, the MS Geneva Gr. 29, which was used together with the Harley MS by Peter Felckmann for the *editio Commeliniana* of St. Athanasios of Alexandria (Heidelberg, 1600). In the seventeenth century the MS was owned by John Covel (1638–1722), a scholar and traveller, chaplain to the Levant Company at Constantinople and Master of Christ's College, Cambridge (cf. f. 11^{r}). Covel's own catalogue of MSS is in B.M. Add. 22911, ff. 180–183. The Harley MS is Greek no. 19 in his collection. Edward Harley, second earl of Oxford,[11] bought Covel's library in 1716 for £300. Harley's widow, Lady Oxford, sold his library in 1753 and his MSS entered the British Museum in 1757.*

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E. M. Thompson, *Introduction to Greek and Latin Palaeography,* Oxford, 1912 (repr. 1962), no. 76, p. 262.

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J. C. Westerbrink, *Passio S. Dionysii Areopagitae Rustici et Eleutherii uitgegeven naar het Leidse Handschrift Vulcanius 52,* Alphen, 1937, pp. 33, 34, 35 and pl. II.

Script. 29 (1975), B. 433, B. 1492.

[9] Cf. Wilson, *Mediaeval Greek Bookhands,* I, p. 31, no. 66; Turyn, *MSS of Great Britain,* p. 83 and n. 225; F. Wallis, "On Some Manuscripts of the Writings of St. Athanasius, Part I", *Journal of Theological Studies* 3 (1902), 103.

[10] Turyn, *MSS of Great Britain,* pp. 88, 89; see also Wright, *Fontes Harleiani,* op. cit., pp. XVI, 113–17, 459.

[11] On Edward Harley (1689–1741), cf. *DNB,* VIII, pp. 1278–80; Wright, *Fontes Harleiani,* op. cit., pp. XV ff; Fletcher, *English Book Collectors,* pp. 150–56, esp. p. 152 for Robert Harley's book-stamp; De Ricci, *English Collectors,* pp. 33–36; cf. Turyn, *MSS of Great Britain,* p. 29.

* Mr. T. Pattie very kindly made available to us the unpublished *Summary Catalogue of the Harleian MSS,* which helped us to improve our description.

[38] Paris, Bibliothèque Nationale, Graecus 1131 [Colbert 4481], A.D. 1321 (pls. 58–59, 185d).

1. History of Barlaam and Joasaph.

2. Parchment, yellowish, medium thick, stiff, provincial but well preserved.

3. Folios IV + 166 + δ', 220 × 160 mm.

Justification 170 × 110 mm (= scribe A: 24 lines to the page);

Justification 160 × 95 (= scribe B: 29 lines to the page).

Text in single column.

4. CONTENTS

The volume contains in folios 1r–166r the history of Barlaam and Joasaph by John, monk of St. Saba (i.e. St. John of Damascus). The first seven lines of the red title partly faded:

(f. 1r) *Διήγησισ ψυχωφελὴσ ἐκ τ(ῆς) ἐνδοτέρασ | τῶν αἰθιόπων χώρασ, τ(ῆς) ἰνδῶν λεγο|μένησ πρὸσ τὴν ἁγίαν πόλ(ιν) μετ ἐνεχθεῖ|σα διὰ ἰωάννου μοναχοῦ ἀνδρὸσ τιμίου κ(αὶ) | ἐναρέτου μονῆς τοῦ ἁγίου σάββα διηγου|μένη τον βίον τῶν ἁγίων π(ατέ)ρων ἡμῶν | βαρλαὰμ καὶ ἰωάσαφ:*

Inc. Οσοί πν(εύματ)ι θ(εο)ῦ ἄγονται. οὗτοι εἰσἵ(ν) υἱοὶ θ(εο)ῦ.

Des. (f. 166r) *γένοιτο δὲ, ἡμᾶσ τοὺσ ἀναγϊνώσκοντάσ τε | καὶ ἀκούοντασ τὴν ψϋχωφελῆ διἤγησϊν ταύτην, | τῆσ μερίδοσ ἀξϊωθῆναι τῶν εὐαρεστησάν|των τῷ κ(υρί)ω εὐχαῖσ καὶ πρεσβείαισ βαρ|λαάμ τε καὶ ϊωάσαφ τῶν μακαρϊων | περὶ ὧν ἡ διἤγησϊς· ἐν χ(ριστ)ῷ ἰ(ησο)ῦ τῷ κ(υρί)ω ἡμ(ῶν)· ᾧ πρέπει τϊμὴ κράτος μεγαλοσὕνη τε | καὶ μεγαλοπρέπεια· σὺν τῷ π(ατ)ρῖ καὶ τῷ | ἁγἵω πν(εύματ)ϊ νῦν κ(αὶ) ἀεὶ καὶ εἰς τ(οὺς) αἰῶνασ | τῶν αἰώνων ἀμήν †.*

[Ed. F. Boissonade, *Anecdota Graeca,* V, Paris, 1832, pp. 1–365; PG 96, cols, 859–1240, with a Latin trans.; cf. G. R. Woodward, H. Mattingly and D. M. Lang, St. John Damascene, *Barlaam and Ioasaph* (Loeb Classical Library), London–Cambridge, Mass., 1967].

5. SUBSCRIPTION

The unknown scribe subscribed his volume in the same yellowish ink as that of his text on folio 166r:[1]

Ἐτελειώθη τὸ παρὸν βϊβλἵον κατ(ὰ) τ(ὴν) | κγ' τοῦ αὐγούστου μηνὸ(ς)· τ(ῆς) ἐνϊσταμ(έ)ν(ης) δ' ἰν(δικτιῶνος). | τοῦ νῦν τρέχοντ(ος) ϛτ ϖ κθ ἔτ(ους): (i.e. A.M. 6829 = A.D. 1321).

Underneath the colophon the scribe wrote in the same ink a prayer to the Mother of God:

(f. 166r) *Ὑπεραγϊα μου δέσποινα θ(εοτό)κε ἀποδἵωξ(ον) τ(οὺς) παρ(ό)ν(τας) | καὶ ἀκαθάρτ(ους) λογϊσμ(οὺς) ἀπὸ τ(ῆς) ἀθλἵ(ας) κ(αὶ) ταλάνου | ψυχ(ῆς) κ(αὶ) καρδϊ(ας). κ(αὶ) κατάσβεσὸν μου τ(ην) φλόγα των | παθ(ῶν). κ(αὶ) ἐλέησόν με ὅτϊ ἀσθεν(ὴς) κ(αὶ) ταλαίπωρός εἰμϊ. | κ(αὶ) λύτρωσόν με ἐκ τ(ῶν) ἐπερχομ(ένων) μοι πονηρ(ῶν) ἐνθϋμήσ(εων) τε | κ(αὶ) προλήψεων. ὅτϊ εὐλογημ(ένη) ὑπάρχεις κ(αὶ) τὸ ὄνομά σου δεδοξασμ(ένον) | εἰς τ(οὺς) αἰῶν(ας) τ(ῶν) αἰών(ων) ἀμήν:–*

Unfortunately, neither the name of the scribe nor the place this MS was copied are mentioned in the colophon. Neither does anything particularly Cypriot appear in the script. However, a note of 1364 (see below) written in the Cypriot fashion points to Cyprus.[2] The prayer of the scribe who asked the Mother of God to help him to overcome his impure thoughts may indicate that the copyist was from a monastery dedicated to *Theotokos.* The fact that his script carries no peculiar features of the contemporary Cypriot script does not necessarily mean that the volume was not copied in the island. Perhaps the scribe came to the island from another area and did not adopt local scripts and the peculiar way of giving the date in the colophons, i.e. without mentioning the millennium or by using the word *ἐνχρονία* instead of *ἔτος.*

6. SCRIPT

The volume was copied by a single and mediocre scribe. Folios 9 and 16 were replaced with paper folios in the sixteenth century. The lost text was copied again in a pale black ink.

Scribe A uses a pale black to yellowish ink and has a slightly right-inclined cursive script. He abbreviates heavily, while the diaeresis appears quite often over iota (ϊ) and upsilon (ϋ). The appearance of the script is untidy and closer to a scholarly rather than a professional hand. The script is similar to that of Athos, Dionysiou 94 copied in 1322. On folio 38r reproduced here one can observe the high-standing gammas (⌐), iotas (|), and taus (⊤), the enlarged alphas (⅄), epsilons

[1] This colophon, but not the prayer underneath, was edited by Omont, *Fac-similés du IXe au XIVe siècle,* p. 16.

[2] Cf. Darrouzès, "Mss originaires de Chypre", p. 184, n. 4; Canart, "La chypriote bouclée", p. 304, n. 2.

( ), zetas ( ), kappas ( ), and phis ( ), the peculiar betas ( ) but also ( ), the ligatures epsilon-lambda ( ), sigma-upsilon-nu ( ), pi-alpha-rho ( ), and the abbreviation for the word *καὶ* ( ).

7. ILLUMINATIONS

A deep red ink is used for the one or two initials appearing on each page. Tituli also in red. A red ornament serves as headpiece on folio 1[r]. A small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1[r] and 166[v].

8. BINDING

Modern binding with pale brown leather on cardboard 5 mm thick. On the spine, where red leather was pasted, there is the following inscription: *BARLAAM,* and five times the royal emblem. When the MS was rebound one paper and three parchment flyleaves were added at the beginning and the end of the volume.

9. QUIRE COMPOSITION

Quire signatures are preserved only at the end of each gathering indicated in the lower right corner of the verso of the last folio. They have been observed on folios $8^{v} = \alpha$, $24^{v} = \gamma^{ov}$, $32^{v} = \delta$, $40^{v} = \varepsilon'$, $48^{v} = \sigma\tau'$, $56^{v} = \zeta'$, $64^{v} = \eta$, $72^{v} = \theta'$, $80^{v} = \iota$, $88^{v} = \overline{\iota\alpha}$, $96^{v} = \iota\beta$, $104^{v} = \iota\gamma$, $112^{v} = \iota\delta$, $120^{v} = \iota\varepsilon'$, $128^{v} = \iota\varsigma$, $136^{v} = \iota\zeta$, $144^{v} = \iota\eta$, $152^{v} = \iota\theta$, $160^{v} = \kappa$.

Thus the original MS consisted of twenty quaternions and a last gathering of six folios. Folio 1[r] is slightly damaged and a number of lines of the text are hardly readable. Two later (16th-century?) paper folios replaced the lost folios 9 and 16. This indicates that at that time when the MS was in the monastery of Theotokos Agria[3] close to the present village of Milikouri, the library of the monastery itself or rather that of the nearby wealthy monastery of Kykkos, to whom Agria had become a *metochion,* was in good condition and there were caring people who could search, find, and replace the missing text of a treatise popular with the monks. The man responsible for the replacement of these missing folios seems to have been Symeon, abbot of the monastery of Kykkos, whose autograph survives in the inner margin of folio 2[r].

10. LATER NOTES

[1] On folio 166[r] above the colophon there is an ownership entry by Michael Kalozonares who acquired the volume in 1364 for five *nomismata:*[4]

Ἠγωράσθι παρ᾽ ἐμοῦ μιχαὴλ τοῦ καλοζωνάρη. | *ἐν ἐτη τξδ τοῦ δεσπότου ἡμῶν χ(ριστο)ῦ καὶ θ(εο)ῦ:* | *is nomismata πέντε †* |

† πάντων τῶν καλ(ῶν) ἀρχὴ κ(αὶ) τέλο(ς) ὁ χ(ριστὸ)ς:–

The note, written in an ink similar to that of the text, is in the Cypriot fashion for it gives the *Annus Domini* without the millennium. Worth observing is the use of Latin characters in two words, i.e. *is nomismata.* The price of five gold coins that the MS fetched in the market is quite normal for a parchment volume of this modest size.

[2] In the inner margin of folio 2[r] there is an upside-down note by a sixteenth-century hand in a pale black ink:

Βίβλος μονῆς ἀγρι(ας) Συμεων ηγουμ(ενος) κύπ-κου.[5]

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[3] The monastery of Theotokos Agria, at present in ruins, is known from a number of MSS now in the Bibliothèque Nationale:

(1) Paris. Gr. 158 [Colbert 200], parch., 12th cent.: Catena in Jeremiam; (2) Paris. Gr. 668 [Colbert 399], parch., A.D. 995: St. John Chrysostom, Homilies on Matthew; (3) Paris. Gr. 748 [Colbert 970], parch., 11th cent.: St. John Chrysostom, Various homilies; (4) Paris. Gr. 756 [Colbert 734], parch., 11th cent.: St. John Chrysostom, Various homilies; (5) Paris. Gr. 803 [Colbert 248], parch., 11th cent.: St. John Chrysostom, Various homilies; (6) Paris. Gr. 1131 [Colbert 4481], parch., A.D. 1321: History of Barlaam and Joasaph; (7) Paris. Gr. 1479 [Colbert 780], parch., 11th cent.: Lives and martyria of saints.

With one exception all the above MSS connected with the monastery of Agria were copied on parchment and date from the 10th to the 12th century, which seems to be the period when this monastery flourished. Their content is that expected for a monastic community: they all contain theological texts, primarily the homilies of St. John Chrysostom. At a later period the monastery declined and became a *metochion* of the monastery of Kykkos. On the monastery of Agria see N. G. Kyriazes, "Ναογραφία Μαραθάσας", *KCh* 11 (1935), 77–79.

[4] The note edited also by Omont, op. cit., p. 16. Surnames formed with the word *ζωνάρι* or waistband are not uncommon in the mediaeval Greek world. A copyist, Xenos Romanites surnamed Makrozonares, from Thrace, copied in Cyprus a *mēnaion* for November in 1251/52, now no. 842 in the National Library of Greece. On this MS and its scribe see above, pp. 119–23, with further bibliography.

[5] Symeon is a well-known abbot of the monastery of Kykkos. He was in office in 1542 during the second destruction by fire of this great monastery and took great pains to rebuild it anew. Symeon seems to have been a bibliophile and his name appears in a number of MSS of Kykkos and Agria, i.e. Paris. Gr. 158, 624, 803, 1131. He also donated a volume containing the *Lausiac History* to the monastery of St. Sabas near

Similar ownership entries appear in a number of folios:

i. In the outer margin of the later inserted folio 9^{r}:

Βηβλίων | της ηπεραγηας | κ(αὶ) δεσπήνις ημ(ῶν) | θεοτόκου και α|ηπαρθενου | αγρήας.

ii. Also by the same hand and in a yellowish ink in the outer margin of folio 32^{v}, upside-down:

βιβλίων της αγήας αγρίας.

[3] In the upper margin of folio 31^{r} there is a note now hardly visible. On line two of this note we can read:

Θεοδουλος επισκοπος καρπασεων κ(αὶ) πρόεδρος | αρ(σινόης) (?) or *αρ(χιε)|πισ(κοπῆς)* (?).

The rest of the note is illegible. Though undated this note is important for it gives the name of Theodoulos, bishop of Karpasia, which to our knowledge was so far unknown.

[4] A prayer of 19 lines was copied by the scribe or by a nearly contemporary hand in the originally blank folio 166^{v}:

† ἀφέσϊμον εἰσ τελευτήσαντ(ας):–

Inc. Ὁ θ(εὸ)σ ὁ ἅγιος ἡ τοῦ ἐλέου(ς) πηγή.

[For a similar prayer see Goar, *Εὐχολόγιον,* p. 434].

[5] In the upper margin of folio 1^{r} by a later hand in a pale black ink:

ιωασαφ μοναχου αβα.

In the outer margin of folio 1^{r} in black ink: *Codex Colbert. | 4481 | Regius* | 2925 | *3* | *1131* |.

The hand-written description of the volume when it was no. 4481 in the collection of Colbert was pasted on the flyleaf IV^{v}.

On the flyleaf IV^{r} with black ink:

Volume de 166 feuillets | 27 Septembre 1884.

Underneath was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

This volume, copied most probably in Cyprus in August 1321, became the property of Michael Kalozonares in 1364. At a later period it was acquired by the monastery of Agria where it was restored in the sixteenth century. In the last quarter of the seventeenth century the volume was taken to France and entered the collection of Colbert as no. 4481. It was acquired by the Royal Library in 1732 and thus it passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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Canart, "La chypriote bouclée", p. 304, n. 2.

Darrouzès, "Mss originaires de Chypre", p. 184 and n. 4.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 16 and pl. LXXVIII (= f. 48^{r}).

Omont, *Inventaire sommaire,* I, p. 226.

E. M. Thompson, *Handbook of Greek and Latin Palaeography,* London, 1893, p. 172.

Wattenbach, *Anleitung,* p. 81.

Notices et extraits 28 (Paris, 1888), 3, n. 3 (M. H. Zotenberg).

[39] Paris, Bibliothèque Nationale, Graecus 2617 [Colbert 4124], ca. 1321 (pl. 60).

1. *Varia Lexica* and theological works.

2. Bombycine paper, yellowish, smooth, of good quality and preservation.

3. Folios III + 186 + γ′, 246 × 180 mm.

Justification ca. 210 × 145–50 mm.

39–45 lines to the page.

The text in the various parts of the lexica forms two to four columns.

4. CONTENTS

1. (ff. 1^{r}–69^{r}) Pseudo-Cyril of Alexandria, Lexicon: in red:

Του ἐν ἁγίοις π(ατ)ρ(ὸ)σ ἡμῶν ἀθανασ(ίου) | π(ατ)ριάρχου ἀλεξανδρείασ. λέξεις | ἑρμηνεμέναι. ἀρχῆ τοῦ αλφα.

Inc. Ἀὐδία: θάλασσα: | ἀδελτηρί(ας): ἀνοίασ.

2. (ff. 69^{r}–80^{r}) Anonymous lexicon to the Old Testament:

Jerusalem (i.e. Taphou 112, f. 208^{v}). Another Symeon, abbot of Kykkos a century later, appears in a note of 1651 on the front flyleaf of MS Constantinople, Chalke, Panagias 22. On Symeon and the other abbots of Kykkos see Hackett, *Church of Cyprus,* pp. 337 and 345; see also Chr. Pantelides, "Συμπλήρωσις τοῦ καταλόγου τῶν ἡγουμένων τῆς μονῆς Κύκκου", *EEBS* 1 (1924), 247–48; N. G. Kyriazes, *Ἱστορία τῆς ἱερᾶς μονῆς Κύκκου,* Larnaca, 1949, pp. 20–22; see also *EEBS* 10 (1933), 265–66; Darrouzès, "Mss originaires de Chypre", pp. 169, 178, 181, 184, 196; idem, "Autres mss", pp. 142–43. On Symeon see now G. Grivaux, "Le monastère de Kykkos et ses revenus en 1553", *Ἐπετηρίδα Κέντρου Μελετῶν Ἱερᾶς Μονῆς Κύκκου* 1 (1990), 76 and n. 9; see also Jakovljević, "Προσωπογραφία", no. 83, pp. 122–23.

Λέξεις παλαιᾶσ ἀρχόμεναι ἀπὸ τὴν γένε(σιν) | *ἀρχῆ τῆσ ὀκτατεύχου:*

Inc. *Ἀνεζωπύρισεν: ἀνεκτίσατο τ(ὴν) ψυχ(ήν).*

3. (f. 80r) *Decem dei nomina apud Hebraeos:*

Inc. *Δϊὰ τὴν ἑβραϊκὴν ἐπὶ τοῦ κ(υρίο)υ περασμίωσ(ϊν)* | *ταῦτα λεκταίον, δέκα ὀνόμασϊ παρ' ἑβραῖοις ὀνομάζετ(αι) ὁ θ(εό)σ.*

4. (f. 80r) Names of 17 bishops who signed the acts of the First Oecumenical Council in Nicaea:

Inc. *Οὗτοι εἰσὶν οἱ ἐπίσκοποι οἱ ὑπογράψαντεσ* | *εἰσ τ(ὴν) σύνοδον τῶν ἁγίων π(ατέ)ρων τῶν ἐν* | *νϊκαία.*

5. (ff. 80v–82r) *Confessio fidei* of Pope Damasus sent to Bishop Paulinus in Macedonia (i.e. Thessalonike):

Inc. *Ἐπειδὴ μετὰ τὴν ἐν νικαία σύνοδ(ον)· αὕτη ἡ πλάνη ἐνέσκηψεν.*

[Ed. A. Gallandi, *Biblioteca Veterum PP. antiquorum Scriptor. eccles.*, 14 vols., Venice, 1765–81, vol. VI, p. 328 ff].

6. (ff. 83r–177v) Anonymous lexicon [= Pseudo-Zonaras Lexicon]:

Ἐκλογὴ λέξεων τῶν ἔξωθ(εν) φϊλοσόφων.

Inc. *Ἄαπτος, ὁ ἀπροσπέλαστος. γίνετ(αι) παρ(ὰ)* | *τὸ ἅπτω.*

7. (ff. 177v–183v) Niketas of Herakleia, *Tractatus de epithetis deorum et versus ad grammaticam spectantes:*

Inc. *Ἐπϊθετα Δϊὸσ: δωδωναῖος εἰδέος* | *ἑρκεῖος πολϊεύσ.*

8. (f. 186r) A later hand added a lexicographical work:

Inc. *Ἰλιγκα δενεὺς σιστρέφετε ὁ λογ(ισ)μὸ(ς).* | *σκαραμάγγιον... ἡ λεγομένη κήδαρϊς.*

5. SUBSCRIPTION

None preserved.

6. SCRIPT

The script can be easily attributed to Romanos Anagnostes. It preserves all the peculiar features of his script, e.g. the deep black ink and the "bouclée" minuscule. The text is also copied in the usual yellowish bombycine paper used by Romanos in all his surviving MSS. Naoumides dated this MS shortly after the B. L. Harley 5579 copied by Romanos in 1320/21 on the basis of the close relationship between the scripts but also the confusion of the name Cyril with Athanasios (see f. 1r above) in both MSS.[1]

[1] M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 381.

On folio 172r reproduced here we can observe the enlarged alphas ( ), lambdas ( ), sigmas ( ), phis ( ), and chis ( ), the high-standing gammas ( ), and taus ( ), the peculiar betas ( ), and the ligatures alpha-gamma-omega ( ), epsilon-rho ( ), sigma-phi ( ), and tau-rho ( ). The diaeresis appears often over iota (ϊ) and rarely over upsilon (ϋ).

7. ILLUMINATIONS

Romanos' MSS are scholarly books that give first priority to the content and not to their appearance and decoration. Tituli and initials in a faded red ink. A simple reddish-brown ornament serves as headpiece on folio 1r. Other simple ornaments appear on folios 14r, 16v, 17r, 19v, 28r, 30v, 31r, 33v, 34v, 36v, 41v, 43r, 45v, 46v, 50r, 55r, 55v, 59v, 62r, 63v, 65v, 66v, 67r, 69r, 83v. A circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1r and 183v.

8. BINDING

Modern binding with purple leather on cardboard 3 mm thick with the coat of arms of Colbert in the centre of the front and back covers. On the spine there is the inscription *LEXICON* | *AD SANCT.* | *ATHANASIUM*, and four times the monogram of Colbert. Three western paper flyleaves were added at the beginning and three at the end when the MS was rebound.

9. QUIRE COMPOSITION

The MS seems to have suffered folio losses, especially after folio 82, as can be seen from the irregularities of the gatherings, twenty of which are quaternions. Quire signatures in the upper right corner are preserved on folios: 9r = *β*, 17r = *δ*, 25r = *ε*, 33r = *στ*, 41r = *ζ*, 49r = *η*, 57r = *θ*, 65r = *ι*, 73r = *ια*, 81r = *ιβ*, 83r = *ιγ*, 91r = *ιδ*, 101r = *ιε*, 109r = *ιστ*, 117r = *ιζ*, 125r = *ιη*, 133r = *ιθ*, 140r = *κ*, 148r = *κα*, 156r = *κβ*, 164r = *κγ*, 172r = *κδ*, 180r = *κε*.

The last gathering contains only a binion. A cross is marked in the middle of the upper margin at the beginning of every gathering. The original MS consisted of folios 1–183. Folios 184–186 are western paper and later insertions. The loss of folios at the end of the volume may have resulted in the loss of the colophon at the end of the text. Folios 82v, 184v–185v, and 186v are blank.

10. LATER NOTES

Pasted on the interior of the front cover is the hand-written description of the volume when it was in the Colbert collection. On the flyleaf I^{v} the printed description of the MS by Omont was pasted. A later hand, perhaps after the MS reached the West, added a lexicographical work on the inserted folio 186^{r} (see above).

In the upper margin of folio 1^{r} is written in black ink *Cod. Colb. 4124 | Regius | 2284.*

11. HISTORY OF THE MANUSCRIPT

The MS Paris. Gr. 2617 entered the Colbert collection along with 32 other Greek MSS on 12 October 1674.[2] It was rebound there and given the number 4124. The MS was acquired by the Royal Library in 1732 as no. 2284, and subsequently became the property of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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J. A. Cramer, *Anecdota Graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis,* IV, Oxford, 1841, p. 201.

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Omont, *Inventaire sommaire,* III, p. 14.

Omont, *Missions,* II, p. 964, no. 3.

Sajdak, *Historia critica,* p. 175.

Turyn, *MSS of Great Britain,* p. 85.

Script. 29 (1975), B. 433; 31, 1 (1977), p. 70*, B. 383.

[2] Cf. Omont, *Missions,* II, p. 964 (under no. 3). On shipments of MSS sent to Colbert by the consul Sauvan from Cyprus in 1673 and later cf. Omont, *Missions,* I, pp. 236–37; Darrouzès, "Mss originaires de Chypre", p. 163; Turyn, *MSS of Great Britain,* p. 85 and nn. 235 and 236; see also above, Chap. II, pp. 26–27, with further bibliography.

[40] Athos, Laura E 43 (Eustr. 505), A.D. 1323/24 (pls. 61, 186a).

1. M. Psellos, *De Omnifaria Doctrina;* Ps.-Aristotle, *De Mundo.*

2. Bombycine paper of good quality and preservation.

3. Folios I + 89, 177 × 125 mm.

Justification 132 × 80 mm.

29–33 lines to the page.

4. CONTENTS

This small-sized MS contains only Michael Psellos' treatise *De Omnifaria Doctrina* (164 of the 201 chapters of this work)[1] and Ps.-Aristotle, *De Mundo.*[2]

1. (ff. 1^{r}–3^{r}) Table of contents.

Inc. (f. 1^{r}) *Περὶ τῆς ἁγίασ πίστεωσ.*

2. (ff. 5^{r}–74^{r}) in red: *Ιωάννου* (!) *τοῦ ψελλοῦ, πρὸ(ς) τὸν βασιλέα κ(ὔ)ρ μιχαὴλ τὸν, | Δούκαν· διάφορα κεφάλαι(α) περ(ὶ) διαφόρων | πραγμ(ά)τ(ων) κ(αὶ) ὑποθέσεων: περὶ τῆσ ἁγίασ πίστεωσ:*

Inc. (f. 5^{r}) *Πϊστεύομ(εν) εἰσ ἕνα π(ατέ)ρα, τὴν πάντ(ων) | ἀρχὴν κ(αὶ) αἰτί(αν).*

[Michael Psellus, *De Omnifaria Doctrina, Critical Text and Introduction,* ed. L. G. Westerink, Utrecht, 1948 (text, pp. 17–99); this MS not mentioned)].

3. (ff. 74^{r}–87^{r}) *Ἀριστοτέλ(ους) περὶ κόσμ(ου).*

Inc. (f. 74^{r}) *Πολλάκϊσ μ(ὲν) ἔμοιγε· θεῖόν τι κ(αὶ)*

[1] Michael Psellos' work *De Omnifaria Doctrina* was first published by J. A. Fabricius, *Bibliotheca Graeca,* V, 2, Hamburg, 1723, pp. 69–184 (reproduced in PG 122, cols. 687–784). In the more recent edition of the work by L. G. Westerink (*Michael Psellus, De Omnifaria Doctrina,* Utrecht, 1948), this Laura MS was not used in the establishment of the text. The possible importance of the MS is underestimated because it contains only 164 chapters of the *Διδασκαλία παντοδαπή.* Furthermore it wrongly gives the name of Psellos as John. This Laura MS is closest to the third family of MSS preserving this work of Psellos; cf. Westerink, op. cit., pp. 6–8 and 13.

[2] The *editio princeps* of Ps.-Aristotle, *De Mundo* was made as early as 1497. Other editions appeared in Paris (1551 and 1560). It was also edited by Bekker (Berlin, 1831). W. L. Lorimer again studied this work: *The Text Tradition of Ps.-Aristotle "De Mundo"* (St. Andrews University Publications 18), St. Andrews, 1924, and especially *Aristotelis qui fertur libellus De Mundo,* ed. W. L. Lorimer, Paris, 1933; *Aristotle, De Mundo, recensuit, praefatus est, commentario critico et indicibus instruxit* W. L. Lorimer, Rome, 1951; cf. also D. J. Furley, *On the Cosmos* (Loeb Classical Library), London-Cambridge Mass., 1955, p. 341. This MS was not used by Furley.

δαιμόνι(ον) ὄντ(ως). | *χρῆμα, ὦ ἀλέξανδρε, ἡ φϊλοσοφία ἔδοξεν* ‖ [f. 74ᵛ] *εἶν(αι).*

Des. (f. 87ᵛ) *μακάριοσ τε κ(αὶ) εὐδαίμ(ων) ἐξ ἀρχῆσ εὐθὺ(ς) μέτοχος εἴη.*

[*Aristotle, De Mundo, recensuit, praefatus est, commentario critico et indicibus instruxit* W. L. Lorimer, Rome, 1951].

4. (ff. 87ᵛ–89ʳ) *Ἀποφθέγματα τῶν φιλοσόφων:*

Inc. (f. 87ʳ) *Ἀρετῆσ κ(αὶ) φιλοσοφίασ ὅρο(ς). τὸ μετὰ συνέσε(ως) ἁπλαστ(ον).*

Des. (f. 89ʳ) *μᾶλλ(ον) μ(ὲν) οὖν κ(αὶ) χάρ(ιν) ὁμολογήσαιεν τῷ θ(ε)ῶ:*

5. SUBSCRIPTION

The MS was copied by one scribe who subscribed his volume on folio 89ʳ:

Χειρὶ ἁμαρτωλῷ ῥωμανῷ ἀναγνώστη | *ἐν ἔτει ϛπωλϐ.*

Thus this interesting small volume was copied by Romanos Anagnostes in A.M. 6832 (= A.D. 1323/24). This is so far as now known the latest dated example of Romanos' surviving MSS.

The content of this MS is very important for the study of the cultural life of mediaeval Cyprus. It demonstrates clearly that at least a few scholars in the island appreciated classical philosophical learning and were ready to sponsor the best available scribes to acquire a precious copy of Psellos and Aristotle. Who this sponsor was we cannot tell for certain. Unfortunately, the brief colophons of Romanos tell us nothing apart from the copyist's name and the date. Neither do we know where the exemplar was found from which this volume was copied. It seems likely that Romanos was in the service of a great and wealthy scholar in Cyprus. So far we know only of one, namely George Lapithes, scholar and statesman in the Lusignan court. In fact his script, recently identified in Vat. Gr. 212,[3] is close to that of Romanos and to Msgr. Canart's "chypriote bouclée". But definite evidence for the collaboration of these two men is still lacking.

6. SCRIPT

Romanos the Lector together with Constantine the Lector are the main representatives of this peculiar "notarial script", which appeared in Cyprus in the first quarter of the fourteenth century. It is now generally known as the "chypriote bouclée". On folio 56ʳ reproduced here we can observe the enlarged lambdas ( ), phis ( ), and chis ( ), a peculiar beta inclined to the left ( ), the high-standing gammas ( ), the right-inclined pi ( ), the deltas with diagonal tails ( ), and the ligatures epsilon-xi ( ), double lambda ( ), and chi-lambda ( ).

Romanos uses a deep black ink and his text is closely written and heavily abbreviated. There are marginal notes giving mostly the headtitles of the chapters of Psellos' *Omnifaria Doctrina* numbered in the margin with the Greek alphabet *(α–ρξδ).* Sporadic scholia and the leading terms are also added in the margins, e.g. f. 78ᵛ: *ἀῦρα.* | *(ε)ίνε ο ὁι· ὑπόγειοι ἄνεμοι.*

The scribe corrected his text, writing the correct text in the margin, e.g. f. 16ʳ, line 2): *κ(αὶ) χωρϊστ(ὴν) ἔχειν ἐνέργειαν* was corrected in the outer margin: *(= γράφε) κ(αὶ) χωρϊστὰς ἔχειν ἐἰνεργείασ.*

7. ILLUMINATIONS

Tituli and initials in a faded red. The initials projected into the margins are large on the first folios but gradually become smaller. On folio 89ᵛ there is a diagram of *τ(ῶν) κυρίων γινομένων.* On the paper leaf pasted on the interior front cover there is a red pencil note: *E 43.*

8. BINDING

Old binding, perhaps sixteenth century, with brown leather on wooden boards 11 mm thick damaged on the spine where the canvas and the binding string can be seen. On the front cover the nail which served for the safe closure of the volume is still preserved.

9. QUIRE COMPOSITION

No quire signatures have been preserved. The gatherings are quinions: ff. 1–4, 5–14, 15–24, 25–34, 35–44, 45–54, 55–64, 65–74, 75–84, 85–89. The first gathering comprises only two bifolia and the last only five folios. At the beginning of each gathering there is a cross in the middle of the upper margin, preserved on folios 15ʳ, 25ʳ, 35ʳ, 45ʳ, 55ʳ, 65ʳ, 75ʳ, and 85ʳ. The upper right part has been excised on folios 21–25 with losses in the text of the first sixteen lines of folios 21–24 and the first three of folio 25. Folios 45–54 have been trimmed in the

[3] On Vat. Gr. 212 see below, pp. 209–12 and pls. 81–82. On the indigenous family of Romanos-Romanoi-Romaniti see now W. H. Rudt De Collenberg, "Études de prosopographie généalogique des chypriotes mentionnés dans les registres du Vatican 1387–1471", in *Μελέται καὶ Ὑπομνήματα* 1 (1984), 647. In fact many of the members of this family served as *scribarii* or notaries.

middle of the outer margin with minor losses in the marginal notes but not the text.

10. LATER NOTES

The MS shows little signs of wide usage and contains no later notes.

11. HISTORY OF THE MANUSCRIPT

Nothing is known of the history of this MS, and we do not know how or when it reached the monastery of Laura on Mount Athos. It may well have been taken there by a Cypriot monk,[4] but this is only a conjecture.

12. BIBLIOGRAPHY

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Turyn, *MSS of Great Britain,* pp. 83, n. 225, 87.

Vogel-Gardthausen, *Schreiber,* p. 395.

Script. 29 (1975), B. 433.

[41] Paris, Bibliothèque Nationale, Graecus 2133, A.D. 1332 (pls. 62, 186b).

1. Nikephoros Blemmydes, *Epitome Physica.*

2. Bombycine paper of excellent quality and preservation.

3. Folios III + 255 (f. 13bis), 173 × 120 mm.

Justification 125 × 75 mm.

19 lines to the page.

Text in single column.

4. CONTENTS

The MS contains Nikephoros Blemmydes' Physics and his commentary on the eighth Psalm.

1. (f. 1^r) Title in red: † *Νικηφόρου μοναστοῦ καὶ πρε(σβυ)τ(έ)ρ(ου)* | *τοῦ κτήτορος· εἰσαγωγικῆς* | *ἐπιτομῆς φιλοσοφίας, βιβλ(ος)* $\overline{\beta}$.

i. (ff. 1^r–2^r) Table of contents:

Inc. (f. 1^r) *Περὶ τῶν φυσικῶν ἀρχῶν.*

ii. (ff. 2^r–239^r) *Epitome Physica:*

(f. 2^r) † *Περὶ τῶν φυσικῶν ἀρχῶν,* | *καὶ αἰτίων.*

Inc. *Πᾶν τὸ αἴτιον, κ(αὶ) ἀρχή· οὐ πᾶσα δὲ* | *ἀρχὴ ἤδη καὶ αἴτιον.*

[Ed. PG 142, cols. 1005–1302].

2. (ff. 239^r–254^v) Nikephoros Blemmydes, Commentary on the Eighth Psalm; in red: (f. 239^r) *Ἐκ τῆσ εἰσ τὸν ὄγδοον ψαλμὸν* | *ἐξηγήσεωσ:* † $\overline{\lambda\delta}$.

Inc. Εἰπὼν ὁ προφήτησ πρὸσ τὸν θ(εό)ν, ὅτι | *ὄψομαι τοὺσ οὐ(ρα)νούσ.*

[Ed. PG 142, cols. 1303–20, as part of the *Epitome Physica.*]

5. SUBSCRIPTION

The MS was copied by a single scribe who subscribed his volume in the same deep black ink on folio 254^v:

Ἐτελειώθη, ἐν μηνὶ φευρ(ουαρίω) $\overline{κα}$ | *ἐγχρονίασ* $\overline{ϛϡμ}$:-

Thus the volume was completed on 21 February A.M. 6840 (= A.D. 1332). Unfortunately, we can deduce very little from this brief subscription. Neither the name of the scribe nor the sponsor of the MS or even the place it was copied are mentioned. It is the peculiar word *ἔγχρονία* used instead of *ἔτος* that points to Cyprus.[1] This MS belongs to the same family as Paris. Gr. 2134, copied by Romanos Anagnostes a few years earlier. Further study of the two volumes, which are similar in content and size, will determine whether or not Paris. Gr. 2133 is a transcript of Paris. Gr. 2134.

6. SCRIPT

This codex is included by Canart in a group of MSS whose style he called "chypriote bouclée".[2] Indeed it bears all the characteristics of this group of MSS, i.e. deep black ink and right-inclined script with many ligatures. On folio 107^r we can observe the high-standing gammas ( ) and taus ( ) and a handsome beta ( ). The script is a clearer minuscule than the MSS copied by Romanos and with fewer abbreviations. It may well have

[4] On other Cypriot MSS that reached Mount Athos and the monastery of Laura see above, Chap. II, pp. 35–37; see also Constantinides, "Dated Greek MSS", pp. 657–60, 662–66, nos. 28–47 and 57–75, 80.

[1] On the term *ἐγχρονία,* which appears in Cyprus instead of *ἔτος* in dated Greek MSS since the beginning of the 14th century, see above, p. 133 and n. 2.

[2] Canart, "La chypriote bouclée", no. 21, p. 314.

been copied by someone who learned the craft in his scriptorium and tried to imitate his script. The diaeresis appears very often over iota (ϊ) and upsilon (ϋ). Sporadic additions or corrections of the text made by the scribe in the margin, e.g. folios 12^{r} (upper margin), 17^{r} (outer and lower margin), and 160^{r} (outer margin). The scribe wrote in the upper margin of folio 203^{r}: *χ(ριστ)ε βοηθει.*

7. ILLUMINATIONS

Sporadic red initials, mostly at the beginning of the various chapters, projecting into the margins. Tituli also in red. A red headpiece ornament appears on folio 1^{r}. Two diagrams appear, on folios 123^{r} (the earth and the winds) and 235^{v} (the zodiac and the planets). On folios 1^{r} and 254^{v} there is a small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Later elaborate binding of Henri II of France (1547–59), having also the monogram of his mistress Diane de Poitiers (see pl. 48), with pale black leather on wooden boards 7 mm thick. Diane's monogram appears twice on the spine and four times on the front and back covers. Likewise appears the royal monogram of Henry II. On the front cover there is the inscription *ΒΛΕΜΥΔΟΥ, ΦΥΣΙΙΚΑ.*[3] Three paper flyleaves were added at the beginning and three at the end when the volume was rebound.

9. QUIRE COMPOSITION

Later quire signatures in the lower right-hand margin in Greek or Latin as follows: 1^{r} = <*α*>, 9^{r} = *β*, 16 = *γ*, 24^{r} = *δ*, 32^{r} = <*ε*>, 40^{r} = *f*, 48^{r} = *g*, 56^{r} = *h*, 64^{r} = *i*, 72^{r} = *k*, 80^{r} = *l*, 88^{r} = *m*, 96^{r} = *n*, 104^{r} = <*ω*>, 112^{r} = *p*, 120^{r} = *q*, 128^{r} = *r*, 136^{r} = *s*, 144^{r} = *t*, 152^{r} = *a*, 160^{r} = *b*, 168^{r} = *z*, 176^{r} = *ζ*, 184^{r} = *aa*, 192^{r} = *bb*, 200^{r} = *cc*, 208^{r} = *dd*, 216^{r} = *ee*, 224^{r} = *ff*, 232^{r} = *gg*, 240^{r} = *hh*, 248^{r} = *ii.*

Also later is the numbering of the folios in the upper and outer margin. The MS comprises 32 quaternions. Originally a cross existed in the middle of the upper margin at the beginning of each gathering, now mostly excised; see for instance folios 9^{r}, 16^{r}, etc. Folios 43^{v} and 44^{r} have been left blank by the scribe's negligence. The copyist realised that and wrote on folio 43^{v}: *κ(α)τ(ὰ) λήθην ἄγραφον | κ(α)τελείφθη.* Between folios 13 and 14 a folio remained unnumbered.

10. LATER NOTES

Very little use was made of this MS, an indication of the short duration of a milieu in fourteenth-century Cyprus that could appreciate and study such difficult texts. It is interesting that in Cyprus Blemmydes' Physics was a popular text in the first half of the fourteenth century and a number of MSS dated from 1314 onwards were copied in the island.[4] On the flyleaf I^{r} was pasted the handwritten description of the MS when it was no. 3483 in the Fontainebleau-Regius collection. The summary content of the MS was copied above this in black ink:

† Νϊκηφόρου πρεσβυτέρου τοῦ | βλεμύδου, φιλοσοφία: †

Underneath was pasted the brief printed description of the MS by Omont.

In the upper and outer margin of folio 1^{r} are recorded the numbers this MS held in the various collections: *CIↃIↃCCCCXXII* and *2119, 3483.*

11. HISTORY OF THE MANUSCRIPT

The MS seems to have been taken from Cyprus during the Western rule of the island. In the sixteenth century the volume was acquired by Jean de Pins, bishop of Rieux (1523-37) and French ambassador in Venice and Rome. After his death some twenty Greek MSS in his collection were acquired by King Francis I and were transferred to the library of Fontainebleau, this one as no. 3483.[5] This collection subsequently passed to the Royal Library and finally the Bibliothèque Nationale.

[3] On the bindings of Henry II and Diane de Poitiers see Delisle, *Cabinet des manuscrits,* I, pp. 187–89; Omont, *Facsimilés du IXe au XIVe siècle,* p. 16; see also above, Paris. Gr. 2134, p. 166 and n. 1.

[4] Dated MSS copied in Cyprus and containing Nikephoros Blemmydes' Physics are Florence, Laur. Plut. 86,31 (A.D. 1314), Paris. Gr. 2134 (ca. 1320), and this MS of 1332 (i.e. Paris. Gr. 2133). Furthermore, Nikephoros Blemmydes' Logic appears in another 14th-century MS of probable Cypriot origin, Vat. Ottobon. Gr. 404. Two later MSS in the collection of Kykkos, i.e. nos. 9 (16th–17th cent.) and 11 (A.D. 1771), also contain Blemmydes' logic; see C. P. Kyrris, "'Αναλυτικὸς κατάλογος τῶν κωδίκων τῆς ἱερᾶς μονῆς Κύκκου", *Epeteris* 7 (1973–75), 323–27, 329-30; see also Constantinides, "'Η στάχωση τοῦ κώδικα 9 τῆς ἱερᾶς μονῆς Κύκκου", *Epeteris of Kykkos* 1 (1990), 51-52 and nn. 1–3. Aristotle's Physics appear in a contemporary Cypriot MS, Vat. Ottobon. Gr. 152 of (A.D. 1335).

[5] See Canart, "La chypriote bouclée", p. 314. On Jean de Pins see Omont, *Inventaire sommaire,* I, p. XXV. On the collection of Fontainebleau see ibid., pp. XVI-XVII; see also Omont, *Manuscrits grecs de Fontainebleau,* bibl. below.

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Canart, "La chypriote bouclée", no. 21, p. 314 and p. 309, n. 28.

C. N. Constantinides, "Ἡ στάχωση τοῦ κώδικα 9 τῆς ἱερᾶς μονῆς Κύκκου", *Ἐπετηρίδα Κέντρου Μελετῶν ἱερᾶς μονῆς Κύκκου* 1 (1990), 52, n. 3.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 16, pl. LXXIXb (= f. 158^v).

Omont, *Inventaire sommaire,* II, p. 198.

H. Omont, *Catalogue des manuscrits grecs de Fontainebleau sous François Ier et Henri II,* Paris, 1889, pp. XXV and 36.

Turyn, *Codices Graeci Vaticani,* p. 122.

Turyn, *MSS of Italy,* I, p. 119.

Script. 4 (1950), p. 203.

[42] Sinai, Monastery of St. Catherine, Graecus 432, A.D. 1334 (pls. 63, 186c).

[studied in microfilm]

1. Palladios, *Lausiac History;* St. John Chrysostom and other theological works.

2. Bombycine paper in good condition.

3. Folios 320, 247 × 165 mm.

Justification 193 × 112 mm.

30–31 lines to the page.

Text in single column.

4. CONTENTS

1. The MS contains on folios 3^r–94^r the *Lausiac History* of Palladios, with minor differences and omissions from the published text in PG 34, cols. 1001–1262:[1]

(f. 3^r) *Τοῦ ἐν ἁγ(ίοις) π(ατ)ρ(ὸ)σ ἡμ(ῶν) παλλαδίου ἐπισκ(ό)π(ου) ἀ|σπώνωνος, ἐπιστολῆ πρὸς λαύσον ...*

Inc. Παλλάδιος ἐπϊσκόπο(ς) ἀσπώνονος, λαύςῳ | τῶ φιλοχρίστω χαίρειν.

Des. (f. 94^v) *ταύτα πάντα σοι δό|σω, ἐὰν πεσὼν προσκυνήσησ μοι.*

2. (ff. 94^v–162^r) *Διήγησισ ἱερωνύμου, εἰσ τὴν καὶ|τ' αἴγυπτον ἱστορίαν, περὶ Διαφό|ρων καὶ ὁσίων ἁγίων καὶ σημει|οφόρων πατέρων, τῶν ἐν ἀσκή|σει λαμψάντων.*

Inc. Ευλογητὸσ ὁ θ(εὸ)σ ὁ θέλων πάντασ σωθῆναι.

Des. (f. 162^r) *καὶ φροντίσασ ἐμμελῶσ, διῶσεισ ἀσφαλῶσ·–* [*BHG* 1433].

3. (f. 162^r)·:· *Διήγησ(ις) πάνυ ὠφέλιμος περ(ὶ) τῆς ἀλώσε(ως) ἱ(ερουσα)λὴμ·*

Inc. Ἐν τῇ λαύρα τοῦ ἑπταστόμου, ἥτισ διέστηκε τῆσ λαύ|ρασ τοῦ ὁσίου σάβα. [*BHG* 1448w].

4. (f. 163^v) *Παλλαδίου διήγησ(ις) | περ(ὶ) ψαλμωδί(ας) κ(αὶ) προσευχῆσ, κ(αὶ) τῆσ ἐν αὐταῖσ εὐ-| ταξίασ.*

Inc. Ὁ ἀββᾶσ παμβῶ ἀπέστειλε τὸν μα|θητὴν αὐτοῦ πωλῆσαι τὸ ἐργόχειρον αὐτοῦ. [*BHG* 2329b].

5. (ff. 164^v–172^v) *Τοῦ ἁγ(ίου) νείλου ἐπιστολὴ ἔχουσα κεφάλ(αια) νγ.*

Inc. Κἂν μηδεῖσ διώκῃ σε τύραννοσ ἕλλην.

Des. (f. 172^v) *οὐδὲν γὰρ ἂν εἴη πάθοσ ὅπερ μὴ ἰσχύει θε|ραπεῦσαι χ(ριστὸ)σ φιλανθρωπότατοσ·–*

[Ed. PG 79, cols. 73 ff].

6. (ff. 173^r–193^v) *Ἰωάννου π(ατ)ριαρχ(ου) ἱεροσολύμ(ων) λόγο(ς) ἐγκω(sct)μιαστικὸς εἰς τ(ὸν) ὁσ(ιον) ἡμ(ῶν) π(ατέ)ρα κ(αὶ) θεόσοφον ἰωάννην τ(ὸν) δαμασκην(όν).*

Inc. Τοῖσ τετρηκόσι τὸ κατ' εἰκόνα θ(εο)ῦ ἀρρύπωτον | καὶ ἀδιαλώβητον.

Des. (f. 193^v) *μετὰ παρρησίασ σὺν σοι τῶ | θ(ε)ῶ παραστήσομαι· αὐτῶ ἡ δόξα εἰσ τοῦσ | αἰῶνασ τῶν αἰώνων ἀμήν·* [*BHG* 884].

7. (ff. 193^v–219^v) *Βίοσ καὶ πολιτεία τοῦ οσ(ίου) π(ατ)ρ(ὸ)σ ἡμ(ῶν) ἀρσενίου.*

Inc. Ἀλλὰ τῶν σπουδαίων ἄρα καὶ φιλαρέτων ἀνδρῶν | αἱ πράξεισ.

Des. (f. 219^v) *νῦν καὶ ἀεὶ καὶ εἰσ τοὺσ αἰῶνασ τῶν | αἰώνων ἀμήν·–* [*BHG* 168].

8. (ff. 219^v–284^v) *Αἱ περίοδοι τοῦ ἁγίου καὶ | πανευφήμου ἀποστόλου καὶ | εὐαγγελιστοῦ, ἰωάννου τοῦ θεολόγου· συγγραφῆσαι πα|ρὰ προχόρου μαθητοῦ αὐ|τοῦ.*

Inc. (f. 220^r) *Σαλπίσατέ φησιν ἐν νεομηνία σάλπιγγι.*

Des. (f. 284^v) *νῦν κ(αὶ) ἀεὶ κ(αὶ) εἰσ τοὺσ ἀτελευτήτ(ους) αἰώνασ, | τῶν αἰώνων ἀμήν ϯ.* [*BHG* 918].

9. (ff. 285^r–295^r) *Γεωργίου χαρτοφύλακοσ τῆσ μεγάλησ ἐκκλησίασ. λόγοσ εἰσ τὴν εἴσοδον τῆσ | ὑπεραγίασ θ(εοτό)κου ὅτε προσηνέχθη ἐν τῶ | ναῶ ὑπὸ τῶν ταύτησ γοναίων·*

[1] For instance on f. 10^v we read *περὶ ἀλεξανδρεῖασ,* while in PG 34, col. 1017 the text is *περὶ Ἀλεξάνδρασ.* Again on f. 11^r we read *περ(ὶ) τῆσ φιδολοῦ παρθένου,* while in PG 34, col. 1018 the text is *περὶ τῆσ φιλαργύρου παρθένου.* These examples can easily be multiplied.

Inc. Καλὰσ ἡμῖν ὑποθέσεων ἀρχάσ, ἡ παροῦσα | πανήγυρισ δείκνυσι.

Des. (f. 295r) νῦν καὶ ἀεὶ | καὶ εἰσ τοὺσ αἰῶνασ τῶν αἰώνων ἀμήν:– [*BHG* 1108].

10. (ff. 295r–302v) Τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν ἰω(άνν)ου ἀρχιεπι|σκ(ό)π(ου) κωνσταντ(ί)ν(ου) πόλεωσ, τοῦ χρυσοστόμου. | λόγοσ εἰσ τὰ σεραφίμ.

Inc. Μόλισ ποτὲ τὸ κατὰ τὸν ὀζίαν διεπλεύ|σαμεν πέλαγοσ.

Des. (ff. 302v) νῦν κ(αὶ) ἀεὶ κ(αὶ) εἰσ τ(οὺσ) αἰώ-(νασ) τ(ῶν) αἰω(νων):– [*BHG* 124].

11. (ff. 303r–320v) Τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν ἰωάννου ἀρχιεπι|σκ(ό)π(ου) κωνσταντ(ί)ν(ου) πόλ(εωσ) τοῦ χρυσοστόμου· λόγοσ | εἰσ τὸ μὴ πλησιάζειν θεάτροισ, καὶ εἰσ | τὸν ἀβραάμ· ἀναγινώσκεται κυριακῇ | τῶν προπατόρων.

Inc. Πολλοὺσ οἶμαι τῶν πρώην καταλειπόν|των ἡμᾶσ.

Des. (f. 320v) μεθ' οὗ | τῶ π(ατ)ρὶ δόξα· ἅμα τῶ ἁγίω πν(εύματ)ι· νῦν καὶ | ἀεὶ· κ(αὶ) εἰσ τ(οὺσ) αἰῶ-(νασ) τῶν αἰώ(νων):– [*BHG* 2355].

5. SUBSCRIPTION

On folio 172v the main scribe of this MS subscribed it in red ink:[2]

Δόξα σοι χ(ριστ)έ, τῶ δείξαντι τὸ τέλοσ.

Ἔγρ(ά)φ(η) | ὑπ' ἐμοῦ γαβριὴλ τάχα κ(αὶ) (μον)α-χ(οῦ) τοῦ ἁγ(ιο)σαΐβίτου ἐν τη κυπρί(ων) νύσσω· βασιλεύοντ(ος) | του εὐσεβοῦσ βασιλέωσ ἡμῶν ἀνδρονίκου | του νέου κ(αὶ) ἄννησ· ἡγουμενεύοντοσ τῆς καθ' ἡμ(ῶν) | ἁγ(ίας) βασιλικῆσ λαύρας κυρ(οῦ) ἰωαννικίου κ(αὶ) κτήτ(ο)ρ(οσ) | ἐν ἔτει σϖμ̅ϑ̅ μη(νὶ) φευρ(ουαρίω) ισ̅τ̅ ημ(ε)ρ(α) δ̅η̅ κ(αὶ) εὔχεσθαί | μοι διὰ τὸν κ(ύριο)ν, οἱ ἀναγινώσκοντεσ:–

From this subscription we are told that the monk Gabriel of the monastery of St. Sabas in Palestine, resident on the island of Cyprus, perhaps in charge of the landed property or a *metochion* of his monastery, completed this part of the MS on Wednesday, 16 February, in A.M. 6842 (= A.D. 1334). At that time the abbot of St. Sabas and *ktitōr* (!) was a certain Ioannikios. The reference to the ruling emperors of the day is worth noticing. Gabriel, who came from a monastery which was under Muslim rule and lived on an island ruled by a Catholic king, Hugh IV, considered as his worldly master the Byzantine emperor Andronikos III and his empress, Anne of Savoy, almost seven centuries after Palestine ceased to be in Byzantine hands.

[2] This subscription was also edited by Beneševič, *Catalogus*, I, p. 230; also partly by Gardthausen, *Catalogus codicum*, p. 104, and in Ἱεροσ. Βιβλ., Π, p. 717.

6. SCRIPT

The MS was copied by two contemporary scribes in a very similar style and perhaps coming from the same scriptorium. Scribe A, the monk Gabriel, copied folios 3r–172v and folios 219v (line 19)–320v. He writes 30–31 lines to the page in a calligraphic script slightly inclined to the right. On folio 94v reproduced here we can note the enlarged betas ( ), phis ( ), and psis ( ), the majuscule deltas ( ) but also ( ) and ( ), and the rhos with long tails ( ).

Scribe B remains unknown. He copied folios 173r–219v (line 18). His calligraphic script is close to that of the main scribe A and he writes 31 lines to the page. On folio 193v we can note the enlarged omegas ( ), the peculiar betas ( ), and the high-standing etas ( ) and taus ( ).

7. ILLUMINATIONS

Tituli and initials, which are normally of medium size, in red. However, some initials are very elaborate, with floral designs projecting into the margins. Worth noticing are the epsilons on folio 267v and 282r with a blessing hand coming out and projecting to the right. Ornaments appear at the beginning of the various parts of the volume on folios 3r* (headpiece), 94v*, 164v, 173r, 193v, 219v*, 285r, 295r, and 303r*. Those marked with an asterisk are quite elaborate.

8. BINDING

Though partly visible in the microfilm, the binding cannot be described.

9. QUIRE COMPOSITION

The gatherings are quaternions. Quire signatures in the lower and inner margin. In the first part of the MS the ends of the gatherings are also given in the lower and inner margin of the verso of the last folio. The signatures are as follows: 11r = $\bar{\delta}$, 19r = $\bar{\gamma}$, 27r = $\bar{\delta}$, 35r = $\bar{\varepsilon}$, 43r = $\overline{\sigma\tau}$, 51r = $\bar{\xi}$, 59r = $\bar{\eta}$, 67r = $\bar{\theta}$, 75r = $\bar{\iota}$, 83r = $\overline{\iota\alpha}$, 91r = $\overline{\iota\delta}$, 99r = $\overline{\iota\gamma}$, 107r = $\overline{\iota\delta}$, 115r = $\overline{\iota\varepsilon}$, 123r = $\overline{\iota\varsigma}$, 131r = $\overline{\iota\xi}$, 139r = $\overline{\iota\eta}$, 147r = $\overline{\iota\theta}$, 155r = $\bar{\kappa}$, 163r = $\overline{\kappa\alpha}$.

A new numbering starts after folio 172v at the point where scribe B takes over: 181r = $\bar{\delta}$, 189r = γ', 197r = δ', 205r = ε', 213r = $\overline{\sigma\tau}$, 221r = $\bar{\xi}$, 229r = $\bar{\eta}$, 237r = $\bar{\theta}$, 245r = $\bar{\iota}$, 253r = $\overline{\iota\alpha}$, 261r = $\overline{\iota\delta}$, 269r = $\overline{\iota\gamma}$, 277r = $\overline{\iota\delta}$, 285r = $\overline{\iota\varepsilon}$, 293r = $\iota\overline{\sigma\tau}$, 301r = $\overline{\iota\xi}$, 309r = $\overline{\iota\eta}$, 317r = $\overline{\iota\theta}$.

Folios 1–2, which may be later insertions, and

321[r–v] were originally blank.

10. LATER NOTES

[1] In 1523 the MS was in the hands of the patriarch of Alexandria, Ioakeim, who donated the volume to the monastery of St. Catherine on Mount Sinai. In the upper margin of folio 3[r] Ioakeim wrote the following note:[3]

† ἰωακεὶμ π(ατ)ριάρχ(ης) ἀλεξανδρείας ἔτ(ους) ζλϐ̄ (i.e. A.D. 1523/24).

In the outer margin of folio 3[r] Ioakeim wrote another donation note:

(f. 3[r]) *† ἐτουτω τὸ ϐιϐλιων ἱνε ἐδικό μου καὶ ντις το ἀποστερίσῃ ἀπὸ το | ὄρος τὸ σίναιω νὰ ὑνε ασυχώριτος.*

Ioakeim wrote a more complete donation note in the upper and outer margin of folio 94[v]:

† Ἀφιερόνω ἐγὼ ἰωακεὶμ π(ατ)ριάρχης τὸ παρὼ ϐϊϐλίω. εἰς τὸ | ἅγϊω ὄρος τὸ σίναιω· και ὕτισ τὸ ὑστερίση, ἀπὲ τὸ ἅγϊο | [outer margin] *μοναστήρϊ, | να ὕνε ασϋν|χώρϊτος. | κ(αὶ) ἔγραψα ταυτ(α) | τὴν ἰμέρα ὁ|ποῦ εμῖσευσαν ἀπὲ τὸ μο|ναστήρι, να πάἰγο εἰς τὸν θρό|νο μου μηνὶ, | νοευρίω. ῑ̄α̅ | ἐν ἔτι ζλϐ̄* (i.e. 11 Nov. 1523).

[2] In 1579 George Kropakios, a poet from Italy visiting Mount Sinai, examined the volume and wrote a note on folio 219[v]:[4]

Τοῦτο ϐιϐλίον ἐῖδεν καλῶς γεώργιος ὁ κροπάκιος | ὁ ποιητὴς, ὃς δεύρο ἦλθεν ἀπὸ τῆς Ἰταλίας χάριν | προσκυνήσεως τό ἅγιον ὄρος, το σινᾶ ἐν μηνὶ | Δηκεμϐρίῳ ἔτει κυρίου ἡμῶν τοῦ Ἰησοῦ Χριστοῦ | α. φ. ο. θ.

[3] An ownership entry was written on the verso of the back flyleaf in which both A.D. and A.M. dates are given, i.e. A.D. 1600:

† αχ̄ ζρ̄η̄′ (= ζρη′) ετος σ(ωτή)ριον |

† Ἐτοῦτο τὸ ϐυϐλή(ων) υπάρχη τοῦ ἁγίου καὶ θεοϐαδιστου | ὄρους σινά κ(αὶ) ειτης ϐουλιθί ὑστέρισε ταῦτην τήν ϐήϐλ(ων) | ἐκ τὸν ανο εἰρμέν(ων) να-(ῶν) να εχη ἀτηδικον τὸ(ν) ἁγι(ον) ος ἱεροσι|λος να λαϐει την λεπράν του γιὲζή κ(αὶ) η μερίσις αὐτοῦ | μετα τοῦ ἰουδα του ἠσχάρίωτου.

[4] On folio 2[v] there are two notes of 1846 and 1882 respectively written by two different hands:

i. (f. 2[v]) *Αὕτη ἡ ϐιϐλος ἔχει | πεντακοσίων δοδεκα χρόνων | καλαμον 1846 [...].*

ii. (f. 2[v]) *Ἐγράφη ἀπὸ κτίσεως κόσμου | τὸ ἔτος 6,842 ὃ ἐστὶν εἶνε ἐτῶν 548 κατὰ τὸ ἔτος 1882 | τὸ πρῶτον μέρος. |*

Τὸ δὲ δεύτερον τὸ ἔτος | 1570 ὃ ἐστὶν ἐτῶν 312 | ἐν ἔτει 1882. τὸ ἀνέγνωσεν | ὁ Γεώργιος Κροπάκιος | ὁ ποιητής.

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus by the monk Gabriel Hagiosabites and a collaborator in February 1334, was at a later period in Egypt in the hands of Patriarch Ioakeim (1487/88–1563/65), who donated the MS to the monastery of St. Catherine on Mount Sinai in November 1523. An Italian poet, George Kropakios, examined the volume in 1579. The MS was briefly described by V. Gardthausen in 1886 and by V. Beneševič in 1911.[5] It was microfilmed for the Library of Congress in March 1950.

12. BIBLIOGRAPHY

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Canart, "La chypriote bouclée", p. 304, n. 2.
Canart, "Les écritures chypriotes", p. 42, n. 58.
Clark, *Checklist of MSS in Sinai*, p. 7.
Darrouzès, "Autres mss", p. 154, no. 105.
Gardthausen, *Catalogus codicum*, p. 104.
Ἱεροσ. Βιϐλ., II, p. 717.
Kamil, *Catalogue*, p. 88.
Vogel-Gardthausen, *Schreiber*, p. 61.

[43] London, British Library, Additional 19993, A.D. 1334/35 (pls. 64–67, 187a).

1. Gospel Lectionary.
2. Bombycine paper, shiny, of good quality and preservation.
3. Folios I + 281, 250 × 175 mm.
Justification 192 × 112 mm.
23–24 lines to the page.
20–26 letters per line.
Text in single column.

4. CONTENTS

1. (f. 1[r]) The lectionary begins with the lesson for Easter Sunday. [In red] *Ἀρχὴ σὺν θ(ε)ῶ τοῦ*

[3] On Ioakeim, *ὁ Πάνυ*, a holy man coming from Athens and probably a descendant of the Palaiologos family, who occupied the throne of Alexandria for more than seventy years (!), i.e. 1487/88–1563/65, see Eleutheroudakes, *Ἐγκυκλοπαιδικὸν λεξικόν*, VI, (Athens, 1929), p. 902; see also *ΘΗΕ*, VI, cols. 1092–94; *EEBS* 7 (1930), 159–79. The notes of Ioakeim on f. 3[r] were also edited by Beneševič, *Catalogus*, p. 232.

[4] Edited also by Beneševič, *Catalogus*, p. 232.

[5] See above, n. 2.

κατὰ Ἰωάννην· | ἅγιον Εὐαγγ(έλιον). τῇ ἁγία κϋρι-(α)κ(ῇ) κε(φάλαιον) ᾱ.

Inc. *Ἐν ἀρχῇ ἦν ὁ λόγος.* [John 1:1].

2. (f. 46r) *Εὐαγγέλιον κατὰ Ματθ(αῖον).*

Inc. *Εἶπεν ὁ κ(ύριο)ς· ὁρᾶτε μὴ καταφρονή|σητε ἑνὸς τῶν μϊκρῶν τούτων.* [Matt. 18:10].

3. (f. 70r) *Cά(ββατον) ᾱ: τοῦ Λουκ(ᾶ).*

Inc. *Τῶ καιρῶ ἐκείνω· ἦλθεν ὁ ἰ(ησοῦ)ς, εἰς καπερναούμ.* [Luke 4:31].

4. (f. 106v) The Gospels of Lent:

Cά(ββατον) ᾱ τ(ῶν) ἁγ(ίων) νηστει(ῶν).

Inc. *Τῶ καιρῶ ἐκείνω. ἐπορεύε|το ὁ ἰ(ησοῦ)ς τοῖς σάββασι διὰ τ(ῶν) | σπορίμων.* [Mark 2:23].

5. (f. 120v) The Gospels of Holy Week: *Τῇ ἁγία· καὶ μεγ(ά)λ(η)· ϐ̄* (i.e. *Δευτέρα*) *πρωΐ.*

Inc. *Προϊασ δὲ ἐπανάγων ὁ ἰ(ησοῦ)ς εἰς τὴν πό-|λιν ἐπείνασεν.* [Matt. 21: 18].

6. (f. 169v) *Εὐαγγέλϊα τῇ ἁγία καὶ μεγάλη παρασκευῇ.*

Inc. (f. 170r) *Τῶ καιρῶ ἐκείνω. ἰδὼν ἰούδ(ας) | ὁ παραδιδοὺς αὐτόν.* [Matt. 27:3].

7. (f. 181r) *Ευ(αγγέλι)α ἐωθ(ι)ν(ά).*

Inc. *Τῶ καιρῶ ἐκείνω. ἐπορεύθησαν | οἱ ἕνδεκα μαθηταί.* [Matt. 28:16].

8. (ff. 187r–280v) <*Mēnologion*>.

(ff. 187r–202v) September.

(ff. 202v–214r) October.

(ff. 214r–221r) November.

(ff. 221r–234r) December.

(ff. 234r–250r) January.

(ff. 250r–254r) February.

(ff. 254r–257v) March.

(ff. 258r–259v) April.

(ff. 259v–262r) May.

(ff. 262r–269v) June.

(ff. 269v–274v) July.

(ff. 274v–280v) August.

9. (ff. 280v–281v) Gospels for various ceremonies.

5. SUBSCRIPTION

At the end of the lectionary, on folio 281v, the volume was subscribed, probably by scribe B, in the same black ink as the text:[1]

Ἐτ[ει] ϛϡωμγ̄ | † [Ἐ]τελειώθ(η)· τὸ παρ(ὸν) [ἅ]γϊον εὐαγγέλιον· | κ(αὶ) ἐτέθη ἐν τῇ ἁγία ⟦μονῇ⟧ ἐκλησία τοῦ ἁγ(ίου), μ(ε)γ(α)λ(ο)|μαρτ(υρος) [γ]ε̣ωργίου. τρυ ψαθῦ: δϊ ἐξόδ(ου) | κυρ(οῦ) π(α)-π(ᾶ) γε(ω)ρ(γίου) τοῦ ἁγϊωματ(ί)τ(ου): or *[ἁγϊω-(σω)ματ(ί)τ(ου)] κ(αὶ)] οἱ ἐντϋ|χάνοντεσ, εὔχεσθ(ε), αὐτόν †.*

The word *μονῇ* was erased most probably by the scribe or by a contemporary hand who wrote above in a very similar ink the word *ἐκλησία* instead. Turyn read *ϐαθῦ* and *ἁγιοσοματίτου*. Both words are not very clear in the subscription.[2] Though no indication of the origin of this MS exists, apart from its being in Cyprus in 1851, its script and paper are very similar to a number of MSS known from the island from that period. It is therefore very probable that the MS was actually copied and remained in Cyprus until the middle of the nineteenth century.[3]

6. SCRIPT

The MS was copied by three scribes working together. Scribe A copied folios 1r–39r (first line), 46r–52v, 63r–69v, 129v–158v, and 181r–187r. His writing is clear, and according to Turyn "in square and heavily formed minuscules", slightly inclined to the right. He uses a deep black ink which is well preserved. In fact the same ink is used by his two collaborators, which is a clear indication of a scriptorium. If we take folio 13r as example we can observe the following characteristics of scribe A: the bulging betas ( ), the enlarged deltas ( ), kappas ( ), and phis ( ), the xi-like zeta ( ), the lambda-theta ( ), and the epsilon-upsilon-sigma-chi ligatures ( ). Scribe A, who begins the volume, writes 24 lines to the page and ca. 24–26 letters per line.

Scribe B copied folios 39r (first line) – 45v, 53r–62v, 70r–119r, 159r–180v, and 187v–281v. He writes larger and more rounded letters. Scribe B's script is very similar to that of Demetrios Romanites who produced three MSS in the island between 1336 and 1352.[4] He copied nearly two-thirds of the vo-

[1] The colophon was also edited by Turyn, *MSS of Great Britain*, p. 98.

[2] For a discussion of these names see Turyn, op. cit., pp. 98–99 and nn. 274, 274a, 275.

[3] On the probable Cypriot origin of the MS see Turyn, op. cit., pp. 98–99, who points out, however, that the "script style does not show any characteristic features of Cypriot calligraphy". However, lectionaries were preserved in churches and monasteries better than other ecclesiastical texts, for they were in continuous use and Gospel books were considered precious or even miraculous. On the good-quality bombycine paper in Cyprus during the first half of the 14th century see above, p. 12 and n. 65.

[4] On Demetrios Romanites see Constantinides, "Ο γραφέας Λευκάρων", pp. 627–38 and pls. I-VI as pp. 641–46. See also below, pp. 196–97, 204, 208.

lume and writes 23 lines to the page with ca. 20–23 letters per line. The following scribal characteristics can be observed on folio 42r: the enlarged alphas ( ), zetas ( ), and thetas ( ), but also a conservative double lambda as is seen in the word ἀλλὰ ( ), and also single lambda ( ).

Scribe C wrote only folios 119r–129r. His script is similar to that of scribe A, though he appears to be less careful. He similarly writes 24 lines to the page and 21–25 letters per line. On folio 123v the following scribal characteristics can be observed: the enlarged betas ( ), the high-standing lambdas ( ), and the gamma-omicron ligature ( ). Apart from the use of the same ink, there are other indications that the scribes worked side by side. On folio 62v, for example, only seven lines have been copied by scribe B, while scribe A carried on on folio 63r without any interruption in the text.

7. ILLUMINATIONS

Large red initials in the margins. The red ink varies in appearance. Tituli and headings also in red. Simple red ornaments appear on folios 1r, 46r, 70r, 106v, 169v, 170r, 172r, and 181r. A pi-shaped ornament appears on folio 187r. Very simple ornaments appear at the beginning of the months of the *mēnologion,* e.g. folios 202v, 214r, 221r, 250r, 254r, 257v, 258r, 259v, 262r, 269v, 274v, 280v. A small red stamp with the inscription *BRITISH MUSEUM* appears in the lower margin of the following folios: the flyleaf Ir, 28v, 52v, 73v, 91v, 116v, 141v, 169v, 195v, 221v, 265v, and 281v.

8. BINDING

Modern red to brown leather binding on wooden boards 5 mm thick; restoration of the MS made after it was acquired by the British Museum in 1854. On the spine there is the following inscription:

475 | LECTIONARIUM | EX EVANGELIIS. | GRAECE. | MUS. BRIT. | JURE EMPTIONIS | 19,993 | f.

9. QUIRE COMPOSITION

Quire signatures have been excised by a binder. Some of them can still be seen in the upper right margin; see for instance folios 24r = δ, 39r = ς, 46r = ζ, 53r = η, 63r = θ, 78r = ια, 101r = ι[δ], 179r = κ, 235r = λϐ, 249r = λγ.

Folio 14 was vertically excised with losses to the text. One folio lost after folio 45. Folios 83, 144, 175 mostly excised; folios 39+, 52+, 97+, and 175+ are almost completely excised. Folio 82, lower right margin excised with losses to the text of the last eleven lines. Also the lower half of folio 207 (after line 9) excised. The upper right portion of folio 222 excised, causing losses to the first 6 lines of the text. Folio 222v was left blank through scribal negligence. The MS has been slightly affected by damp in the upper and right margins, especially after folio 250, without severe damage to the text. Folio 281 is more severely damaged.

10. LATER NOTES

On the front flyleaf (Ir–v) there are many later notes hardly readable mentioning a certain monastery of St. Paraskeve. See for instance folio Ir: *λογίσ του καστέλα, μ(οναχός?) [or καστελάν(ου)] | σιναδελφοσ στην αγία [---] | παρασκεϐη [---].* The following note is dated July 1536 (f. Iv): ... *τησμίχενασ εγενετον συναδελφοσ | ... ἁγίαν παρασκευὴν την σημ(ε)ρ(ον) την κδ ιουλ(ίου) ͵αφλς χ(ριστο)ῦ | να [---] καθὸ ἑορτ(ὴ) της ἁγίασ-.* Also on the flyleaf Ir a certain *Ἰωάννης Λεονταρίτης* appears as donor of a field to St. Paraskeve.

11. HISTORY OF THE MANUSCRIPT

In the lower margin of folio 1r there are the initials G.A., i.e. G. Alefson, who bought this manuscript in Cyprus in 1851, as his note in indifferent French indicates in the fourth front binding flyleaf:

No 2 | avertissement | Ce manuscrit Grec il semble d'être écrit au | xvi siècle [later correction above xiv]. *Il contienne une collection des diffe|rents chapitres de Nouveau Testament, pour la | lecture des jours du Dimanche dans l'Eglise. | Comme manuscrit il n'a pas grand valeur. | mais comme chose ancienne il mérite l'atten|tion de l'antiquaire. Je l'ai acheté seulement | pour le sauver des mains barbares qui allait le detruire inti|erement au prix de sch. 15 à Chypre A.D. 1851 | G. Alefson.*

The manuscript was acquired by the British Museum three years later, in November 1854, from the bookseller Boone, as another note indicates on the third front binding flyleaf: *Purchased of Messrs Boone | 11 Nov(ember) 1854.*

12. BIBLIOGRAPHY

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E. A. Bond and E. M. Thompson, *The Palaeographical Society, Facsimiles of Manuscripts and Inscriptions,* Original Series, vol. I, London 1873–83, pl.

206 with a short description of the MS.

Canart, "Les écritures chypriotes", p. 42, n. 58.

Catalogue of the Additions to the Manuscripts in the British Museum of the Years 1844–1860 (Add. MSS 19,720–24, 026), Norwich, 1875, p. 26.

Darrouzès, "Autres mss", p. 149, no. 80 (with a misprint in the number of the MS).

Gregory, *Textkritik,* I, p. 403 (under *Evangelia* 193).

M. Richard, *Inventaire des manuscrits grecs du British Museum* (Publications de l'Institut de Recherche et d'Histoire des Textes 3), Paris, 1952, pp. 35 ff.

Scrivener, *Introduction,* (under Evst. 266).

Turyn, *MSS of Great Britain,* pp. 98–100 and pls. 67 (= f. 131^{v}) and 113c (= f. 281^{v}).

Wattenbach, *Anleitung,* p. 82.

Script. 25 (1971), 102.

[44] Vatican Library, Ottobonianus Graecus 152, A.D. 1335 (pls. 68–70, 187b).

1. Aristotle, *Physics.*[1]

2. Western paper in good condition. The watermark identified by Canart as Grenoble, 1334.[2]

3. Folios 155, 220 × 150 mm.

Justification 180–90 × 95–100 mm.

27 lines to the page.

Text in single column.

4. CONTENTS

1. (f. 1^{r}) † *Ἀποφθέγματ(α) τῶν διδασκάλων διάφορα:*

† *Inc.* *Ἔπου θ(ε)ῶ: θ(εὸ)ν σέβου: ὅρα, τὸ μέλλον: πάντα φύλαττου:-*

Des. (f. 1^{r}) *χρόνου, μὴ φείδου: τέλος ἀμήν.* †

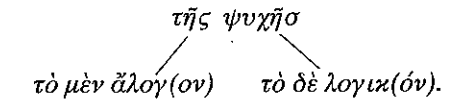
2. (ff. 2^{r}–4^{r}) Chronicle from Adam to Manuel I Komnenos:

Inc. (f. 2^{r}) *Χρὴ γϊνώσκ(ειν) τοὺσ ἐν τυγχάνοντ(ας) τὼ παρόντ(ι) χρονικῶ:- | ἀπὸ ἀδὰμ ἕωσ τοῦ κατακλυσμοῦ, παρήλθον χρόνοι - σμϐ̄:*

Des. (f. 4^{r}) *Ἀλέξιοσ ὁ κομνηνὸσ χρόνουσ λζ μην(ας) δ̄ | Ιω(άννης) ὁ πορφυρὸ γέννητοσ ὁ υἱὸς αὐτοῦ χρόν(ους) κδ μην(ας) ζ ημερ(ας) κ̄γ̄ | μανουὴλ ὁ πορφυρογέννητοσ ὁ υἱὸσ αὐτοῦ χρόν(ους) λη.*

3. (f. 5^{v}) A figure giving the various elements of *psychē:*

Inc.



4. (f. 6^{r}) Index by main scribe A: *Ὁ πίναξ.*

Inc. *Ἀριστοτέλουσ φϋσικῆς ἀκροάσεως.*

[This title written twelve times by the scribe].

5. (f. 6^{v}) A figure gives a schematic presentation of the content of Aristotle's *Physics:*

Inc. *Φϋσιολογία ἐστὶν ἡ περὶ τὰ σώματα κατανόησισ.*

6. (ff. 7^{r}–154^{r}) Aristotle, *Physics.*

(f. 7^{r}) *Ἀριστοτέλουσ, φϋσικῆσ ἀκροάσεωσ. ᾱ.*

Inc. *Ἐπειδὴ τὸ εἰδέναι καὶ ἐπίστασθαι σϋμβαίνει | περὶ πάσασ τὰσ μεθόδουσ ὦ<ν> εἰσὶν ἀρχαί.*

Des. (f. 154^{r}) *ἀδιαίρετόν ἐστι καὶ ἀμερὲσ, καὶ οὐδὲν | ἔχον μέγεθο(ς)* †. [i.e. end of book *Θ*].

[Aristotelis Physica, ed. W. D. Ross, Oxford, 1956].

5. SUBSCRIPTION

At the end of Aristotle's *Physics,* book I, the unnamed scribe wrote on the lower part of folio 154^{r} in the same deep black ink the following subscription:[3]

Ἰουλίῳ ἐσχ(ά)τ(η) ἐχρον(ίας) | τοῦ ἀδὰμ μγ̄:

Thus the part of this MS copied by the main scribe A, i.e. folios 6^{r}–154^{r}, was completed on 31 July A.M. <68>43 (= A.D. 1335).[4]

The Cypriot origin of this volume is undoubted, for there are two characteristic Cypriot features in this subscription: (1) the omission of the millenary letter, which is quite common in Cypriot MSS of this period, and (2) the use of the term *ἐχρονία* instead of *ἔτοσ.*[5] As we will see below, there is further evidence for the origin of this MS both in the script and the later notes.

[1] There exists a short but adequate description of the MS in Feron–Battaglini, *Codices Gr. Ottoboniani,* p. 85.

[2] Canart, "La chypriote bouclée", p. 316, n. 57.

[3] There is an incomplete edition of this subscription in Feron–Battaglini, op. cit., p. 85; see now the correct edition by Canart, "La chypriote bouclée", p. 316.

[4] This is one of the few dated Cypriot MSS in the Vatican collection that escaped Darrouzès' notice. It was Canart who attributed the volume to Cyprus and included it among the "chypriote bouclée" MSS. However, the date that he gives (p. 316), i.e. <13>43, must be corrected to 1335, for the colophon gives the *Annus Mundi* and not the *Annus Domini.*

[5] On the use of the term *ἐχρονία* and the omission of the millennium in Cypriot MSS see Darrouzès, "Autres mss", p. 132; Turyn, *Codices Graeci Vaticani,* pp. 117, 119, 122; idem, *MSS of Great Britain,* p. 82 and n. 219; Canart, "La chypriote bouclée", p. 316; see also above, p. 133 and n. 2 and 187 and n. 1.

6. SCRIPT

Three different hands can be distinguished in this volume. We are concerned here with the part of the MS copied by the main scribe A (i.e. ff. 6^{r}–154^{r}). This unknown scribe uses a deep black ink and writes in the "chypriote bouclée", a peculiar fourteenth-century Cypriot script.[6] On folio 7^{r} reproduced here we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged thetas ( ), lambdas ( ), and phis ( ), the peculiar deltas with the crossing tail ( ) and the ligatures alpha-rho ( ), but also ( ), delta-epsilon-nu ( ), pi-epsilon-rho ( ), pi-rho ( ), sigma-theta ( ), and sigma-tau-epsilon-rho ( ). Sporadic marginal scholia or corrections by scribe A.

Scribe B, perhaps contemporary, wrote folio 1^{r} in a similar script in black ink. We can observe the enlarged zetas ( ), thetas ( ), sigmas ( ), and phis ( ), the high-standing gammas ( ) and taus ( ), and the ligatures alpha-rho ( ), delta-epsilon-xi ( ), epsilon-kappa ( ), epsilon-lambda ( ), epsilon-rho ( ), phi-rho ( ), and the word *ἐπὶ* ( ).

Scribe C, perhaps a little later, copied folios 2^{r}–4^{r} in a pale black ink. On folio 2^{r} reproduced here we can observe the enlarged betas ( ) but also ( ), lambdas ( ), phis ( ), chis ( ), and psis ( ), the high-standing deltas ( ), etas ( ), and taus ( ), and the ligature epsilon-xi ( ). In the upper margin of folio 2^{r} he wrote a partly excised invocation: *Θ(εο̣τό)κε βο̣ήθει.*

7. ILLUMINATIONS

Tituli and initials projected into the margins in red. A simple ornament appears on folio 7^{r}. A circular stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA* appears on folios 1^{r}, 2^{r}, and 154^{v}.

8. BINDING

Modern binding with reddish-brown leather.

[6] For a detailed description of this script see Canart, "La chypriote bouclée", pp. 304–7.

9. QUIRE COMPOSITION

Quire signatures in the upper and outer margin. They are preserved on folios 17^{r} = *β*, 29^{r} = *δ*, 39^{r} = *γ*, 49^{r} = *ε*, 59^{r} = *ϛ*, 78^{r} = *η̄*, 88^{r} = *θ*, 98^{r} = *ι*, 108^{r} = *ια*, 118^{r} = *ιβ*, 128^{r} = *ιγ̄*, 138^{r} = *ιδ*, 148^{r} = *ιε̄*. A missing folio between folios 77 and 78 is found in Ottob. Gr. 339 (f. 149).[7] Folios 1^{v}, 4^{v}, and 5^{r} are blank.

10. LATER NOTES

An encomiastic note addressed to a high ecclesiastic(?) appears on folio 154^{v} in a yellowish ink by a later hand:

Ὥσπερ ἐπὶ τὴν ἡλίου λαμπρότητα | διἀλαμπο(νται) (?) πένητάσ τε καὶ ἄποροι. οὕτω | καὶ αὐτοὶ· ἡ μὶ ἔχοντεσ· τοῦσ ματαίουσ θϋ|σαὐροῦσ καὶ|χῶσμένουσ· σϋνευφρένονται | καὶ ἀγάλλονται. ἐπὶ τη σῆ ἐλπίδι καὶ θεο|ρία. τϊμηῶταται καὶ ἅγιε δέσποτα. μὴ | μόνων οι ἠκοῦνταισ· εἰς τὴν περῖφημ(ων) | ἅπασαν πόλιν αἰνωρίασ λευκοσίασ. |

The note continues on folio 155^{r}, though it remains incomplete and partly erased:

ὦ ρίζης εὐ γεν(οῦς) εὐγενέσταται κλάδοσ καὶ ωραιωτ(α)τ(ε) | αἰδεσϊμωτ(α)τ(ε) καλλοικελάδ(ων) χελιδῶν· εὔστροφ(ος) μετάβολοσ | τρόπων· ἐπϊτϊδηωτ(α)τ(ε) [---].

In the upper margin of folio 1^{r} by a later hand: *αριστοτέλουσ | φισικὴ ἀκρόασισ:*

In the lower margin of folio 1^{r} by a later hand: *152 Ottobon. gr.*

In the lower margin of folio 154^{v} by a more recent hand: *Phisica Aristotelis.*

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus in July 1335, continued to be in the island and probably in Nicosia as the later note on folio 154^{v} indicates. It was acquired by Cardinal G. Sirleto († 1585) (MS "philosoph." 22). It was purchased by Pope Alexander VIII Ottoboni in 1690 and incorporated into the Bibliotheca Apostolica Vaticana in 1748.[8]

[7] Cf. ibid., p. 316, no. 25.

[8] Cf. Canart, op. cit., p. 316. Cardinal G. Sirleto owned another Cypriot MS, i.e. Vat. Gr. 1455 (see also above, p. 125). On Gulielmo Sirleto see C. Frati, *Dizionario bio-bibliografico dei bibliotecarii e bibliofili italiani* (Biblioteca di bibliografia italiana 13), Florence, 1933, pp. 26 ff and 519 ff; cf. Turyn, *Codices Graeci Vaticani*, p. 98; Devreesse, *Fonds grec*, pp. 380–81, 482 and n. 56. A number of Sirleto's MSS were acquired by Pope Paul V in 1612 (i.e. Vat. Gr. 1422–57). The rest of his MSS were purchased by Pope Alexander VIII Ottoboni in 1690 and by the Vatican Library in 1748. Cf. Odier, *La Bibliothèque Vaticane*, p. 55.

12. BIBLIOGRAPHY

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H. Brandis, *Die aristotelischen Handschriften der Vatikanischen Bibliothek* (Abhandl. k. Akad. Wiss.), Berlin, 1831, pp. 47–86; Berlin, 1832, no. 104.

Canart, "La chypriote bouclée", pp. 309, n. 28 and 316, no. 25.

R. Devreesse, "Les manuscrits grecs de Cervini", *Script.* 22 (1968), 265.

Feron–Battaglini, *Codices Gr. Ottoboniani,* p. 85.

A. Wartelle, *Inventaire des manuscrits grecs d'Aristote et de ses commentateurs* (Collection d'Études anciennes), Paris, 1963, p. 140.

[45] Oxford, Bodleian, Auct. E. 5. 10, A.D. 1336/37 (pls. 71–73, 187c).

1. *Synaxarion,* September–February.

2. Bombycine paper, thick, of good quality, very well preserved.

3. Folios 318, [289bis], 243 × 175 mm.

Justification 190 × 120 mm.

23 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1r–32r) September: ⁜ : *Σύνοψις τοῦ ὅλου | ἐνιαυτοῦ· ...*

Inc. Ἡ ἀρχὴ τῆσ ἰνδίκτου ἤτοι τοῦ νέου ἔ|τουσ· καὶ μνήμη τοῦ ὁσίου σὺμεὼν | τοῦ ἐν τῇ μάνδρα.

2. (ff. 32v–62r) October: *Μὴν ὀκτώμβριος ἔχ(ει) ἡμέρασ* $\overline{\lambda\alpha}$ *... εἰς τ(ὴν) | πρώτην τοῦ ἁγί(ου) ἀπο-(στόλου) ἀνανίου καὶ τοῦ ὁσ(ί)ου | ῥωμανοῦ τοῦ με-λωδοῦ † : †*

Inc. Ἄθλησισ τοῦ ἁγίου ἀποστόλου ἀνανίου | ἐπϊσκόπου δαμασκοῦ.

3. (ff. 62v–114v) November: *Μὴν νοέμβριοσ ἔχει ἡμέρασ* $\overline{\lambda}$.

Inc. Μνήμη τῶν ἁγίων καὶ θαυματουργῶν | ἀναργύρων, κοσμᾶ καὶ δαμιανοῦ.

4. (ff. 115r–195v) December: *Μὴν δεκέμβριος ἔχει ἡμέρασ* $\overline{\lambda\alpha}$.

Inc. Μνήμη τοῦ ἁγίου προφήτου ναούμ.

5. (ff. 195v–269v) January: *Μὴν ἰάννουάριος ἔχων ἡμέρασ* $\overline{\lambda\alpha}$ *... | εἰς τὴν πρώτην ἡ περιτομὴ τοῦ κ(υρίο)υ | ἡμῶν ἰ(ησοῦ) χ(ριστο)ῦ καὶ τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν | βασιλείου ἀρχιεπισκόπ(ου) καισαρεί(ας) καππαδοκ(είας).*

Inc. Ἡ ἀπὸ τῆσ ἁγίασ γεννήσεωσ τοῦ κ(υρίο)υ.

6. (ff. 269v–316v) February: *Μὴν φευρουάριος ἔ-χ(ει) ἡμέρασ* $\overline{\kappa\eta}$.

Inc. Ἄθλησισ τοῦ ἁγίου μάρτϋροσ τρύφω|νοσ.

7. (f. 316v) Andrew of Crete: *Κανὸν περοϊ ἐξόδου ψηχ(ῶν).*

Inc. Δεύτε συνάχθυτ(ε) πάντεσ.

[Ed. Goar, *Εὐχολόγιον,* pp. 585–87].

5. SUBSCRIPTION

The contemporary subscription transcribed by scribe C in a pale black ink on folio 316v, reads:

Ἐγράφῃ ἡ βίβλ(ος) αυτ(η), ᾗ τὸ παρὸν συνεξάρι-(ον)· ἐξαμηνι(ὸν)· | δϊ ἀσυ<ν>δρομῆσ· κ(αὶ) ἐξω<δ>ου· κ(αὶ) πόθ(ου) πολλ(οῦ)· ἰω(άννου)· ἱερέο(ς) ἀπε το | χορί(ον) νίασ μηλᾶσ· τοῦ ρομανοῦ· πλισ<ί>ων τῆς λευκοσί(ας). | χϊρὶ γράψαντ(ος), δϊ-μητρ(ίου) ἀναγνώστου· κ(αὶ) ῥομανιτοῦ. κ(αὶ) τη(ς) | νᾶ τὸ κλέψϊ νὰ ἔχῃ· τοῦσ ὅρουὺς τὸν αγ(ίων) π(ατέ)-ρον· ετουσ | ϛπῶλζ τοῦ χ(ριστο)ὺ· τοὺ δαῖ αδμὰ ϛωμε.

The phrase *τοῦ δαῖ αδμὰ* (i.e. *ἀδὰμ*) in a different ink was copied shortly after by the same scribe C. The date of this MS has been discussed by Darrouzès, Canart, Hutter, and Gamillscheg. The problem arose through the mistake of the scribe who confused in the first part of the date the *Annus Mundi* with the *Annus Domini.* Thus, instead of writing *ϛωλζ'* he wrote *ϛπωλζ'*. His second dating (i.e. *ϛπωμε*), however, gives the correct date (= A.D. 1336/37).

6. SCRIPT

The MS was copied by three contemporary scribes. The main scribe A wrote folios 1r–31r (line 16) and 32v–316v. Scribe B, who seems to be an amateur, wrote folios 31r (line 17)–32r and probably the last six lines of folio 318r. Scribe C wrote folios 316v (line 5)–318r (line 13).

Scribe A is named in the colophon (f. 316v) as the *anagnōstēs* Demetrios Romanites. He is a professional scribe and uses a deep black ink. On folio 1r we can observe the characteristic thetas (ϑ), the majuscule kappas (K), the wide upsilon (⋃), and the enlarged epsilons (∈), lambdas (⋀), sigmas (ϭ), and chis (⋌). In 1345/46 the same scribe copied the Gospel Lectionary of Leukara, preserved today in the church of *Timios Stauros* of this village in the district of Larnaca.[1] He also

[1] Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα", pp. 185–94; on this MS see also below, pp. 203–5 and pls. 78, 188b.

collaborated with Nikolaos Ourris in the copying of Vat. Gr. 569, which was completed in 1352.[2] In the Vatican MS Demetrios Romanites wrote folios 2^{r}–55^{r}, 167^{r}–173^{r}, and 378^{r}–407^{r}. The script of this important scribe who worked in Cyprus for nearly two decades has been described by Canart as non-Cypriot.[3] It was even dated in the 13th century.[4] His origin is still unknown though his surname might perhaps indicate Romania (i.e. Byzantium) as the place of birth of the *anagnōstēs* Demetrios Romanites. If this view is correct he may well have been one of the many terrorized refugees who left Western Asia Minor after the advance of the Turks in this area in the first half of the fourteenth century.[5] At the end of the volume, on folio 316^{v}, scribe A wrote in the same deep black ink: *† τέλος τοῦ | φευρουαρίου μηνὸσ † ἔλεοc τῷ γράψαντι σ(ωτηρ)ία τῶ κτησαμένω.*

Scribe B has been described by Hutter as post-Byzantine.[6] However, the continuation of the text without any interruption is an indication that he was working with scribe A. His hand is similar to scribe B of the fourteenth-century codex 67 of the Archbishopric collection in Nicosia.

Scribe C, as has been suggested by Hutter, is to be identified with the priest Ioannes Romanos, who commissioned the copying of this *Synaxarion.* He writes the last part of the MS as well as the colophon in the "chypriote bouclée" script.

7. ILLUMINATIONS

Initials and titles are written in red. Some initials quite elaborate. Sporadic red letters within the text. Simple ornaments and headpieces appear at the beginning of the months of the *synaxarion* (i.e. ff. 32^{v}, 62^{v}, 115^{r}, 195^{v}, 269^{v}. A pi-shaped headpiece appears on folio 1^{r}.

A small circular stamp with the inscription *BIBLIOTHECA BODLEIANA* appears on folios 1^{r}, 35^{r}, 60^{r}, 92^{r}, 124^{r}, 156^{r}, 183^{r}, 214^{r}, 242^{r}, 268^{r}, 300^{r}, and 318^{r}.

8. BINDING

Old binding of brown leather with stamped ornaments on wooden boards 9 mm thick in good condition. Hutter dated this binding in the fourteenth or fifteenth century and suggested that it might be original.[7]

9. QUIRE COMPOSITION

No quire signatures have been preserved. The gatherings are quaternions. Folios 3 and 4 have been bound in the wrong order. One or two folios lost after folio 22 and one after folio 37. Folio 289 was numbered twice. Folio 318 was pasted on the back cover. A small hole on folio 175 caused slight damage to the text of line 12 of folio 175^{r-v}.

10. LATER NOTES

A few later notes and calculations can be seen on folios 79^{v}, 90^{v}, 248^{r}, 268^{r}, 278^{r}, and 288^{r}. On folio 90^{v} a later hand wrote the names *λοιζος ... παρασκευῆς.*

11. HISTORY OF THE MANUSCRIPT

The MS Auct. E. 5. 10 (Miscellaneous 75) bears the no. 30322 in the Summary Catalogue of the Bodleian, and it was Huntington MS no. 230.[8] However, this MS does not appear among the Huntington MSS (i.e. nos. 5748-6374). Nevertheless, of the 646 volumes of this collection, 35 have not been identified so far and of the present collection 45 volumes cannot be traced in the Old Catalogue. It is, however, quite probable that Robert Huntington, who lived in the East and visited Cyprus and other places of the Levant in the 1670's, collecting Oriental and Greek MSS, may have acquired this volume in the island. The MS appeared in the Bodleian among the Auctarium MSS in 1789.[9]

[2] Idem, "'Ο γραφέας Λευκάρων", pp. 627–46, pls. V (= f. 1^{r}) and VI (= f. 316^{v}); see also below, pp. 205–9 and pls. 79–80, 189.

[3] Canart, "La chypriote bouclée", p. 317.

[4] Ibid., p. 313.

[5] Pachymeres, II (CSHB), pp. 335–37.

[6] Hutter, *CBM,* III, 1, p. 232.

[7] Ibid.

[8] See Coxe, *Bodleian Library,* op. cit. col. 658; Madan, *Summary Catalogue,* op. cit., V, p. 789. The Auctarium MSS were gathered together in 1789 and at first the collection was named B[ibliotheca] N[ova], but in 1794 it was decided to name it the Auctarium; cf. R. W. Hunt, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford,* I, Oxford, 1953, pp. XXXIX-XL.

[9] Robert Huntington (1636/37-Sept. 1701) was educated at Merton College, Oxford. He became chaplain of the Levant Company at Aleppo on 1 August 1670 and remained in the East for more than ten years in the course of which he visited Palestine, Cyprus, and Egypt. He later became Provost of Trinity College Dublin (1683–92) and bishop of Raphoe (1701). He acquired a great collection of mostly Oriental MSS and a few Greek. The great majority of his MSS were acquired by the Bodleian Library, while many were donated to Trinity College, Dublin, and a few to Merton College, Oxford. On R. Huntington see *DNB,* X, ed. L. Stephen and S. Lee, London, 1887, pp. 308–9; see also F. Madan, et al., *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford,* II, pt. II, Oxford, 1937, p. 742; Turyn, *MSS of Great Britain,* p. 29. On his MSS acquired by the Bodleian, i.e. nos. 3738–72 and 5748–6374, see ibid., pp. 742–44 and 1023–40.

12. BIBLIOGRAPHY

Browning, "Notes on Greek Cypriot MSS", p. 115.

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Canart, "Le style palestino-chypriote epsilon", p. 26, n. 19.

Canart, "Les écritures chypriotes", pp. 28, n. 6, p. 43.

Constantinides. "'Ο γραφέας Λευκάρων", 632–35, pls. V (= f. 1r) and VI (= f. 316v).

H. O. Coxe, *Bodleian Library, Quarto Catalogue,* I, *Greek Manuscripts* (repr. with corrections from the edition of 1853), Oxford, 1969, col. 658.

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Hutter, *CBM,* III, 1, pp. 231–33; and III, 2, figs. 550–51.

F. Madan, *A Summary Catalogue of Western Manuscripts in the Bodleian at Oxford,* V, Oxford, 1905, p. 789.

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Repertorium, I, A, no. 100, p. 72 and no. 177, pp. 103–4; B, pp. 46 and 76; C, pls. 100 (= f. 13r), 177 (= f. 316v).

P. Speck, review of Chr. Patrinelis, "'Ελληνες κωδικογράφοι τῶν χρόνων τῆς Ἀναγεννήσεως", *BZ* 55 (1962), 322, n. 8.

Vogel-Gardthausen, *Schreiber,* p. 107.

PLP, III, no. 5285, p. 29, and IV, no. 8675; *Script.* 22 (1968), B. 238.

[46] Paris, Bibliothèque Nationale, Graecus 1620 [Colbert 4472], ca. 1339 (pls. 74, 187d).

1. *Mēnaion* for November.

2. Bombycine paper, glossy, of excellent quality and preservation.

3. Folios 135, 238 × 170 mm.

Justification 195 × 120 mm.

30 lines to the page.

Text in single column.

4. CONTENTS

The MS is complete with the exception of folios 1–2 and 134–35 which are partly faded and damaged. The *Mēnaion* for November contains the feasts of the following saints:

1. (ff. 1r–3v) Cosmas and Damianos (1 Nov.) [*BHG* 372 ff].

2. (ff. 3v–6v) Akindynos, Pegasios, Elpidophoros, Aphthonios, Anempodistos (2 Nov.) [*BHG* 21 ff].

3. (ff. 6v–12v) Acepsimas, Aeithalas, Joseph, and the consecration of the church of St. George (3 Nov.) [*BHG* 15 ff].

4. (ff. 12v–17r) Nicander, Hermaeus, Ioannikios (4 Nov.) [*BHG* 2295].

5. (ff. 17r–19v) Galaction and Episteme (5 Nov.) [*BHG* 665 ff].

6. (ff. 19v–25r) Paul the Confessor and Demetrianos, *ἐπισκόπ(ου)* | *κϋθερῖασ* (6 Nov.) [*BHG* 1472 ff and 495].

7. (ff. 25r–27r) The 33 martyrs of Melitene (7 Nov.) [*BHG* 749 ff].

8. (ff. 27r–30r) *Σύναξισ τῶν τιμίων Ἀσωμ(ά)τ(ων).* (8 Nov.) [*BHG* 1290y ff].

9. (ff. 30r–35r) Porphyrios, Onesiphoros, and Matrone (9 Nov.) [*BHG* 2330 and 1221 ff].

10. (ff. 35r–38r) The Apostles Erastos, Limpas, Sosipatros, Tertios, Rodion, Kouartos (10 Nov.).

11. (ff. 38r–44r) Viktor, Vikentios, Stephanites, Theodore Studites (11 Nov.) [*BHG* 1864, 1886 ff, 1754].

12. (ff. 44r–49v) John Eleemon, patriarch of Alexandria, and Osios Neilos, the monk (12 Nov.) [*BHG* 886 ff, 2316].

13. (ff. 49v–54r) St. John Chrysostom (13 Nov.) [*BHG* 870 ff].

14. (ff. 54r–58r) Philippos and Hypatios (14 Nov.) [*BHG* 1516 ff and 759 ff].

15. (ff. 58r–61r) Gourias, Samonas, Abibus (15 Nov.) [*BHG* 731 ff].

16. (ff. 61v–64v) Matthew the Apostle (16 Nov.) [*BHG* 1224 ff].

17. (ff. 64v–68r) St. Gregory Thaumatourgos (17 Nov.) [*BHG* 715 ff].

18. (ff. 68r–72v) Plato and Romanos (18 Nov.) [*BHG* 1549 ff and 1600y ff].

19. (ff. 72v–76v) Prophet Obadiah and Barlaam the martyr (19 Nov.) [*BHG* 1 ff and 221 ff].

20. (ff. 76v–85v) *προεόρτια τῆσ ὑπ(ερα)γ(ίας)*

θ(εοτό)κου, Proklos (patriarch) of Constantinople and Gregory Dekapolites (20 Nov.) [*BHG* 1046 ff, 711].

21. (ff. 85^{v}–93^{r}) *De praesentatione Mariae Deiparae* (21 Nov.) [*BHG* 1076u ff].

22. (ff. 93^{r}–98^{v}) Philemon and Caecilia the martyr (22 Nov.) [*BHG* 283 ff, 2368].

23. (ff. 98^{v}–103^{r}) Amphilochios of Iconium and Gregory Agrigentinus (23 Nov.) [*BHG* 72 ff and 707 ff].

24. (ff. 103^{r}–109^{r}) Aekaterina and Merkourios (24 Nov.) [*BHG* 30 ff and 1274 ff].

25. (ff. 109^{r}–113^{v}) Clemens, pope, and Peter, patriarch of Alexandria (25 Nov.), [*BHG* 319 ff, 1502 ff].

26. (ff. 113^{v}–116^{v}) Alypius stylita (26 Nov.) [*BHG* 64 ff].

27. (ff. 116^{v}–122^{r}) Iacobus Persa and Palladios (27 Nov.) [*BHG* 772 ff, 1442pa].

28. (ff. 122^{r}–127^{v}) Stephanus iunior conf. (28 Nov.) [*BHG* 1666 ff].

29. (ff. 127^{r}–132^{r}) Paramonus and Acacius *τοῦ ἐν τῇ κλήμακι* (27, 29 [?] Nov.) [*BHG* 773d and 2010].

30. (ff. 132^{r}–135^{v}) (mutilus at the end): Andrew the Apostle (30 Nov.) [*BHG* 93 ff].

5. SUBSCRIPTION

The MS preserves no subscription. It is reasonably dated on the basis of a contemporary recording of the death of the monk Barnabas which occurred on 27 November 1339. The note was copied in the lower margin of folio 116^{v} in a deep black ink similar to that of the text by a different hand and pen. It reads:[1]

Τι αυτ(ην) ἡμαιρᾶ αικημηθ(η) ω δουλοσ του θ(εο)ῦ βαρναβᾶσ | ϋαιρομοναχ(ος) [---] ε[χρο]ν(ίας) <α>τ̄λ̄θ τ(οῦ) χ(ριστο)ῦ.

If we are to judge from the inclusion in this *mēnaion* of Sts. Demetrianos, bishop of Kythrea in the early tenth century, and John Eleemon, patriarch of Alexandria (610–619), both Cypriot saints, the MS may well originate from the island. The use of the term *ἐνχρονία* strengthens this suggestion.[2] It is also very probable that the volume was connected with a monastery, as the recorded death of the monk Barnabas indicates.

[1] Cf. Darrouzès, "Mss originaires de Chypre", p. 191.

[2] On the use of the term *ἐνχρονία* in Cyprus see above, pp. 133 and n. 2, 187 and n. 1, and 194 and n. 5.

6. SCRIPT

The MS was copied by one unknown scribe in deep black ink very well preserved. The experienced copyist writes clearly in a rectangular script. On folio 44^{r} we can observe the zetas ( ) and xis ( ) projected horizontally to the right, the enlarged epsilons ( ) and phis ( ), the deltas with diagonal tails ( ), and the ligatures epsilon-xi ( ) and epsilon-upsilon ( ). The word *ὅσιος* is abbreviated as usually as ( ). The excellent quality of both the bombycine paper and the ink is quite common in Cypriot MSS of the first half of the fourteenth century.

7. ILLUMINATIONS

Tituli in red. Numerous red initials of medium size projecting into the left margin. Many letters in red within the text, especially the initials of the *troparia.* Simple ornaments appear as headpieces of the saints celebrated. More elaborate and pi-shaped is the ornament at the beginning of the text on folio 1^{r}. Others can be seen on folios 3^{v}, 6^{v}, 12^{v}, 17^{r}, 19^{v}, 25^{r}, 27^{r}, 30^{r}, 35^{r}, 38^{r}, 44^{r}, 49^{v}, 54^{r}, 58^{r}, 64^{v}, 68^{r}, 72^{v}, 76^{v}, 85^{v}, 93^{r}, 98^{v}, 103^{r}, 109^{r}, 113^{v}, 116^{v}, 122^{r}, 127^{v}, 132^{r}. A circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 3^{r} and 134^{v}.

8. BINDING

Modern binding with red leather on cardboard 4 mm thick and the gilt-stamped coat of arms of Colbert in the centre of both the front and back covers. On the spine appear horizontally five times the initials of Colbert and the inscription *LIBER | ECCLESIAS|TICUS.* The MS was restored when rebound for the collection of Colbert and three paper flyleaves were added at the beginning and three at the end of the volume.

9. QUIRE COMPOSITION

The quire signatures have been mostly excised, probably when the MS was restored. Quire signatures in the upper and outer corner are preserved on folios 9^{r} = *β̄*, 24^{r} = *δ*, 32^{r} = *ε̄*, 40^{r} = *στ*, 56^{r} = *η*, 64^{r} = *θ*, 80^{r} = *ι<α>*, 120^{r} = *ισ*τ, 128^{r} = *ιξ*. The last gathering is of seven folios. A new numeration of folios was made after the MS arrived in France. Thus the MS originally contained seventeen quaternions. One folio was lost after folio 16. Folios 1–2 and 130–135 damaged, especially the first and the last two folios.

10. LATER NOTES

On the interior of the front cover the handwritten description in Latin and the number 4472 given to this MS after it was acquired by Colbert. In the upper margin of folio 1r was written in black ink *Colbert 4472 Regius 3010.* | *4.* On the flyleaf Ir there is written in black ink *Volume de 135 feuillets* | *Les feuillets 1, 2 131–135 sont mutilés* | *27 Décembre 1884* | *1620.* Underneath was pasted the brief printed description of the MS by Omont where the word *septembris* was corrected to *novembris.*

11. HISTORY OF THE MANUSCRIPT

Nothing is known of this MS which entered the collection of Colbert in the seventeenth century and subsequently the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 42, n. 60.
Darrouzès, "Mss originaires de Chypre", p. 191.
Omont, *Inventaire sommaire,* II, p. 108.

[47] Athos, Iveron 374 [Mon. 239, Athos 4494], A.D. 1345 (pls. 75–77, 188a).

1. John of Damascus, *Dialectica* and *De fide Orthodoxa,* John Chrysostom, Homily *in sanctum Pascha,* and Theodore Studites, *Parva Catechesis* (excerpts).

2. Bombycine paper, shiny, yellowish, of excellent quality and preservation.

3. Folios 194 + στ′, 250 × 175 mm.

Justification 190 × 120 mm (= scribe A);

170 × 115 mm (= scribe B); 145 × 110 (= scribe C).

26 lines to the page (scribe A);

23 lines to the page (scribe B).

Text in single column.

4. CONTENTS[1]

1. On the flyleaf Iv was pasted a folio from the original MS with a diagram of circles explaining the *paschalia.* In the centre in red: *πασχάλιον* | *πασχάλιον ἀκριβέστατον.*

2. (ff. 2r–4v): Table of contents of John of Damascus, *Dialectica* and *De fide Orthodoxa:* in red: *ΠΙΝΑΞ Σὺν θ(ε)ῶ των φιλο[σοφικῶν καὶ] δογματικῶν* | *κεφαλαίων τοῦ δαμασκηνοῦ.*

(f. 2r) *Inc. Περὶ γνώσεως.*

Des. Πρὸς τοὺς ἐρωτῶντας εἰ ὑπὸ τὸ συνεχὲς ποσὸν ἀνάγονται· ἢ ὑπὸ το διωρισμένον αἱ δύο φύσεις:

3. (ff. 5r–7r) Astronomical figures.

4. (f. 7v) A figure on the *paschalia.*

5. i. (ff. 8r–50v) John of Damascus, *Dialectica:* chapters *α′–ξη′:*[2] *† Τῶ ὁσιωτάτω θεοτιμήτω κοσμᾶ ἁγιωτ(ά)τω ἐπισκόπ(ω)* | *τοῦ μαϊουμᾶ : ἰωάννης μοναχὸς χαίρειν :–*

Inc. Τὸ μὲν στενὸν τῆς διανοίας καὶ τὸ ἄπορον τῆς γνώ[σεως].

Des. (f. 50v) *καὶ ἀναπνοή· λύρα ἐστὶν· ἱστὸς διανεύρων ἐσκευασμένη:–*

[Ed. PG 94, cols. 521–676].

ii. (ff. 50v–169r): John of Damascus, *De fide Orthodoxa,* chapters *ξη′–ρξγ′: † Ὅτι ἀκατάληπτον τὸ θεῖον καὶ ὅτι οὐ δεῖ ζητεῖν* | *καὶ περὶ ἐργάζεσθαι τὰ μη παραδεδομένα ἡμῖν ὑπὸ τῶν ἁγίων προφητῶν κ(αὶ) ἀποστόλων κ(αὶ) εὐαγγελιστῶν:–*

Inc. Θ(εὸ)ν οὐδεὶς ἑώρακε πώποτε.

[Ed. PG 94, cols. 789–1228].

6. (f. 170r–v) John Chrysostom: *Λόγος εἰς τὴν λαμπρὰν κυ|ριακὴν τῆς ἁγίας ἐνδόξου χ(ριστο)ῦ ἡμ(ῶν) ἀναστάσεως:*

Inc. Εἴ τις εὐσεβὴς καὶ φιλόθεος, ἀπολαυέτω ταύτης τῆς | *καλῆς πανηγύρεως·*

Des. ἀπαρχὴ τῶν κεκοι|μημένων ἐγένετο· αὐτῶ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰῶνων ἀμήν:–

[Ed. PG 59, cols. 721–724).

7. (ff. 171r–194r): Theodore Studites, *Parva Catechesis* (excerpts).

[Ed. A. Mai, *Nova Patrum Bibliotheca,* Rome, 1888 and by E. Auvray, *Theodori Studitis, Praepositi Parva Catechesis,* Paris, 1891].

i. (ff. 171r–172r) *† Περὶ νηστείας· καὶ ὅτι τοῦ ἀληθινοῦ, καὶ* | *ὑπηκόου ὑποτακτικοῦ· ἀληθὴς νηστεία* | *ἐστὶν ἡ ἐκκοπὴ τοῦ οἰκείου θελήματος:–*

Inc. Ἀδελφοὶ καὶ π(ατέ)ρες· ὁ ἀγαθὸς ἡμῶν θ(εὸ)ς· ὁ διδοὺς ὑμῖν ζωήν.

In the upper margin: *† κυριακῆ τῆς τυρι(νῆς):–*

[Ed. Mai, op. cit., pp. 103–5; Auvray, op. cit., pp. 191–93].

ii. (ff. 172r–173v) *† Τῆ κυρι(α)κ(ῆ) τῆς πρώτης εὐδομ(ά)δ(ος) τῆς ὀρθοδοξί(ας):–*

Περὶ τοῦ ὑπερ δύναμιν ἐκτίνεσθαι ἡμᾶς | *ἐν τοῖς*

[1] For a brief description of this MS see Lampros, *Catalogue,* II, pp. 101–2.

[2] Lampros (op. cit., p. 101) says that the sequence of the chapters of John of Damascus, *Dialectica,* is different from that of the Migne edition.

κ(α)τ(ὰ) θ(εὸ)ν ἀγωνίσμασι· καὶ τοῦ διατρέφειν τὴν ψυχὴν ἐν τοῖς πν(ευματ)ικοῖσ θεωρήμασϊ:–

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρες· ἐπειδὴ πᾶσα ἀρχὴ δύσκολος.*

[Ed. Mai, op. cit., pp. 135–37; Auvray, op. cit., pp. 201–3].

iii. (ff. 173^{v}–175^{v}): *Τῇ κυριακῇ τ(ῆς) ϐ̄ εὐδομ(ά)δ(ος) : † Περὶ ὁμονίασ· καὶ ἀγάπησ· καὶ τοῦ ὑποίσαι γενναίως τὰ ἐπίπονα τ(ῆς) ἀρετῆς· ὑπὲρ τοῦ* ‖ (f. 174^{r}) *τυχεῖν βασι(λείας) οὐ(ρα)νῶν:–*

Inc. (f. 174^{r}) *Ἀδελφοὶ καὶ π(ατέ)ρες· χαίρω ἐφ' ὑμῖν ὁ ταπεινὸς· ὅτι ἐν ὁμονοία πορεύεσθαι.*

[Ed. Mai, op. cit., pp. 139–41; Auvray, op. cit., pp. 206–9].

iv. (ff. 175^{v}–177^{r}) *† Περὶ τοῦ μιμεῖσθαι ἡμᾶσ τὰ τοῦ κ(υρίο)υ παθήματα: ἀναγϊνώσκεται δὲ, εἰς τὸσ ἁγίουσ τεσσαράκοντα μάρτϋρασ:–*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ ὡσ καλὸν ἡμῖν ἐγένετο ἡ ἀπὸ τῆδε μοναστηρίου διάστασισ.*

In the upper margin in red: *Μηνὶ μαρτίῳ εἰσ τ(ὰς) θ̄:–*

[Ed. Mai, op. cit., pp. 147–48; Auvray, op. cit., pp. 217–20].

v. (ff. 177^{r}–178^{v}) *Τῇ δ^{η} τῆς μέσησ εὐδομάδ(ος):–*

"Οτι ἐν τῇ νεκρώσει τῶν παθῶν καὶ τῇ ἀναστάσει τῶν αρετῶν. τοῦτό ἐστι τὸ καθεκάστην ἑορτάζειν καὶ πασχάζειν κ(υρί)ῳ τῷ θ(ε)ῷ:–

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ· ἐγγίζει <ἡ> ἡμέρα τοῦ πάσχα.*

[Ed. Mai, op. cit., pp. 158–60; Auvray, op. cit., pp. 233–36].

vi. (ff. 178^{v}–180^{v}) *† "Οτϊ τὸ πάσχα τοῦτο, τύποσ ἐστὶ πρὸσ τὸ μέλλον καὶ αἰώνιον πάσχα· καὶ περὶ ὑπομονῆσ καὶ ἀνδρίασ.*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ· ἡ τεσσαρακοστὴ· ἤδη παριππεύη.*

[Ed. Mai, op. cit., pp. 156–58; Auvray, op. cit., pp. 230–33].

vii. (ff. 180^{v}–183^{r}) *Τῇ παρα(σκευ)ῇ τῆσ ε̄ εὐδομάδ(ος).:–*

† Ἱστορικῇ κατήχησισ περὶ τῶν ἀναιρεθέντ(ων)· ἐν βουλγαρία χριστιανῶν ἐν τῇ ἀγ(ία) τεσσαρακοστῇ ἕνεκα τῆσ κρεατοφαγίασ :–

Inc. *Ἀδελφοὶ κ(αὶ) π(ατέ)ρεσ· ἐν τῇ παρούσῃ κατηχήσει· βούλομαι ὑμᾶς ἀπο διηγήματος τϊνὸσ προτρέψασθαι εἰσ παράκλησιν.*

[Ed. Mai, op. cit., pp. 149–51; Auvray, op. cit., pp. 220–24].

viii. (ff. 183^{r}–185^{r}) *Τῇ ε̄ κυριακῇ τῶν νηστειῶν:*

† Περὶ τοῦ ὑπῆσαι ἡμᾶσ· πᾶσαν βάσανον κ(α)τ(ὰ) μίμησϊν χ(ριστο)ῦ καὶ τῶν ἁγίων:–

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ· ὡσ ἐλύπησεν ἡμᾶσ ἡ προλαϐοῦσα κατήχησισ.*

[Ed. Mai, op. cit., pp. 105–7; Auvray, op. cit., pp. 159–62].

ix. (ff. 185^{r}–187^{r}) *Μηνϊ μαρτίῳ εἰς κ̄ε̄ :* *Περὶ τῆσ ἐνσάρκου οἰκονομίασ τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ· καὶ ὅτϊ δεῖ π(ατρ)ικὸσ ἑορτάζειν ῥηθεῖσαν ἐν τῇ ἡμέρᾳ τοῦ εὐαγγελισμοῦ:–*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ. ὁ εὐαγγελισμὸσ πάρεστι· καὶ τῶν δεσποτικῶν ἑορτῶν ἔστιν ἡ πρώτη.*

[Ed. Mai, op. cit., pp. 152–54; Auvray, op. cit., pp. 224–27].

x. (ff. 187^{r}–189^{r}) *Τῇ παρα(σκευ)ῇ τοῦ λαζάρου: ὅτϊ δεῖ φυλάττειν ἑαυτοὺσ· ἀπὸ τῆσ τοῦ διαϐόλου πανουργίασ· καὶ περὶ τοῦ μὴ ἀφηδοιάζειν:–*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ· εἴρηκεν ὁ κ(ύριο)σ ἐν τοῖς εὐαγγελίοις.*

[Ed. Mai, op. cit., vol. 9, pars 2a, pp. 167–69; Auvray, op. cit., pp. 246–49].

xi. (ff. 189^{v}–192^{r}) *Τῇ αὐτῇ ἡμέρα· μετὰ τ(ὴν) συμπλήρωσϊ(ν) τοῦ ἑσχάτ(ου) τρϊσαγ(ίου),* *τῆς τρϊτέκτησ· ἀναγϊνώσκεται ἡ παροῦσα* *κατήχησισ. μετὰ δὲ τ(ὴν) ἀπόλϋσιν, ἐπϊδίδωσι<ν>* *ὁ προεστὼσ τῶ πυλωρῶ τὰσ κλεῖσ· κ(αὶ) ἀνοίγεται ἡ πύλη τῆσ μονῆσ:–* *Περὶ τῆσ κ(α)τ(α)στάσεωσ τῶν ἁγίων νηστειῶν* *καὶ διδασκαλία· πρὸ τῆσ ἀνοίξεωσ τοῦ μοναστ(η)ρ(ίου):–*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ· ἤδη πρὸσ αὐτὴν ἐσμὲν* *τὴν ἀποπαιρέωσιν τῶν νηστειῶν.*

[Ed. Mai, op. cit., vol. 9, pars 2a, pp. 18–21; Not in Auvray].

xii. (ff. 192^{r}–194^{r}) *Τῇ μ(ε)γ(ά)λ(η) παρασκευὴ: Περὶ τοῦ πάθουσ τοῦ κ(υρίο)υ* *ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ:–*

Inc. *Ἀδελφοὶ καὶ π(ατέ)ρεσ·* *<πάντοτε> μὲν οὖν τὰ τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ* *παθήματα.*

[Ed. Mai, op. cit., vol. 9, pars 2a, pp. 172–74; Auvray, op. cit., pp. 254–57].

8. (f. 194^{r-v}) St. Anastasios Sinaites, *Quaestiones*, 7: *Πῶσ χρὴ μεταλαμϐάνειν τῶν θείων μϋστηρίϊ(ων)·* *καὶ ὅτϊ φοϐερὸν λίαν καὶ ἐπικίνδϋνον* *ἐστὶ, τὸ ἀναξίωσ μεταλαμϐάνειν· ἢ πάλ(ϊν)* *[κα]λὸν ἄρα τὸ κοινωνεῖν συνεχῶσ ἢ ἐκ διαλείμματοσ:– ἀπόκρισισ:–*

Inc. *Τοῦ αποστόλου λέγοντοσ. δοκιμαζέτω ἄν(θρωπ)οσ ἑαυτόν.*

[Ed. PG 89, cols. 385–89].

5. SUBSCRIPTION

On f. 169^{r} the main scribe A wrote in red:

Τέλοσ τῶν δογματικῶν κεφαλαίων: ἀμήν † *ἔτοσ*

ϛ̄τ ω̄ ν̄ δ̄ ἰν(δικτιῶνος).

Then on f. 169^{v} he wrote the following subscription in red:[3]

† Ἐτελειώθη ἡ παροῦσα βίβλος μηνὶ σεπτ(εμ-βρ(ίῳ) ῑϛ̄ ἰνδ(ικτιῶνος) ἔτους ϛ̄τ̄ω̄ν̄δ̄ ἐπὶ ἱερομονάχου βλασί[ου καὶ] δικαίω | μονῆς τοῦ πίπη τοῦ ἐπικεκλημ(ένου) τοῦ ἁγίου ἐνδόξου | πανευφήμου ἀπο-(στόλ)ου καὶ εὐαγγελιστοῦ ἠγαπημένου ἐπϊστηθίου | παρθένου ἰω(άνν)ου τοῦ θεολόγου· γραφεῖσα δια-χειρὸς ἐμοῦ | ἱερομονάχου ἀγάθωνος· δς καὶ ἱκετεύω τοὺς ἀναγινώ|σκοντας, εὔχεσθαι ὑπὲρ τῆς ἀθλίας μου καὶ ταλαιπώρου ψυχῆς· ὅπως ἐλεηθῆναι με ἐν τῇ φοβερᾷ | ἡμέρα τῆς κρίσεως: τέλος δόξα τῷ θ(ε)ῷ ἀμήν:–

Thus this volume was copied by the monk Agathon in September A.M. 6854 (= A.D. 1345) for the monastery of St. John Pipes, during the abbotship (?) of the monk Vlasios. This monastery, which today is the Orthodox cathedral of Nicosia, seems to have been flourishing during the Latin rule of the island and a number of Greek MSS from this monastery survive in the collections of France.[4]

6. SCRIPT

The MS was copied by three contemporary scribes who use a pale black or yellowish ink well preserved. Scribe A is the monk Agathon who copied folios 1^{r}–169^{v}. His minuscule script is slightly right-inclined. On folio 112^{r} reproduced here we can observe the enlarged epsilons (ϵ) and psis (ψ), the high-standing gammas (ɾ) and taus (τ) and the ligatures epsilon-xi (ɛξ), and epsilon-kappa (ϰ). The diaeresis appears often over iota (ϊ) and upsilon (ϋ).

Scribe B copied only folio 170^{r-v}. He is not an experienced scribe. On folio 170^{r} we can observe the enlarged alphas (λ), betas (ʉ), deltas (δ) but also (⅄) and the ligatures epsilon-upsilon (ϑ) and sigma-theta (ϑ).

Scribe C copied folios 171^{r}–194^{v}. His script is large and slightly right-inclined. On folio 174^{r} we can observe the enlarged alphas (ϰ), epsilons (ϵ), etas (ɦ), kappas (ϰ), lambdas (ɾ), and the ligatures gamma-epsilon-nu (γν), delta-alpha (δα), mu-epsilon-nu (μν), mu-omicron (μο), and sigma-theta (ϑ). The diaeresis appears sporadically over iota (ϊ) and upsilon (ϋ).

7. ILLUMINATIONS

Tituli in red. Red or brown initials projecting into the margins. A number of initials are quite ornamental, e.g. ff. 77^{v} and 115^{v} (= O as fish). The MS preserves a number of mostly simple red ornaments. They appear on folios 2^{r}, 8^{r} (elaborate headpiece), 50^{v}, 169^{r}, 171^{r}, 172^{r}, 173^{v}, 175^{v}, 177^{r}, 178^{v}, 183^{r}, 185^{r}, 187^{r}, 194^{r}.

8. BINDING

Binding in brown leather on wooden boards 10 mm thick with stamped ornamentation. Probably the original binding of the MS or a little later. The MS was restored in the inner margins. On the spine a label was pasted where no. 239 (i.e. the monastery's no.) is written.

9. QUIRE COMPOSITION

The gatherings are as follows: 1; 2–7; 8–14; 15–22; 23–30; 31–38; 39–46; 47–54; 55–61; 62–69; 70–77; 78–85; 86–93; 94–101; 102–109; 110–117; 118–125; 126–133; 134–140; 141–148; 149–156; 157–164; 165–170; 171–178; 179–186; 187–194. Quire signatures in the centre of the lower margin of the verso of the last folio of the gathering. They are preserved on the following folios: 14^{v} = *πρωτ(ον);* 22^{v} = *β^{ον}*, 30^{v} = *γ^{ον}*, 38^{v} = *δ^{ον}*, 47^{v} = *ε^{ον}*, 54^{v} = *στ^{ον}*, 61^{v} = *ζ*, 69^{v} = *η̄*, 77^{v} = *θ̄*, 93^{v} = *ιᾱ;* 101^{v} = *ιβ̄;* 109^{v} = *ιγ;* 117^{v} = *ιδ̄;* 140^{v} = *ιζ;* 148^{v} = *ιη̄;* 164^{v} = *κ΄;* 178^{v} = *πρῶτον.*

One folio excised after folio 57, without any interruption in the text. Likewise a folio excised after folios 133 and 167, without any loss of text. The volume is slightly affected by damp in the lower margin. The six flyleaves at the end are of western paper with a watermark on folios δ΄ and στ΄ repre-

[3] This colophon was partly edited by Lampros, *Catalogue,* II, p. 101.

[4] The family of Pipes was of Syrian origin and under the protection of the Genoese. See Makhairas (ed. Dawkins), § 375, p. 354, 32; Sathas, *MB,* II, p. ρλστ΄; Étienne de Lusignan, *Description de toute l'île de Chypre,* Paris, 1580, p. 83; cf. Darrouzès, "Mss originaires de Chypre", p. 169 and n. 7. Apart from this MS the following are connected with the monastery of John Pipes: (1) Paris. Coislin 189 (16th cent.); (2) Paris. Coislin 375 (10th–11th cent); (3) Paris. Gr. 576 (12th cent.); (4) Paris. Gr. 784 (A.D. 1003); (5) Paris. Gr. 814 (11th cent.); (6) Paris. Gr. 957 (12th cent.); (7) Paris. Gr. 1381(?) (11th cent.); (8) Lyon, Bibl. Munic. 1968 (516); cf. Darrouzès, "Mss originaires de Chypre", pp. 169–70 and n. 7, 174, 177, 180, 181, 182, 186, 194; idem, "Autres mss", no. 84, p. 150; see also idem, "Notes I", p. 89, nos. 7, 8 and p. 91, no. 22, where some burials in this monastery at the end of the 14th century are mentioned, ed. from Paris. Gr. 1589.

senting a key.

10. LATER NOTES

[1] The volume was examined in the monastery of Iveron by Porfyrij Uspenskij in 1858. Uspenskij wrote a note in pencil on f. 1r: *Φιλοσοφικὰ καὶ | Δογματικὰ κεφάλαια τοῦ Δαμασ|κηνοῦ, 1346 ἔτους.*

Below he wrote a note of nine lines in Russian commemorating his visit to the monastery on 5 December 1858.

On the interior of the front cover there is a pencil note *Π 374* (i.e. *Παλαιὸν 374*).

On folio 2r a label was pasted with the inscription: *Λ. 374 (= Λάμπρος 374).*

11. HISTORY OF THE MANUSCRIPT

We do not know when the MS was taken to Mount Athos. It was there in the mid nineteenth century when it was examined by Uspenskij and later described by Spyridon Lampros. The volume was recently microfilmed by the Cultural Foundation of the National Bank of Greece.[5]

12. BIBLIOGRAPHY

Lampros, *Catalogue*, II, pp. 101–2.

Vogel–Gardthausen, *Schreiber*, p. 1.

[48] Cyprus, Leukara, Staurou 1, A.D. 1345/46 (pls. 78, 188b).

1. Gospel Lectionary.

2. Bombycine paper, well-preserved.

3. Folios 374 (ff. 2bis, 309bis), 255 × 186 mm.
Justification 200 × 105 mm.
27 lines to the page.
Text in single column.

4. CONTENTS

Gospel Lectionary mutilated at the beginning. It starts on folio 1r from the end of the lesson for Easter Sunday.

Inc.: διὰ μῶσέως ἐδόθη ἡ χάρισ καὶ ἡ ἀλήθεια διὰ ἰ(ησο)ῦ ἐγένετο: † [John 1:1–18].

1. (ff. 1r–106v) The lessons from John and Matthew.

2. (ff. 106v–153v) The lessons from Luke.

3. (ff. 154r–190r) The lessons from Mark.

4. (ff. 190r–228v) The lessons for Lent.

5. (ff. 228v–249v) The lessons for Holy Week.

6. (ff. 249v–263r) The lessons for the Hours of Good Friday.

7. (ff. 263r–272r) *Evangelia matutina.*

8. (ff. 272v–371r) *Menologion.*

9. (ff. 371r–372r) Gospels for various ceremonies.

5. SUBSCRIPTION

Though the scribe did not leave us a colophon,[1] he wrote in black ink on folio 272r: *Τέλος τῶν πεντήκοντα δύο ἑβδο|μάδων τοῦ ὅλου ενιαυτοῦ.* At the end of the volume the scribe wrote in red (f. 372r): *τέλος τοῦ εὐαγγελίου τοῦ ὅλου ἐνιαυτοῦ.*

This MS, however, preserves a contemporary ownership entry which refers to the monk Gabriel, founder of the monastery of *Timios Stauros,* who commissioned the copying of this Gospel Lectionary. This *ktitorikon semeiōma* was written in red on folio 372v:

[Ἡ] βίβλος αὕτη τοῦ εὐαγγ(ε)λϊ(ου) ὑπάρχ(ει) τ(ῆς) σε(βασμίας) | μονῆς τοῦ τϊμίου κ(αὶ) ζωοποιοῦ στ(αυ)ροῦ τοῦ | φανερομένου διὰ συνδρομῆς κ(αὶ) ἐξόδ(ου) | τοῦ τιμϊωτ(ά)του ἐν μοναχοῖς κ(αὶ) καθηγουμ(έν)ου [αὐτῆς] or *[κυροῦ] γαβρϊήλ ἀναγνώστου κ(αὶ) κτητόρου † | ἔτους τρέχοντος σ̄τ̄ων̄δ̄ ἰν-(δικτιῶνος) ιγ* [A.M. 6854 = A.D. 1345/46] *.ἰς κλέψει αὐτῶ, τω ἅγ(ιον)· εὐαγγ(έ)λ(ιον)· νὰ ἐπισπάτ(αι) τὰς | [ἀρὰς τῶν] τ̄ῑη̄ θεοφώρ(ων) π(ατέ)ρων ἡμ(ῶν)· τ(ῶν) ἐννοικε(α) κ(αὶ) τ(οῦ) τιμίου στ(αυ)ροῦ.*[2]

6. SCRIPT

The whole MS was copied by an anonymous scribe in well-preserved black ink. He is a careful

[5] We would like to thank the scholar librarian of the monastery of Iveron, hieromonk Theologos, and the palaeographer Agamemnon Tselikas for suggesting to us the Cypriot origin of this MS, during our recent visit to the monastery on 3 August 1992.

[1] It is surprising that this important scribe wrote no colophon himself in the three MSS which he participated in copying. In this Leukara MS he simply indicated the end of the lectionary on f. 372r. It is the owner of this volume, the monk Gabriel, who left us his ownership entry of 1345/46 on f. 372v. A few years later (1348–52) his collaborator, Nikolaos Ourris, left us two long and informative colophons in an important John Chrysostom MS (Vat. Gr. 569, f. 340r). Finally, in the Oxford *Synaxarion* (Oxon. Auct. E. 5. 10) of 1336/37, it is again the owner, Ioannes Romanos, who gives us in his colophon (f. 316r) the valuable information which led to the identification of this scribe as Demetrios Romanites.

[2] This is in fact one of the few dated MSS of Cypriot origin which were not removed from the place where they had been originally written and dedicated. Another example is the *Typikē Diataxis* of the monastery of Machairas (Machairas Monastery no. 17); see above, pp. 111–115 and pls. 28, 180a.

calligrapher writing in a clear, slightly right-inclined minuscule script with varied letter forms including many majuscule forms, such as the kappas ( ). One can also observe his characteristic cursive theta ( ), the enlarged sigmas ( ), taus ( ), and chis ( ), and the epsilon-upsilon ligature ( ). Apart from the *nomina sacra* very few abbreviations appear in the MS. This anonymous scribe has recently been identified with Demetrios Romanites who also copied the MSS Oxon. Auct. E. 5. 10 in 1336/37 and folios 2^{r}–55^{r}, 167^{r}–173^{r}, and 378^{r}–407^{r} of Vat. Gr. 569 in 1348–52.[3]

7. ILLUMINATIONS

Red initial letters in large-size decorative form, projecting into the left margin. Titles also in red. Magenta ink is used sporadically for some letters written within the text itself. Simple ornaments at the beginning of the various sections of the MS and the months of the *mēnologion*. See for instance folios 38^{v}, 106^{v}, 154^{r}, 190^{r}, 228^{v}, 249^{v}, 263^{r}, 283^{v}, 291^{v}, 299^{v}, 314^{v}, 328^{r}, 347^{v}, 360^{r}, 366^{v}, 370^{r}. More elaborate and carefully decorated is the headpiece on folio 272^{v}, which is a pi-shaped ornament. A similar ornament appears in another MS copied by Demetrios Romanites (Oxon. Auct. E. 5. 10, f. 1^{r}), an indication that these ornaments may well have been the work of the copyist himself or of a collaborator.

8. BINDING

Purple velvet-covered binding on wooden boards 12 mm thick; perhaps the original binding of the MS.

[3] On the Oxford MS (Auct. E. 5. 10) see above, pp. 196–98, pls. 71–73, 187c, and bibliography. On Vat. Gr. 569 see below, pp. 205–9, pls. 79–80, 189, with all relevant bibliography. It must not pass unnoticed that all three MSS copied by Demetrios Romanites were written on a thick bombycine paper of excellent quality. Bombycine paper in Cyprus in the first half of the 14th century appears to have been of a very good quality, as can also be seen in all the MSS copied by Romanos Anagnostes. It is the period when the island was wealthy and powerful and much involved in the politics of the Mediterranean world. Although we lack specific information referring to paper factories on the island, it is most probable that some existed. (See above, Chap. I, p. 12 and n. 65). Demetrios Romanites copied all three MSS known so far in three different places in the island, within a period of some fifteen years (1336–52), and in a similar high-quality bombycine paper. On this scribe and his probable origin from Romania (i.e. Byzantium) see now Constantinides, "Ὁ γραφέας Λευκάρων", pp. 627–46, with 6 pls. from all three MSS.

9. QUIRE COMPOSITION

When I. A. Sykoutres first examined the MS ca. 1923/24 he reported no folio numbers.[4] He may have been responsible for the numbering of the folios of the MS. However, a number of folios had been lost earlier: one folio at the beginning of the MS and one or two after folios 272 and 370. Nevertheless, folios 2 and 309 were numbered twice. Therefore, the MS in its present form comprises 374 folios. The text is slightly damaged at the outer margin after folio 361, especially after folio 365.

10. LATER NOTES

[1] An important note partially mutilated is written in red on the damaged folio 372^{v} by the owner of the MS, the monk Gabriel, and appears to be contemporary with the completion of this lectionary:

βοῆθιἄν τοῦ θ(εοῦ), ἐδοκενμου ὁ αὐθεντης | [μο]υ, ὁ ρε, τζανιουσ· τὸν τιμι(ων) στ(αυ)ρον τὸν φα|[νερωμενον] [---] σιγκρίτου κὲ ἔνι γραμμένον· ἐις τὸ βι βλι [ον] | ην σον(?) κυρ(ιακὴ) (?) ιδ ἰουν(ί)ου ημερ(α) [---] εν λε(?)| σιγκριτου γραμματ(ι)κ(οῦ). σίρνικολου ρρα(?) | λη. μν βοηθιαν τ(οῦ) τιμίου στ(αυ)ροῦ. ὁ αὐτ(ὸς) αὐθεν[της] | -κϊπον τὸν ἔλαβα ἐγὸ ὁ αμαρτ(ω)λος [Γαβ[ριὴλ] [---] τετρακοσιὸ στην ἔκτην τ(οῦ) Χριστο)ῦ ἐχ[ρ]ο[νίαν] | [---] στ(αυ)ρον.

The rest of the note is scarcely legible.

[2] A later note on folio 372^{r} recalls the death of the nun Ntara:

Μνῆσθητι κ(ύρι)ε τις ενθάδε κεκοιμ<ημένη>ς | δοῦλη<ς> σου· ντάρασ. κύμἰσεωσ [---] | ως καὶ ἀναπαύσεὼσ. μακαρήα η [μνή] | μι αὐτῆσ καὶ ἀφαίσεωσ τῶν ἁμα<ρτιῶν> [---].

[3] There is another note in black ink on the end flyleaf:

1867 Ἰάννουαρίου 9/21 λεύκαρα | Καξὰ Λάρνακος ὁν"–.[5]

[4] See I. A. Sykoutres, "Παλαιογραφικὰ ἐκ Κύπρου", *KCh* 2 (1924), 153–55.

[5] This note is nearly contemporary with the extensive building reconstruction of the church in 1867, reported by an inscription above the western entrance of the church: *ΤΩ 1867 ΕΤΕΙ | ΕΠΙΤΡΟΠΕΥΟΝΤΟC ΤΟΥ Χ-ΧΡΙΣΤΟΔΟΥΛΗ ΚΩΝΣΤΑΝΤΙΝΟΥ.* Another inscription, higher than this one, speaks of the architects of this building reconstruction, the brothers Philes and Neokles Herakleous. A special permission was requested and granted by a firman of the Sultan Abdul Aziz, dated 7 September 1867, also preserved in the church and as yet unpublished.

11. HISTORY OF THE MANUSCRIPT

This MS appears as property of the monastery in its register of 1776. On p. 265 of the *ktēmatikos* codex of the monastery of Timios Stauros, preserved today in the homonymous church, it is recorded as follows: «*μέσα εἰς τὴν αὐτὴν ἐκκλησίαν τοῦ τιμίου κ(αὶ) ζωοποιοῦ σταυροῦ φανερομένου λευκάρων* | *... 1· παλεόν·* (i.e. *evangelion*) *τοῦ κονδιλίου γρα-* | *μμένον του κτητόρου γαβριὴλ μοναχοῦ*».[6]

12. BIBLIOGRAPHY

Constantinides, *Catalogue,* p. 5, pl. IV (= f. 272ᵛ).

Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα", pp. 185–89 and pl. I on p. 193 (= f. 272ᵛ).

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Richard, *Répertoire,* no. 514, p. 141.

I. A. Sykoutres, 'Παλαιογραφικὰ ἐκ Κύπρου', *KCh* 2 (1924), 153–55.

[49] Vatican Library, Graecus 569, A.D. 1348–52 (pls. 79–80, 189).

1. Works of St. John Chrysostom and a homily of Ephraim Syros.

2. Bombycine paper, in good condition.

3. Folios I + 407 (f. 377bis), 245 × 173 mm. [The MS is now divided into two volumes: i = folios I + 1–210; ii = folios 211–407].

Justification 190–200 × 120–30 mm (scribe A); ca. 180 × ca. 120 mm (scribe B).

26–28 lines to the page (scribe A) and 32 lines to the page (scribe B).

Text in single column.

4. CONTENTS

There is an excellent and detailed description of this MS by Devreesse.[1] Therefore we give below a short description of the contents:

1. (f. 1ʳ) Table of contents starting from item *στ: πε(ρὶ) ιεροσυν(ης).*

2. (ff. 2ʳ–89ᵛ) St. John Chrysostom, *De sacerdotio* in six books:

Τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν ἰω(άννου) ἀρχιε- | *πϊσκόπου κωνσταντινουπόλεωσ τοῦ χρϋ*|*σοστόμου περὶ ἱερωσΰνησ.*

i. (ff. 2ʳ–13ʳ) Book I:

Inc. 'Εμοὶ μὲν, πολλοὶ ἐγένοντο φίλοι γνήσι|*οί τε καὶ ἀληθεῖσ.*

ii. (ff. 13ʳ–25ᵛ) Book II:

Inc. "Οτι μὲν οὖν ἐστϊ καὶ ἐπϊ καλῶ τῆ τῆσ ἀγάπησ | *κεχρῆσθαι δϋνάμει.*

iii. (ff. 25ʳ–55ʳ) Book III:

Inc. (f. 25ᵛ): *Τοὺς μὲν οὖν ὕβρεωσ ἕνεκεν.*

iv. (ff. 56ʳ–67ᵛ) Book IV:

Inc. Ταῦτα ὁ βασίλειοσ ἀκούσασ καὶ μικρὸν ἐπισχών.

v. (ff. 67ᵛ–74ʳ) Book V:

Inc. (f. 68ʳ) *"Οσησ μεν ἐμπειρίασ τῶ διδασκάλω δεῖ.*

vi. (ff. 74ʳ–89ᵛ) Book VI:

Inc. (f. 74ᵛ) *Καὶ τὰ μὲν ἓν ταὔθα τοιαῦτα οἷάπερ ἤκου*|*σασ.*

[Ed. PG 48, cols. 623–92].

3. (ff. 89ᵛ–131ᵛ) St. John Chrysostom: *λόγοσ πρὸσ τοὺσ σκανδαλισθέν*|*ντασ* etc.

Inc. 'Ιατρῶν μὲν παῖδεσ.

[Ed. PG 52, cols. 479–528].

4. (ff. 132ʳ–159ᵛ) St. John Chrysostom, *ad Theodorum lapsum paraenesis:*

Inc. Τίσ δώσει τῆ κεφαλῆ μου ὕδωρ.

[Ed. PG 47, cols. 277–308].

5. (ff. 159ʳ–166ᵛ) St. John Chysostom, *ad Stagirium a daemone vexatum,* book I:

Inc. (f. 159ᵛ) *"Εδει μεν ἡμᾶσ ὦ φίλτατε πάντων ἐμοὶ στα*|*γείρι*ε.

[Ed. PG 47, cols. 423 ff].

6. (ff. 167ʳ–173ʳ) *Theodori responsum ad Ioh. Chrysostomum:*

Inc. Πάντοτε οἱ ἐν ευδίοισ λϊμέσιν ὁρμιζό|*μενοι.*

[Ed. PG 48, cols. 1063–66].

7. (ff. 174ʳ–184ᵛ) St. John Chrysostom, *in inscrip-*

[6] On the *ktēmatikos* codex of the monastery of Timios Stauros see N. G. Kyriazes, "Παλαιογραφικά. 'Ο ναὸς τοῦ Τιμίου Σταυροῦ καὶ ὁ κῶδιξ τῶν ἄνω Λευκάρων", *KCh* 13 (1937), 56–69; idem, "Μοναστήρια ἐν Κύπρῳ", ibid., 12 (1936), 250, 259; see also Constantinides, "Δύο χφ ἀπὸ τὰ Λεύκαρα", pp. 185, n. 2, 189. The present church of Timios Stauros at Leukara preserves very little of the 14th-century structure of the monastery and contains many restorations of 1740, 1867, 1910, and later.

[1] R. Devreesse, *Codices Vaticani Graeci,* II, *Codices 330–603,* Vatican City, 1937, pp. 456–60; see also Turyn, *Codices Graeci Vaticani,* pp. 147–49 and pls. 121 (= f. 168ᵛ), 122 (= f. 267ᵛ), 196 (= f. 340ʳ).

tionem altaris et in nuper illuminatos:

Inc. Τί τοῦτο· ὅσω πρόεισιν ἡμῖν ἡ ἑορτῆ.

[Ed. PG 51, cols. 66–76].

8. (ff. 184^{v}–194^{v}) <St. Ephraim Syros>, *de patientia et consummatione huius saeculi:*

Inc. (f. 185^{r}) *Λαμπρὸσ ὁ βίοσ τῶν δικαίων.*

[Ed. Assemani, vol. III, pp. 93–104].

[This homily is attributed in the MS to St. John Chrysostom].

9. (ff. 195^{r}–201^{v}) St. John Chrysostom(?), homily: *"Οτι οὐ δεῖ γελὰν | καὶ τρυφὰν· ἀλλὰ πενθεῖν | τὰσ οἰκίασ ἁμαρτίασ· καὶ περὶ τοῦ ἐ|πισκέπτεσθαι τοῦσ ἐν φυλακαῖσ· καὶ εὖ ποεῖν, καλοὺσ τὲ καὶ κακούσ.*

Inc. Ἀγαπητοί· δεινὸν ἡ ἁμαρτία.

[Partly taken from homily 38 of John Chrysostom; cf. PG 59, col. 211].

10. (ff. 202^{r}–206^{r}) St. John Chrysostom: *Λόγοσ ὅτι δεῖ | τὸν μετανοοῦντα μὴ μόνον ἐν τῇ πρά|ξει μετανοεῖν καὶ ἀφίστασθαι· ἀλλὰ καὶ | ἐν τῇ γνώμη καὶ τὰ ἐναντία ποιεῖν ὧν ἥμαρτεν.*

Inc. Ἀγαπητοὶ· πολλῆσ ἡμῖν δεῖ τῆσ σπουδ(ῆς) | ἐν ἅπασι.

[Partly taken from homilies 39 and 34 of John Chrysostom; cf. R. Devreesse, *Codices Vaticani Graeci*, II, Vatican City, 1937, pp. 457–58].

11. (ff. 206^{v}–210^{v}) St. John Chrysostom: *Λόγοσ, περὶ ἁ|μαρτίασ. καὶ τῆσ μελλούσησ ἀτελευτή|του κολάσεωσ· καὶ περὶ πορνείασ· καὶ | μοιχείασ· καὶ ὅτι μυχεία ἐστὶ τὸ, τὸν ἔ|χοντα γαμετὴν, ἑτέρα προσφθαρεῖναι· καὶ περὶ χ(ριστο)ῦ, καὶ πορνικοῦ ἔρωτοσ.*

Inc. Ἀγαπητοὶ· τὸ προσηνὲσ καὶ λεῖον.

[Partly taken from homilies 44 and 63 of John Chrysostom; cf. Devreesse, op. cit. p. 458].

12. (ff. 211^{r}–214^{r}) *† Τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν ἰωάννου τοῦ χρυ|σοστόμου, λόγοσ· περὶ ἐλεημοσύνησ· καὶ | ὅτι κρεῖττον μῆ ηλέην [= μὴ ἐλεεῖν], ἤπερ εξ αδικίασ κ(αὶ) | πλεονεξίασ· καὶ οὕτωσ ποιεῖν τὸ ἀγαθόν· | καὶ ὅτι· ἀδιάφορον ἀνίπτοισ χερσὶν, κοι|νωνεῖν.*

Inc. Ἀγαπητοὶ. γλυκὺσ ὁ παρὸν βίοσ.

[Partly taken from homilies 67 and 73 of John Chrysostom; cf. Devreesse, op. cit., p. 458].

13. (ff. 214^{v}–221^{r}) *† Τοῦ αὐτοῦ· λόγοσ περὶ φιλοχρηματίασ· | καὶ περὶ πλουσίων καὶ φιλαργύρων· | καὶ διατὶ εἴρηται ἠδωλολατρεία, ἤ φιλαρ|γυρία· καὶ περὶ ἐλεημοσύνησ καὶ μετανοί(ασ).*

Inc. Ἀγαπητοὶ ἀκολουθήσωμεν ἀγαθῶ δεσπό|τη.

[Partly taken from homily 65 of John Chrysostom; cf. Devreesse, op. cit., p. 458].

14. (ff. 221^{r}–235^{v}) St. John Chrysostom: ... *λόγοσ εἰσ τὴν παραβολὴν τοῦ τὰ μύρια, | τάλαντα ὀφίλοντοσ, καὶ τὰ ἑκατὸν | δινάρια ἀπαιτοῦντοσ.*

Inc. Ὡσ ἐκ μακρᾶσ ἀποδημίασ ἐπανελθὼν | πρὸσ ὑμᾶσ.

[Ed. PG 51, cols. 17–30].

15. (ff. 236^{r}–250^{r}) St. John Chrysostom: *Λόγοσ εἰσ τὸ ῥητὸν τοῦ ἀποστόλου· | οὐχ ὃ θέλω τοῦτο ποιῶ, ἀλλ' ὃ μισῶ τοῦ|το πράσσω* etc. [i.e. Rom. 7:19].

Inc. Ἐπαινῶ μὲν ὑμῶν τὸν πόθον.

[Ed. PG 59, cols. 663–74].

16. (ff. 250^{r}–261^{v}) St. John Chrysostom, *De sancta et consubstantiali trinitate:*

Inc. Οἱ κατὰ τῆσ ἁγίασ καὶ ὁμοουσίου καὶ ἀδιαι|ρέτου τριάδοσ τὰσ γλώσσασ ἀκονοῦντεσ.

[Ed. PG 48, cols. 1087–96].

17. (ff. 262^{r}–273^{r}) St. John Chrysostom, *Catechesis <II> ad illuminandos:*

Inc. Τῶν πρώην εἰρημένων πρὸσ τὴν ὑμετέ|ραν ἀγάπην.

[Ed. PG 49, cols. 231–40].

18. (ff. 273^{v}–282^{r}) St. John Chrysostom: *Ὁμιλία εἰσ τ(ὸ) ἀποστολικὸν ρητὸ(ν) | ὤφελον ἠνέσχεσθέ [= ἀνείχεσθέ] μου μικρὸν τῇ ἀφροσύνη.* [i.e. 2 Cor. 11:11].

Inc. "Απαντασ μὲν φιλῶ τοὺσ ἁγίουσ· μάλιστα δὲ τὸ(ν) | μακάριον παῦλον.

[Ed. PG 51, cols, 301–10].

19. (ff. 282^{v}–292^{r}) St. John Chrysostom: *Εἰσ τ(ὸ) ῥητὸν τοῦ ἀποστόλου· περὶ τῶν κεκοιμημένων· οὐ θέλω ὑ|μᾶσ ἀγνοεῖν ἀδελφοὶ, ἵνα μὴ λυπήσ|θε, ὡσ καὶ οἱ λοιποὶ οἱ μὴ ἔχοντεσ ἐλπίδα:*

Inc. Ἡμέρασ τέσσαρασ ἀνηλώσαμεν, τὴν κατὰ τὸν | λάζαρον παραβολὴν ὑμῖν ἐξηγούμενοι.

[Ed. PG 48, cols. 1017–26].

20. (ff. 292^{v}–302^{v}) St. John Chrysostom: *Εἰσ τ(ὸ) ῥητὸν τοῦ ἀποστόλ(ου) | τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγω κ(υρίο)υ. | ὅτι ἡμεῖσ οἱ ζῶντεσ οἱ περιλειπόμε|νοι εἰσ τὴν παρουσίαν τοῦ κ(υρίο)υ, οὐ μὴ | φθάσωμεν τοῦσ κοιμηθέντασ.*

Inc. Οἱ προφῆται μὲν τὸ ἀξιόπιστον τῶν λεγο|μένων δεῖξαι βουλόμενοι.

[Mostly homily 8 in ep. I ad Thessalonicensis, ed. PG 62, cols, 439–46].

21. (ff. 303^{r}–314^{r}) St. John Chrysostom, *de Lazaro concio:*

Inc. Βούλομαι τῆσ συνήθουσ ἅψασθαι πάλιν δι|δ(ασ)|καλίασ.

[Ed. PG 48, cols. 1043–54].

22. (ff. 314^{v}–326^{r}) St. John Chrysostom, *De perfecta caritate:*

Inc. Πᾶσα πράξισ ἀγαθὴ, καρπὸσ ἀγάπησ ἐστίν.

[Ed. PG 52, cols. 279–90].

23. (ff. 326r–335v) St. John Chrysostom: *Λόγοσ εἰσ τὸ εἰρήνην διὼκεται μετὰ πάντων καὶ τὸν ἁγιασ|μὸν· οὗ χωρὶσ οὐδεὶσ ὄψεται τὸν κ(ύριο)ν· | καὶ περὶ μετανοίασ· καὶ ἐλεημοσύνησ.*

Inc. Πολλὰ μέν ἐστι τα χαρακτηρίζοντα τὸν χριστια|νισμόν.

[Partly ed. PG 63, cols. 213–18].

24. (ff. 336r–339v) St. John Chrysostom: *Λόγοσ, εἰσ τὸ ἀν(θρώπ)ου τινὸσ πλουσίου, εὐ|φόρησεν ἡ χώρα.*

Inc. Οἱ μὲν τέκτονεσ· ἢ ῥυκάνη· ἢ σκεπάρνη, | τὰ στρέβλα τῶν ξύλων εὐπαθῶσ ἐπιξέλοντεσ.

25. (ff. 341r–365r) St. John Chrysostom: *Λόγοσ ὅτι μέγα ἀγαθὸν, τὸ μετιέναι | μόνον τὴν ἀρετὴν· καὶ ὅτι μείζον ἔστησε | τρόπαιον· φεισάμενοσ τὸν σαοὺλ ο | δα(β)ὶδ· ἢ ὅτε τὸν γολιὰθ κατήνεγκεν· | καὶ ὅτι ἑαυτὸν μᾶλλον ἢ τὸν σαοὺλ ὠφέλει|σεν τοῦτο ποιήσασ, καὶ εἰσ τὴν ἀπολογίαν αὐτοῦ τὴν πρὸσ τὸν σαούλ.*

Inc. Ὑμεῖσ μὲν πρώην ἐπηνέσαται τὸν δα(β)ὶδ τῆσ ἀ|νεξικακίασ.

[This homily contains parts from homily 2 to David and Saul (cf. PG 54, cols. 687–94, 28), the commentary on Psalm 7 (cf. PG 55, col. 82), etc; cf. Devreesse, op. cit., p. 459].

26. (ff. 365v–377v) St. John Chrysostom: *Εἰσ τὸ ῥητὸν τοῦ ἀποστόλου | εἰσ τὸ ἀρκεῖ σοι ἡ χάρισ μου· ἡ γὰρ δύνα|μίσ μου εν ἀσθενεία τελειοῦται:* [i.e. 2 Cor. 12:9].

Inc. Ὅτε τὸν παναρμόνιον τοῦτον κόσμον ἐξαρ- | χῆσ ἔπλαττεν ὁ θ(εό)σ.

[Ed. PG 59, cols. 507–16].

27. (ff. 378r–393r) St. John Chrysostom: *Εἰσ νεωτέραν χηρεύσασαν:*

Inc. Ὅτι μὲν χαλεπὴν ἔλαβεσ τὴν πληγήν.

[Ed. PG 48, cols. 599–610].

28. (ff. 393v–407r) St. John Chrysostom: *Περὶ μονανδρίασ πρὸ(σ) τὴν αὐτήν.*

Inc. Τὸ μὲν τὰσ ἀπείρουσ ὁμιλίασ ἀνδρῶν.

[Ed. PG 48, cols. 609–20].

5. SUBSCRIPTION

The main scribe B of this volume is Nikolaos Ourris, who gives in two long and very similar subscriptions on folio 340r all the details of his family origin in Jerusalem,[2] his activities in the village of Alsos as *paktonarēs*,[3] and the Black Death that struck Cyprus in 1348.[4] The first bibliographical note was written in red and perhaps represents the official announcement of the progress of the work done until 1348. The second subscription was written below it in black ink by Nikolaos himself almost four years later in 1352. The period needed for the completion of a volume like this is certainly less than four years, especially in this case when two scribes collaborated in the work.[5] A more careful examination of the subscriptions shows that the first speaks clearly of the completion of the work in 1348 *(ἐτελιόθι)*, while the 1352 colophon uses the verb *ἐγράφη*. The second subscription also states that that was the copyist's last year as *paktonarēs* of the village of Alsos. Though it appears more probable that the MS was completed by 1348, one must not exclude the possibility that it took its final form in 1352. It is also very probable that it was the property of Nikolaos Ourris himself, who completed the personal information already given in the 1348 subscription. The two subscriptions read as follows (f. 340r):

† Αὕτη ἡ βίβλος ἐτελιόθι, δἴα χειρὸς καμοῦ, νικ(ο)λ(άου), | υἱοῦ ἰακώβου, υἱοῦ γεωργ(ίου), υἱοῦ ἰωάννου, υἱοῦ τοῦ | οὔρρη τοῦ ἱεροσωλυμίτου· ἡ πία βίβλο(ς) | ἐγράφη, εἰς τὸ χωρίον, τὸ λεγόμενον, ἄλσο(ς) εἰς | τὸν ταμου πακτονάρϊς τοῦ αὐτοῦ χωρίου· εἰς τὴν ἐν|χρονί(αν), ϡμῆ, τοῦ χ(ριστ)οῦ, εἰς τὴν αὐτὴν ἐνχρονί(αν) ἤτ(ον) | τὸ θανατικὸν τὸ μ(έ)γ(α) εἰς τὴν κύπρ(ον). ὅσοι δὲ ἀναγι|νώσκετ(ε). εἰς τ(ὸ) αὐτὸ βιβλίον. εὔχεσθαι περὶ ἡμ(ῶν).

Below this, in the lower empty space of folio 340r, Nikolaos Ourris wrote in black ink the second subscription on 24 December 1352 (f. 340r):

† Αὕτη ἡ βίβλοσ ἐγράφη ὑπὸ χειρὸσ καμοῦ | νικο-

[2] On the Ourris or Gourris family, which was under the protection of the Genoese in Cyprus, see Turyn, *Codices Graeci Vaticani*, p. 147; A. K. Indianos, in *KS* 6 (1942), 16–18; Constantinides, "Ὁ γραφέας Λευκάρων", pp. 628–29, n. 7, with further bibliography. A village bearing this family name (i.e. Gourri) is still in existence some 30 km southwest of Nicosia.

[3] On the word *paktonarēs* see Constantinides, "Ὁ γραφέας Λευκάρων", p. 629, n. 9; cf. Turyn, *Codices Graeci Vaticani*, p. 148.

[4] See *Makhairas* (ed. Dawkins), I, § 66, p. 60, 25–27: *Καὶ εἰς τὴν ἐχρονίαν ⸗ατμη' ἔπεψεν ὁ θεὸς θανατικὸν μέγαν διὰ τὰς ἁμαρτίες μας, καὶ ἐπέθανεν τὸ ἥμισον τοῦ νησσίου.* On the Black Death in general see R. S. Gottfried, "Black Death", *Dictionary of the Middle Ages*, II (1983), 257–67.

[5] C. Mango ("The Availability of Books in the Byzantine Empire, A.D. 750–850", in *Byzantine Books and Bookmen*, Washington, D.C., 1975, p. 44) calculated the period needed for the copying of a volume of ca. 300 ff. by a professional scribe to be about four months. Though Vat. Gr. 569 contains 407 ff., it was copied by two collaborators and thus the time needed for the work was shared by two scribes working simultaneously.

λάου υἱοῦ ἰακώβου, υἱοῦ γεωργίου, υἱοῦ | *ἰωάννου, υἱοῦ τοῦ οὔρρη, τοῦ ἱερωσωλυμίτου,* | *μηνὶ δεκεμβρίῳ, εἰσ τ(ὰς)* $\overline{κδ}$· *ἐνχρονίασ, τοῦ* | *χ(ριστο)ῦ,* $\overline{τνθ}$, *εἰσ τὸ χωρίον τὸ λεγόμενον ἄλσο(ς)* | *ἐστόντα μου πακτονάρισ εἰσ τὸ αὐτὸν χωρίον, εἰσ* | *τὴν ἐσχάτην ἐνχρονίαν τοῦ πάκτου μου: εὔχεσθαι* | *περι αὐτοῦ:*[6]

6. SCRIPT

The MS was copied by two contemporary scribes. Scribe A wrote folios 2^{r}–55^{r}, 167^{r}–173^{r}, and 378^{r}–407^{r}, while scribe B wrote folios 56^{r}–166^{v} and 174^{r}–377^{v}. Scribe A left us no colophon or any other indication of his name. He simply wrote on folio 55^{r}: *Τέλος τοῦ τρίτου λόγου καὶ ἀρχὴ τοῦ δου:* At the end of the volume (f. 407^{r}) he wrote in red: *τῶ συντελεστῆ τῶν καλῶν θ(ε)ῶ χάρϊς.* This careful calligrapher-scribe has recently been identified with Demetrios Romanites.[7] In all three MSS known so far which he participated in copying his script is very similar: majuscule kappas ( ), high-standing taus ( ) and long-tailed lambdas ( ) and chis ( ).[8]

Scribe B wrote folios 56^{r}–166^{v} and 174^{r}–377^{v}. The script of Nikolaos Ourris differs greatly from that of Demetrios Romanites. It is a diminutive script with varied letter forms and many enlarged letters such as the lambdas ( ) and chis ( ), the high-standing taus ( ) and iotas ( ), the deltas with diagonal tails ( ), and the epsilon-xi ligature ( ). At the end of book VI of *de sacerdotio* scribe B wrote in red on folio 89^{v}: *τετέλεσται σὺν θ(ε)ῶ τὰ περὶ ἱερωσύν(ης)* | *τοῦ χριοστόμου· ἐν λόγοις ἕξ:–*

One is surprised that this Hellenised scribe working in a village in Frankish-ruled Cyprus reached such a high standard of calligraphy. A characteristic feature of his script is his placing the breathing mark above the first vowel of a diphthong and sometimes the accent above the second: cf. pl. 80 (f. 267^{v}), line 7 *εἰσ*, line 9 *εἶναι*, line 15 *οὗτοσ*, etc.[9]

The two scribes also have a different layout. Nikolaos Ourris normally writes 32 lines to the page (justification 180 × 120 mm), but Demetrios Romanites writes 26–28 lines (justification ca. 190–200 × 120–30 mm).

7. ILLUMINATIONS

Tituli and initials in red. At the beginning of the various homilies the initials are elaborate. The initials of scribe A are of a larger size. Simple ornaments appear as headings at the beginning of the various homilies on folios 2^{r} (pi-shaped), 13^{r}, 25^{r}, 56^{r}, 67^{v}, 74^{r}, 89^{v}, 91^{r}, 94^{r}, 95^{v}, 132^{r}, 159^{r}, 169^{r}, 174^{r}, 184^{v}, 195^{r}, 202^{r}, 206^{v}, 211^{r}, 214^{v}, 221^{r}, 236^{r}, 250^{r}, 262^{r}, 273^{v}, 282^{v}, 303^{r}, 314^{v}, 326^{r}, 336^{r}, 341^{r}, 365^{v}, 378^{r}, 393^{v}, 407^{r}. On folios 1^{r}, 2^{r}, and 365^{r} there is a circular stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA.*

8. BINDING

Modern parchment binding of the codex now in two volumes.

9. QUIRE COMPOSITION

Quire signatures in the lower and outer margin in the Greek alphabet, i.e. *α-να,* are later. Devreesse, who studied the gatherings, speaks of 49 quires:[10] (a) folios 1–55 contain six quaternions and a last gathering of seven folios; (b) folios 56–166 comprise eleven gatherings of which the first five are quaternions, the following five are of twelve folios and the last of eleven folios; (c) folios 167–173 comprise one gathering of seven folios; (d) folios 174–377 contain twenty-six gatherings of which twenty-two are quaternions, two (i.e. nos. 13 and 26) are ternions, one (i.e. no. 14) is a quinion, and one (i.e. no. 21) is of seven folios; (e) folios

[6] The subscriptions are also edited by Devreesse, op. cit., p. 459 and by Turyn, *Codices Graeci Vaticani,* p. 147. They are transcribed here with minor changes from Turyn's text based on a study of the MS itself in April 1985; cf. Constantinides, "'Ο γραφέας Λευκάρων", p. 628, n. 6. See also Vogel-Gardthausen, *Schreiber,* p. 348; Schreiner, *Kleinchroniken,* II, p. 611.

[7] Constantinides, "'Ο γραφέας Λευκάρων", 627–30, pls. II (= f. 55^{r}), III (= f. 267^{v}), IV (= f. 340^{r}).

[8] For the MSS copied by Demetrios Romanites and his script see above, pp. 196–98 and 203–205; see below, pls. 71, 78–79.

[9] Cf. Turyn, *MSS of Great Britain,* pp. 87–88 and pls. 57–58 with references to this peculiarity of the Cypriot script of the 14th century found also in the MSS of Romanos Anagnostes and Constantine Anagnostes. On these MSS see above, pp. 144, 146, 153, 165, 167, 170, 171, 173, 177, 183, 185; see also Turyn, *Codices Graeci Vaticani,* pls. 96, 122, 196. A hundred and twenty years later another scribe, Antonios Sinkritikos, was unable to put any accents or breathings on Greek words or to divide them correctly in a volume he copied in 1469 (i.e. Paris. Gr. 1390); cf. Sathas, *MB,* VI, pp. *πζ'–πη':* «ὁ ἀγαθὸς Νικόλας τοσοῦτον ἐγίνωσκε τὴν μητρικὴν αὐτοῦ γλῶσσαν ὥστε καὶ αὐτὴν τὴν ὀρθογραφίαν τοῦ ὀνόματος αὐτοῦ ἐλησμόνησεν ... ὁ τονισμὸς τῶν λέξεων ἐντελῶς ἀγνοεῖται, ... ὁ δὲ συλλαβισμὸς ἐπὶ τοσοῦτον συγχέεται ὥστε μετά τινος δυσκολίας ἀναγνωρίζεται ὅτι μία συλλαβὴ ἀνήκει εἰς τὴν προηγουμένην ἢ τὴν ἑπομένην λέξιν».

[10] On the quire composition cf. Devreesse, op. cit., p. 459.

378–407 comprise four gatherings of which the first three are quaternions and the last a ternion.

Folios 1^{v}, 55^{v}, 173^{v}, 340^{v}, and the unnumbered folio 377^{a-b} are blank.

10. LATER NOTES

On folio 1^{v} there is a later ownership entry by the collector of books Laudivius Zacchia, who appears to have been active ca. 1465–75:

Laudivius hu(n)c in graecia leucosiae emit olim.[11]

On the flyleaf I^{r} there is a sixteenth-century note: *Chrysostomus de dignitate sacerdotali cu(m)* | *alijs:* Underneath a label was pasted with the inscription: *Io: Chrys: de sacerdotio* | *et alia ejiusdem.* | *. 389.*[12]

There are also sporadic additions and corrections by the scribes in the margins.

11. HISTORY OF THE MANUSCRIPT

The MS was acquired in Nicosia, Cyprus, by Laudivius Zacchia ca. 1465–75, as his ownership entry on folio 1^{v} indicates. Six of the Greek MSS of Zacchia entered the Vatican collection (i.e. Gr. 7, 212, 372, 457, 569, and 1120) (see also above, Chap. II, p. 20).

12. BIBLIOGRAPHY

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Canart, "La chypriote bouclée", pp. 309, 317–18.

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R. Devreesse, *Codices Vaticani Graeci,* II, *Codices 330–603,* Vatican City, 1937, pp. 456–60.

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The MS is given the siglum *n* and dated in 1350!

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Jean Chrysostome, Sur la providence de Dieu, ed. A. M. Malingrey (SC 79), Paris, 1961, pp. 28, 31.

A. Malingrey, "Étude sur les manuscrits d'un texte de Jean Chrysostome, De Providentia Dei, Incipit: *'Ιατρῶν μὲν παῖδες", Traditio* 18 (1962), 27 and 48, where a brief description of the MS is given.

J. J. Peradotto, Review of Turyn, *Codices Graeci Vaticani,* in *American Journal of Philology* 88 (1967), 213.

Schreiner, *Kleinchroniken,* II, p. 611.

Turyn, *Codices Graeci Vaticani,* pp. II, 147–49, pls. 121 (= f. 168^{v}), 122 (= f. 267^{v}), 196 (= f. 340^{r}).

Vogel–Gardthausen, *Schreiber,* p. 348.

[50] Vatican Library, Graecus 212, ca. 1350 [first part] (pls. 81–82).

1. Texts on the astrolabe, a Greek translation of the *Toledan Tables,* and a fragmentary Greek version of Theophilos of Edessa's astrological works.

2. Bombycine paper.

3. Folios I + 152, 241 × 173 mm.

Justification varies according to the text.

Usually 27 lines to the page.

4. CONTENTS

The MS consists of two different codices bound together. What interests us here is part I, i.e. folios 1–104, which contains several short texts on the astrolabe (ff. 1–25^{v}) and a unique translation into Greek, with marginal commentary, of the *Toledan Tables* (ff. 26^{r}–104^{v}). Part two (i.e. ff. 105–152) contains fragments of the Greek version of the astrological works of Theophilos of Edessa, "copied toward the end of the fourteenth century".[1]

[11] On Laudivius Zacchia, a collector of Greek MSS, see above, Chap. II, pp. 20 and nn. 6–10, with further bibliography. Four of his books connected with Cyprus survive in the Vatican collection.

[12] Cf. Devreesse, op. cit., p. 460.

[1] For a detailed description of this MS see F. Cumont and F. Boll, *Catalogus Codicum Astrologorum Graecorum,* V, pt., 1, Brussels, 1904, pp. 64–71; G. Mercati and P. F. de'Cavalieri, *Codices Vaticani Graeci,* I, Rome, 1923, pp. 269–74. For an excellent study of part I of this MS, especially ff. 26^{r}–104^{v}, see D. Pingree, "The Byzantine Version of the *Toledan Tables:* The Work of George Lapithes?", *DOP* 30 (1976), 85–132.

1. (f. 1^{r}) *Περὶ κατασκευῆσ ἀστρολάβων ὀργάνων.*

Inc. Τὸ ὄργανον τοῦτο ὅπερ ἀστρόλαβον.

2. (f. 17^{r}) *Περὶ χρήσεως ἀστρολάβου.*

Inc. Κρίκος μὲν καλεῖται τὸ χαλκοῦν κυκλίον.

3. (ff. 26^{r}–104^{v}) Varia astronomica, i.e. Greek translation of the *Toledan Tables.*

i. (ff. 26^{r}–41^{v}) Introduction by the translator.

Inc. (f. 26^{r}) *Κανόνιον τῆς διαφορᾶς τῶν χρόνων τῶν ἐπισήμων προσώπων.*

ii. (ff. 42^{r}–104^{v}) The Greek version of the *Toledan Tables.*[2]

Inc. (f. 42^{r}) *Κανόνες τῆς τοῦ ἡλίου μέσης κινήσεως τοῦ μήκους.*

4. Part II of this MS (ff. 105–152) is a little later, written also on paper, justification ca. 165–70 × ca. 115–20 mm, 27 lines to the page.

i. (ff. 105^{r}–107^{v}) Table of contents.

ii. (ff. 108^{r}–152^{v}) *Θεοφίλου φιλοσόφου πόνοι περὶ καταρχῶν πολεμικῶν. καὶ ἐπὶ στρατείας καὶ τυραννίδος, ἐξ ὧν ἐν πείρα γέγονε, καὶ ἐκ τῶν ἀρχαίων συνήγαγε προσφωνηθὲν καὶ Δευκαλίωνι τῷ αὐτοῦ παιδί.*

Inc. (f. 109^{r}) *Καταρχὴ πολεμική.*

Des. (mutilus) (f. 152^{v}) *πνϊγμώδη τὸν ἀερα καθίστησϊ.*

5. SUBSCRIPTION

The MS, and more precisely its first part (i.e. ff. 1–104), preserves no subscription. The scribe of the first part, however, was identified by Pingree with the Cypriot scholar George Lapithes, who was famous for being competent in both Greek and Latin learning, especially in the field of astronomy. Pingree suggested very convincingly that Lapithes was also the translator of the *Toledan Tables* from Latin into Greek. He also considered it very probable that the anonymous author of the short works on the astrolabe (ff. 1^{r}–25^{v}), the Introduction to the *Toledan Tables* (ff. 26^{r}–41^{v}), and the marginal scholia on the translation is Lapithes himself.[3] This scholar was in the service of the Lusignan king of Cyprus Hugh IV (1324–59) who was a protector of scholars and learning, and it is most probably for Hugh that the words *διὰ τὸν ρήγαν* were written on folio 33^{v}.[4] The author of the Introduction to the *Toledan Tables* included within his text a number of lunar and solar eclipses dated from 19 April 1334 to 11 April 1341.[5] This is a clear indication of the period at which the translation was made by George Lapithes, in the 1330's and early 1340's. Thus a date ca. 1350 for the copying of the first part of this volume by George Lapithes himself appears to Pingree as very reasonable.

The first part of the MS contains marginal scholia in Greek and Latin copied by George Lapithes and edited by Pingree[6] as follows: (a) marginalia in Greek on folios 26^{r}, 28^{r}, 29^{v}, 36^{v}, 39^{v}, 41^{r-v}, 42^{r}, 43^{v}, 44^{r}, 45^{r-v}, 46^{r}, 49^{r}, 50^{r}, 51^{r}, 53^{r}, 55^{r}, 57^{r}, 59^{r}, 60^{r}, 63^{r}, 64^{r}, 67^{r}, 68^{r}, 71^{r}, 74^{r}, 79^{v}, 80^{v}, 82^{r}, 82^{v} *(=γράφεται πορσίονις παρ' Ἰταλοῖς)*, 84^{r}, 88^{r}, 97^{r-v}; (b) marginalia in Latin on folios 26^{r}, 79^{v}, 80^{r}, 83^{v}, 84^{r-v}, 85^{v}, 86^{r}, 87^{v}, 88^{v}, 89^{r-v}, 90^{r}, 98^{r}, 100^{r}.

6. SCRIPT

It is very important that scribe A of this MS has been identified as George Lapithes. This scholar may have possessed a rich astronomical library, and it is interesting that a volume is now known from his collection. Pingree hopes that other codices from this provenance will eventually be identified. Scribe A's script is included by Canart in what he called "chypriote bouclée".[7] The scribe uses a black ink that is well preserved. On folio 1^{r} reproduced here we can observe a characteristic beta inclined to the left ( ), the enlarged lambdas ( ) and iotas ( ), the high-standing gammas ( ), and the ligatures epsilon-kappa ( ), epsilon-xi, ( ), and epsilon-rho ( ). The abbreviation of *καὶ* is given as ( ).

The anonymous scribe B may well be a contemporary hand. His script is quite calligraphic and was called by Canart as "érudit moderne".[8] He uses a deep black ink. On folio 109^{r} reproduced here we can observe the high-standing gammas ( ) and taus ( ), the majuscule kappas ( ), and the archaising sigmas ( ) and omegas ( ). The diaeresis appears quite often over iota (ϊ) and upsilon (ϋ).

[2] For a study of the Latin MS tradition of the *Toledan Tables* see G. J. Toomer, "A Survey of the Toledan Tables", *Osiris* 15 (1968), 5–174; cf. Pingree, op. cit., pp. 87–88 and references.

[3] Pingree, op. cit., pp. 88–90.

[4] See Nikephoros Gregoras, *Historiae Byzantinae,* ed. L. Schopen (CSHB), III, Bonn, 1855, pp. 29 and 32–33; cf. Pingree, op. cit., pp. 88–89.

[5] See Mercati and F. de'Cavalieri, op. cit., I, p. 270; Canart, "La chypriote bouclée", p. 317; Pingree, op. cit., p. 88.

[6] Pingree, op. cit., pp. 91–131.

[7] Canart, "La chypriote bouclée", p. 317.

[8] Canart, "Les écritures chypriotes", p. 44 and n. 71.

7. ILLUMINATIONS

Red initials in the margins. Simple red ornaments appear on folios 1[r] and 105[r]. Folios 42[r]–104[v] contain the Greek version of the *Toledan Tables*. Diagrams appear on folios 4[r], 7[r], 8[v], 10[r], 14[r], 101[v], 102[v], 103[r], and 103[v].

8. BINDING

Modern binding done in the Vatican Library. When rebound the MS was also restored. A few letters have been excised at the outer margins as a result of this restoration.

9. QUIRE COMPOSITION

The MS comprises eighteen gatherings. The first two are quaternions, the third contains nine folios, then follow eight quaternions numbered in the upper right corner in the Greek alphabet: *α–η*. The *η* quaternion contains only seven folios. The second part of the MS contains six quaternions.[9] The MS lost a certain number of folios at the end. Folios 14[v] and 16[v] are blank.

10. LATER NOTES

George Lapithes included within his introduction to the *Toledan Tables* the following interesting notes, three of which refer to lunar and solar eclipses visible in Cyprus.

[1] (f. 35[v]) *Ἰστέον ὅτι κατὰ τὴν συμπλήρωσιν τῶν ͵ατλγ ἐτῶν τοῦ Χριστοῦ τῇ ἐσχάτη Δεκεβρίου ποσοῦνται τὰ Ἀράβων ἔτη ψλγ ἡμέραι ριϐ λεπτὰ ιδ* (i.e. 31 Dec. 1333).[10]

[2] (f. 35[v]) *Ἰστέον δ' ὅτι τῇ ιϑ' Ἀπριλλίου τοῦ ἔτους ͵ατλδ τοῦ Χριστοῦ ὥρας νυκτερινῆς ε' ἐξέλειπεν ἡ Σελήνη τελέως, ἡνίκα ποσοῦνται τὰ Ἀράβων ἔτη ψλγ ἡμέραι σλ λεπτὰ μα* ⊃″ *(= ἥμισυ)* (i.e. 19 Apr. 1334).[11]

[3] (f. 35[v]) *Ἦν δὲ ἡ τοιαύτη ἔκλειψις κατὰ τὸ ϛωμϐ' ἔτος τοῦ Ἀδάμ, καθ' ἣν ὥραν ἐποσοῦντο τὰ ἀπὸ Φιλίππου ἔτη Αἰγύπτια ͵αχνη μῆνες ἓξ ἡμέραι κη ...*[12]

[4] (f. 37[v]) *Ἰστέον ὅτι ἐν τῷ τέλει τοῦ ͵ατλδ' ἔτους ἀπὸ Χριστοῦ, ἤτοι κατὰ τὴν ἐσχάτην τοῦ Δεκεμβρίου μηνὸς τὴν συμπληρουμένην ἄχρις ὥρας ϛ τῆς ἐσχάτης τοῦ Δεκεβρίου μηνός, ποσοῦνται τὰ ἔτη Ἀράβων ψλδ καὶ ἡμέραι ρκγ καὶ λεπτὰ ζ, ἀπὸ δὲ τῆς ἀρχῆς τῆς ἑβδόμης ὥρας [τῆς] [α' Ἰαννουρίου* erased] *ἄρχεται τὸ ͵ατλε' ἔτος τοῦ Χριστοῦ* (i.e. 1 Jan. 1335).[13]

[5] (f. 38[r]) *Τῇ γ' Μαρτίου ἔτους ϛωμε' καὶ τοῦ Χριστοῦ τλζ' ὥρᾳ δ' τῆς ἡμέρας ἐξέλιπεν ὁ Ἥλιος, ἔτη ἀπὸ Φιλίππου ͵αχξα μῆνες ε ἡμέραι ιϐ* (i.e. 3 Mar. 1337).[14]

[6] (f. 38[r]) *Τῇ ζ' τοῦ Ἰουλίου μηνὸς τοῦ ἔτους ωμζ' καὶ τοῦ Χριστοῦ τλθ' ὥρα θ' τῆς ἡμέρας ἐξέλιπεν ὁ Ἥλιος, ἔτη ἀπὸ Φιλίππου ͵αχξγ' μῆνες θ ἡμέρας ιη* (i.e. 7 July, 1339).[15]

[7] (f. 26[v]) *Ὑποκείσθω δ' ὡς ἐν ὑποδείγματι χρόνος ἀναδοθεὶς Ἀπριλλίου ια' ὥρᾳ νυκτερινῇ τρίτῃ τοῦ ἔτους ἀπὸ Ἀδὰμ ϛωμθ* (i.e. 11 Apr. 1341).[16]

[8] In the lower margin of folio 40[v] there is the following later note:[17]

ἐμπρῶσθεν ἐμοῦ τοῦ νοταρηωῦ καὶ κῖρϊς | τωῦ παπαιῆοανωῦ τοῦ ηρομονάχου.

[9] In the upper margin of folio 1[r] the new owner of the volume, Laudivius Zacchia, wrote an ownership entry saying that he acquired the volume in Crete, probably in the summer of 1475:[18]

Laudij Equitis hierosolymitani liber in Creta emptus.

Perhaps the same man wrote some alchemical recipes in Latin on folios 27[v] and 28[v].[19]

11. HISTORY OF THE MANUSCRIPT

Vat. Gr. 212, copied in Cyprus ca. 1350, was at a later period taken to Crete. It was purchased there by Laudivius Zacchia most probably during his tour in the Levant in 1475.[20] Devreesse suggested that Laudivius' collection of MSS was acquired by the Vatican during the pontificate of Paul III (1464–71). This volume, however, appears for the first time in the inventory of 1481 described as *De*

[9] Cf. Mercati and F. de'Cavalieri, op. cit., I, p. 274.

[10] Ed. Pingree, op. cit., p. 103.

[11] Ed. Pingree, ibid. According to Pingree, this lunar eclipse was total in Cyprus starting at about 11 p.m.; see ibid., p. 104 and references.

[12] Ed. Pingree, ibid., p. 103.

[13] Ed. Pingree, ibid., p. 106.

[14] Ed. Pingree, ibid., p. 107. According to Pingree this solar eclipse of 3 March 1337 was visible in Cyprus at about 10:30 a.m. (ibid., p. 108).

[15] Ed. Pingree, ibid., p. 107. According to Pingree the centre of this solar eclipse passed over western Cyprus at about 3:30 p.m. on 7 July 1339 (see ibid., p. 108).

[16] Ed. Pingree, ibid., p. 93.

[17] Ed. Pingree, ibid., p. 90.

[18] See Mercati and F. de'Cavalieri, op. cit., p. 274; Pingree, op. cit., p. 87. On Laudivius Zacchia, a collector of MSS in Cyprus and the Levant, see Babinger, *Laudivius Zacchia,* op. cit., p. 42, for a facsimile of this ownership entry. On Laudivius Zacchia see also above, Chap. II, p. 20.

[19] Cf. Pingree, op. cit., p. 90; Babinger, op. cit., pl. II, who gives a facsimile of f. 27[v].

[20] Cf. Pingree, op. cit., p. 87 and references.

organis Astrolabium, ex papyro in tabulis.[21]

The MS bears the coat of arms of Pope Leo XII (1823–29) and of the scholar-cardinal of the late nineteenth century, J. B. Pitra.[22]

12. BIBLIOGRAPHY

F. Babinger, *Laudivius Zacchia, Erdichter der "Epistolae Magni Turci"* (Bayer. Akad. Wiss. Philos.-hist. Kl. Sitzungsberichte, 1960, 13), Munich, 1960, pp. 34, n. 1, 42.

W. A. Baehrens, *Überlieferung und Textgeschichte der lateinisch erhaltenen Origeneshomilien zum Alten Testament* (TU 42, 1), Leipzig, 1916, pp. 116, 117, 118, 166, 169.

Canart, "La chypriote bouclée", pp. 316–17, no. 30.

Canart, "Les écritures chypriotes", p. 44, n. 71.

Catalogue des manuscrits alchimiques grecs (Union académique internationale), II, Brussels, 1924, p. 146.

Collectanea Vaticana in honorem Anselmi M. Card. Albareda a Bibliotheca Apostolica edita (ST 219–20), I, Vatican City, 1962, p. 323, n. 5 (Devreesse).

F. Cumont and F. Boll, *Catalogus Codicum Astrologorum Graecorum,* V, pt. 1, Brussels, 1904, pp. 64–71.

Devreesse, *Fonds grec,* pp. 42, n. 27, 93, 130, 165, 199, 214, 294, 349, 437.

Devreesse, *Introduction,* p. 242, n. 13.

J. Heeg, *Die angeblichen orphischen Ἔργα καὶ ἡμέραι,* Munich, 1907, p. 62.

O. Kern, *Orphicorum Fragmenta,* Berlin, 1922, p. 293.

G. Mercati and P. F. de'Cavalieri, *Codices Vaticani Graeci,* I, *Codices 1–329,* Rome, 1923, pp. 269–74.

J. Mogenet, "L'influence de l'astronomie arabe à Byzance du IXe au XIVe siècle", *Colloques d'Histoire des Sciences,* I–II, Louvain, 1973–76, p. 54.

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Archives de missions scientifiques et littéraires, ser. 3, 13 (1887), 834 (Berthelot); *BZ* 57 (1964), 384, n. 5 (Kunitzsch); *DOP* 18 (1964), 145, n. 65 (Pingree); *Script.* 15 (1960), 380, B. 865; 43 (1989), B. 708.

[21] Devreesse, *Fonds grec,* pp. 42 and 93.

[22] See Mercati and F. de'Cavalieri, op. cit., I, p. 274. On Pope Leo XII see *The Catholic Encyclopedia,* IX (1910), pp. 167–69; see also *New Catholic Encyclopedia,* VIII, (1967), pp. 646–47. On Cardinal Jean-Baptiste Pitra (1812–89) see ibid, XI (1967), p. 390; *DTC,* XII, 2, pp. 2238–45.

[51] Paris, Bibliothèque Nationale, Graecus 1129 [Colbert 4107], A.D. 1353 (pls. 83, 190a).

1. History of Barlaam and Joasaph.

2. Bombycine paper, yellowish, of good quality and excellent preservation.

3. Folios III + 220 + γ′, 238 × 172 mm.

Justification 193 × 115 mm.

Mostly 24 lines to the page.

Text in single column.

4. CONTENTS

1. The volume contains on folios 1[r]–218[r] the History of Barlaam and Joasaph attributed to St. John of Damascus. The MS lost one folio at the beginning.

[Ed. F. Boissonade, *Anecdota Graeca,* V, Paris, 1832, pp. 1–365; PG 96, cols. 859–1240 with a Latin trans.; G. R. Woodward, H. Mattingly, and D. M. Lang, *St. John Damascene, Barlaam and Ioasaph* (Loeb Classical Library) London-Cambridge, Mass., 1967].

Inc. (f. 1[r]) *Λόγον βεβαιουντ(ος) διὰ τῶν επακολουθούντ(ων) σημείω(ν) | τὸ μὲν τῆσ δεισιδαιμονίας ἀπηλάθη σκότοσ.*

The summary of the content of the various chapters of the work is given in red in the margins. See for instance folio 13[v]:

Παραβολή, περὶ του βασιλ(εως). του ἁπαντήσαντ(ος) τ(ους) δύο πένητ(ας) | κ(αὶ) ἀσπασαμένου αὐτ(ούς). κ(αὶ) περὶ τ(ῆς) μέμψε(ως) τ(ῶν) αὐτοῦ μεγιστάν(ων):

Or on folio 37[v]: *Παραβολὴ, τῆς ἀηδόνοσ.*

2. On folios 218[v]–220[v] it contains an *apolytikion* to St. Joasaph, a *kontakion* (f. 218[v]), and *stichēra* (ff. 219[r]–220[v]).

† Ἀπολυτίκ(ιον) εἰς τ(ὸν) ἅγιον ἰωάσαφ: ἦχ(ος) πλ(άγιος) δ:

Inc. Ταῖς διδαχαῖς τοῦ βαρλαὰμ. τὸν ὄντωσ ὄντα |

θ(εὸν) ἐμφρόνωϲ ἐγνώρισασ.

Des. (mutilus) *πρὸσ ἐπίγνωσιν | θ(εο)ῦ προσῆξασ· τὸ ϐ̣α̣σ̣ί̣λειον φρόνη | ...*

5. SUBSCRIPTION

The text of folio 218r was written in such a way as to form two crosses. To the left and right of the crosses the scribe wrote the following dodecasyllables in red:

τω συντελεστῆ τ(ῶν) καλ(ῶν) θ(ε)ῷ, χαρ(ις): † |
† ἰωάσαφ σῶσον με, τὸν ἰ̣ωάσαφ: |
† στ(αυ)ρῷ πεποιθὼϲ τερματίζω τὴν ϐίϐλον:–[1]

On folio 218v the scribe wrote the following subscription using black and red ink alternately in his lines:[2]

Ἐτελειώθη τὸ παρὸν ϐιϐλίον. τ(ῶν) ἁγί(ων) ϐαρλαάμ κ(αὶ) | ἰωάσαφ. Διὰ συνδρομῆϲ καὶ ἐξόδου, τοῦ | θεοσεϐεστάτου ἱερέωϲ, καὶ θεοτιμήτου | νομικοῦ τῆϲ μυριανθούσησ, κυροῦ ... [the name erased] *| διὰ χειρὸϲ ἐμοῦ τοῦ ἀναξίου καὶ ἐλαχίστου | ἰωάσαφ· ἐν μηνὶ ἀπριλλ(ίω), ιϐ̅: ἡμέρ(α) σαϐϐ(ά)τ(ῳ)· | ἔτουσ. ϛωξα = ἰν(δικτιῶνος) σ̅τ̅: κ(αὶ) οἱ ἀναγινώϲ|κοντεϲ αὐτὸ, εὔχεσθε κ(αὶ) τ(ὸν) ἔχ(ο)ντα κ(αὶ) τ(ὸν) γράψαντα: † |*

† δόξα σοι τριὰσ ἁγία, δόξα σοι: †.

Thus this volume was copied by Ioasaph for the priest and *nomikos* of Myrianthousa, whose name was unfortunately erased, on Saturday 12 April A.M. 6861 (= A.D. 1353). In fact Saturday fell on the 13th of April. Three notes on folios 48v, 63r, and 217r give the erased name of the sponsor of the volume. He was the priest Michael, *nomikos* of Marathasa and *taboullarios* of the bishopric of Solea, who died on 12 February 1386.

6. SCRIPT

Ioasaph is an experienced calligrapher. His script is very similar to that of Demetrios Romanites of whom we know three MSS copied within fifteen years (i.e. 1336–52).[3] It is also similar to that of the three collaborators of B.L. Add. 19993 of 1334/35.[4] All five of these scribes represent a similar script, which we may call Romanites' style, met in Cyprus during the second third of the fourteenth century. One is inclined to suppose that we have a group of scribes following a conservative tradition which is totally different from the contemporary "chypriote bouclée" script. Certainly some of them worked together in the same scriptorium.[5] Ioasaph uses a black ink and his script is slightly right-inclined. On folio 140r we can observe the high-standing iotas ( ), kappas ( ), and taus ( ), the archaising sigmas ( ) but also ( ), and the enlarged alphas ( ), epsilons ( ), and omicrons ( ). Also the ligatures epsilon-rho ( ), kappa-omicron ( ), lambda-omicron ( ), pi-alpha-rho ( ), and sigma-theta ( ).

7. ILLUMINATIONS

Small red initials, one to three per page, projected into the margins. In red also the marginal summaries of the various chapters. Simple ornaments appear on folio 218r. On folios 1r and 220v a small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with purple leather on cardboard 5 mm thick. In the centre of the front and back covers the coat of arms of Colbert. On the spine there is the inscription *DAMASCENVS | DE BARLAAM | ET. IOASAPH,* and five times the initials of Colbert with a crown above the letters JBC. When the MS was rebound and restored, three paper flyleaves were added at the beginning and three at the end of the volume.

9. QUIRE COMPOSITION

Quire signatures not preserved. They seem to have been excised when the MS was rebound and restored in the seventeenth century. Folio 148 lost most of its outer margin without any loss of text. Folio 220 has been excised on the lower half. Folio 48v has been left blank by negligence of the scribe without any interruption of the text.[6]

10. LATER NOTES

The MS preserves a number of notes some of which were copied on the blank folio 48v. Most of

[1] Verses 2–3 edited by Omont, *Fac-similés du IXe au XIVe siècle,* p. 17.

[2] This subscription edited by Omont, op. cit., p. 17 and by Darrouzès, "Notes I", p. 99.

[3] On Demetrios Romanites and his script see above, pp. 196–97, 204, 208 and pls. 71, 78, 79.

[4] On B.L. Add. 19993 see above, pp. 191–94 and pls. 64–67, 187a.

[5] Canart ("Les écritures chypriotes", p. 43) spoke of these scribes as "toutes ces mains témoignent d'un niveau qualitatif supérieur". For a description of Ioasaph's script see now *Repertorium,* II, B, p. 106.

[6] Cf. B.L. Add. 19993, f. 222v, also left blank by negligence of the scribe.

these notes refer to the family of the owner and have been mostly published by J. Darrouzès.[7] The same events are recorded more than once and up to five or six times in different folios of the volume. We edit below in chronological order the most interesting notes and indicate where the same events are repeated. We also give the variants. Our edition is based on that of Darrouzès but also on our examination of the MS.

[1] (f. 112^{v}) *Μηνὶ δεκευρ(ίῳ) | ἡμ(έ)ρ(ᾳ) ε΄ ὥρα ἑβδόμη. | ἐγεννήθη ἡὸς | στεφ(ά)ν(ου) π(α)π(α) μιχ(αὴ)λ τοῦ | (πρωτο)παπᾶ ὀνόματι μιχ(αὴ)λ | ἐνγό-(νι) π(α)π(α) βρηών(η) | [τοῦ] σητ(ά)ρι ἐχρονί(ας) | τξ εὐδόμ(ης).*

The birth of Michael on 5 December 1367 is also recorded on folio 114^{r}.

[Ed. Darrouzès, "Notes I", pp. 97–98].

[2] (f. 48^{v}) *Ἐκημήθη οἱ δούλ(η) τοῦ θ(εο)ῦ ἀρε-τ(ὴ) ἡ κόρη παπα βρηών(η) τοῦ σητ(ά)ρι ἀπὸ τ(ὴν) μιληὰ | ἡ σηβηος στ(ε)φ(α)ν(ου) παπα μηχ(αὴλ) τοῦ (πρωτο)π(α)π(ᾶ) μαρτ(ίῳ) ἧς τὴν δ΄ ὥρα η΄ τῆς νυκτὸς | κ(αὶ) ἐτάφη ἧς τ(ὴν) ἡπεραγί(αν) θ(εοτό)-κον τοῦ γερακηότη ἡμέρα ε΄ | ὥρα α΄ τῆς ἡμέρας, ἐχρον(ί)α τοῦ χ(ριστο)ῦ τοζ.*

The death of Arete on 4 March 1377 is recorded again on folios 48^{v} (three times) and on folios 112^{v} and 114^{r}.

[Ed. Darrouzès, "Notes I", p. 97].

[3] (f. 48^{v}) *† Μην(ι) απρηλλ(ί)ο τ(ῆ) κζ τησ ε-χρ(ο)ν(ίας) τ(ο)ὺ χ(ριστο)ῦ τοζ αρ(μα)στ(ην) ο στε-φ(α)ν(ος) π(α)π(α) μηχ(αὴ)λ τ(ου) (πρωτο)π(α)πα μετ(α) τ(ης) κόρη(ς) στζορζη | του αγρηδ(ι)οτη.*

[Ed. Darrouzès, "Notes I", p. 98].

[4] (f. 111^{v}) outer margin: *Ἐγενήθη ἡ δούλη τοῦ | θ(εο)ῦ ὀνόμ(α)τ(ι) νεγκωμ(η) | εχρον(ίας) τη΄ μη-ν(ὶ) δεκεμβρ(ίῳ) | εἰς τὴν α΄ τοῦ μην(ὸς) | ἡ κόρη στεφ(ά)ν(ου) π(α)π(α) | μιχ(αὴλ) τοῦ (πρωτο)παπᾶ ἡ | ἐνγκόν(ι)σα τζο|ρτη του αγρηδ(ι)ότη.*

The birth of Nenkome, daughter of Stephanos *anagnōstēs,* on 1 December 1380 is also recorded on folios 48^{v}, 114^{r}, 216^{v}, and 217^{v}.

[Ed. Darrouzès, "Notes I", pp. 98–99].

[5] (f. 111^{v}) outer margin: *Ἐγεννήθ(η) ἡ δούλη | τοῦ θ(εο)ῦ ὀνόμ(α)τ(ι) Ανναν ἡμ(έ)ρ(α) | ς΄ ὥρα α τῆς ἡμ(έ)ρ(ας) | ἐχρον(ίας) τπγ΄. ἡ | κόρη στεφ(ά)-ν(ου) π(α)π(α) μιχ(αὴλ) | τοῦ (πρωτο)παπᾶ καὶ [ἐγκόνισα] στζό(ρ)ζη τοῦ ἀ|γρηδ(ι)ότη.*

The birth of Anna, daughter of Stephanos *anagnōstēs,* is also recorded on folios 48^{v}, 114^{r} (where we are told that Anna was born on 5 March 1383), 216^{r}, and 217^{v}.

[Ed. Darrouzès, "Notes I", p. 98].

[6] (f. 217^{r}) upper margin: *Μηνὶ ἀρπιλλ(ίῳ) ἐχρονίας τοῦ χ(ριστο)ῦ τπε΄ | ἐγενήθη ὄνομα βα-(σί)λ(ει)ος ὑὸς στεφ(ά)ν(ου) | π(α)π(α) μηχ(αὴλ) τοῦ (πρωτο)π(α)π(ᾶ) ὁ (ἐ)γκὸν γεωργ(ίου) τοῦ π(α)-π(α) κοσταντ(ί)ν(ου).*

[Ed. Darrouzès, "Notes I", p. 99].

[7] i. (f. 48^{v}) *† Μην(ὶ) φευρ(ουαρίῳ) εις τα(ς) ιϐ ημ(έ)ρ(α) τρητ(η)· ὥρα α τησ νηκτοσ· εκημηθ(η) | ο δουλοσ του θ(εο)ῦ μιχ(αὴλ) ἱερεὺσ κ(αὶ) νομη(κος) τήσ μαραθ(α)σ(ης)· κ(αὶ) ταϐουλάρι|οσ τη(ς) αυτησ αγ(ι)οτ(ά)τ(ης) ἐπὶσκοπησ. σολ(έ)ασ· κ(αὶ) εθάφ(τη) εισ τ(ὸν) | πα<ν>σὲπτο(ν) ναον τησ ἡπεραγ(ει)ασ θεοτοκοῦ του γερακ(ι)ωτ(ου) ησ τ(ὸν) | ἡλὴακ(ον) εισ τ(ο) μνήμ(α) τ(οῦ) αδελφοῦ τ(ου) κυρ δὲμεστι-κ(ου). κ(αι) οἱ ανα|γηνώσκο<ν>τεσ αὐτ(ὸ) ἐμνη-μονεϐετε αυτ(ον) δηα τον θ(εο)ν εονηα | τ(ου) η μνημ(η). κ(αὶ) εφηκεν πεδ(ία) α δικα τ(ου)· τησ ορμ(α)σῆασ κ(αι) (?) θῦγα|τέρασ τέσσερησ.*

[Ed. Darrouzès, "Notes I", p. 97, with minor differences from our transcription].

ii. The death of the priest Michael is recorded with more details in the outer margin of folio 63^{r} and by the same hand which copied the notes on folio 48^{v}:

† Αἰκοιμήθη ὁ δοῦλος | τοῦ θ(εο)ῦ μιχ(αὴ)λ ἱερέ-(ας) κ(αὶ) | ἐντιμότ(α)τ(ος) κῦρ ν(ο)μ(ι)κ(ὸς) τῆς | μηρηανθούσης | ἡὸς π(α)π(α) στεφ(ά)ν(ου) τοῦ νομ(ι)κ(οῦ) | μην(ὶ) φεϐρ(ουαρίω). τῆ ιϐ΄. ἡμ(έ)ρ(α) τετράδ(ι). ὥρα δευτ(έ)ρ(ᾳ) | τῆς ἡμ(έ)ρ(ας) καὶ εθάφτ(η) | ἧς τ(ὸν) πάνσεπτο(ν) ναὸν | τῆς ὑπερ-αγ(ίας) θ(εοτό)κου | τοῦ γερακ(η)ὼτου· ἧς τὸν ἡλι-(α)κὸν ἧς τὸ μνῆμα τοῦ | ἀδελφοῦ του τοῦ κῦρ δε-|μεστικου κ(αὶ) οἱ τυγχαν|νο<ν>τες αναγηνο-σκο<ν>|τεσ αυτ(ο)· μακαρη|ζο<ν>τεσ αυτ(ὸν) δηα τον κ(ύριο)ν.

[Ed. Darrouzès, "Notes I", p. 97, with minor differences at the end of the note].

iii. The death of the sponsor of this volume, the priest and *nomikos* Michael, is given in a third recording dated 12 February 1386:

(f. 217^{r}) outer margin: *Τῆ ιϐ΄ φεϐρ(αρίου) ἐνχρονίας | τπς΄ ἡμέρα γ΄. ὥρ(ᾳ) α΄ | τῆς νυκτὸς ἐπῆκεν ὁ θεὸς | τὸ θέλ(η)μά του ἧς τ(ον) κῦρ π(α)-π(α) | μιχ(αὴλ) τὸν κῦρ νομικὸν καὶ | ἔδοκεν τὸ τέλος καὶ ἐτάφη ης τ(ὸν) πάν|σεπτο(ν) ναὸν τῆς ὑ|περαγίας θ(εοτό)κου τοῦ | γερακ(ι)ώτ(ου).*

[Ed. Darrouzès, "Notes I", p. 97].

[8] (f. 217^{r}) *Τῆ ιϐ΄ μαρτ(ίου) μηνὸς ἐχρονίας τοῦ χ(ριστο)ῦ τπζ΄ | ἐπῆκεν ὁ θ(εὸ)ς τὸ θέλ(η)μά τ(ου)*

[7] Darrouzès, "Notes I", pp. 96–99.

κ(αὶ) ἐπέθαν(εν) ὁ ὑὸς στεφ(ά)ν(ου) π(α)π(α) μιχ(αὴλ) τοῦ (πρωτο)π(α)π(ᾶ) ὀνόμ(α)τ(ι) βα(σί)λ(ει)ος ἡμέρα γ΄ ὥρα α΄ τῆς ἡμέρας κ(αὶ) ἐτάφη ἧς τ(ὴν) (ὑ)περαγίαν θ(εοτό)κον τοῦ γερακ(η)ωτ(ου) ἧς τ(ὴν) π(ό)ρτ(αν) τὴν β(ασι)λ(ι)κήν.

The death of Basil, son of Stephanos *anagnōstēs*, on 12 March 1387 is also recorded on folio 48^{v}.

[Ed. Darrouzès, "Notes I", p. 99].

[9] The death of the count of Morphou, Thomas, on 2 December 1388 is recorded in the upper and outer margin of folio 164^{r}:

Μηνὶ δηκεβρ(ίῳ) ἧς τὰς δυὸ | ἡμέρα τετράδι ὥρα δ της | νηκτὸς ἐκημ(ή)θ(η) ὁ αὐθ(έντης) | ὁ κῦρ ὁ κουντ(ης) ο σηρ Τουμας | τε Μορφ ἐχρονήας | τοῦ χ(ριστο)ῦ τπη΄ καὶ ἐθ(α)|φη ἧς τ(ὴν) ἅγιαν σοφίαν.

[Ed. Darrouzès, "Notes I", p. 99].

[10] The death of the *anagnōstēs* Stephanos on 17 April 1391 is recorded in the outer margin of folio 204^{v}:

Ἐκοιμήθη ὁ δοῦλος τοῦ θ(εο)ῦ στέφ(α)ν(ος) ἀναγνοστ(ης) υἱὸς π(α)π(α) μιχ(αὴ)λ τοῦ (πρωτο)παπᾶ μηνὶ ἀπριλλίῳ ἧς τ(ὰς) ιζ΄ ἡμέρα δευτέρα ὥρα ιϐ΄ τῆς ἡμέρας καὶ ἐτάφη εἰς τὸν να(ὸν) τῆς ὑπεραγίας θ(εοτό)κου | τῆς Κυραελεούσας ἄνωθ(εν) τῆς πύλ(ης) που βλέπ(ει) κατὰ ἀνατολάς, ἐχρον(ίας) τ¼α΄ τοῦ Χ(ριστο)ῦ καὶ οἱ ἀναγινόσκοντες εὔχεστε διὰ τὸν Κ(ύριο)ν καὶ ὁ θ(εὸ)ς σώσ(η) αὐτόν· ἀμήν.

[Ed. Darrouzès, "Notes I", p. 98].

[11] The owner of the volume even considered it important to record the confinement of his black bitch in the outer margin of folio 218^{r}:

Τῇ ιϛ΄ νοευρ(ίου) | ἐχρονίας τπϐ΄. ἐγ|ένησεν ἡ σκ[ύλλα] ἡ μάϐρι κου[λούκ]|λια ἀρσεν(ικὰ) ε΄ | θηλ(υκὰ) ϛ΄.

Τῇ α΄ ἰουνίου ἐχρονίας τοῦ χ(ριστο)ῦ τπγ΄ | ἐγένησεν ἡ σκήλλα | κουλούκια θηλ(υκὰ) | γ΄ ἀρσεν(ικὰ) δ΄.

[12] The new owner of the volume, the priest Nikolaos Prakanas, wrote two ownership entries on folios 196^{r} and 219^{r}:

i. (f. 196^{r}) outer margin: *Τοῦτο το βηβλίω | ἔνη τοῦ παπᾶ μι|χαὴλ τοῦ | παπᾶ νι|κολά(ου) τοῦ | πρακανα καστε|λενε της | μαραθάισας [---].*

ii. (f. 211^{r}) in all three outer margins:

† Τοῦτο τὸ βιϐλήον ἔνη τοῦ παπᾶ μιχαὴλ τοῦ πρακανα καὶ εἴ τις νά το παρι νὰ | διαϐάσυ καὶ να μηδὲν τὸ στρέψη νὰ ἔχη τὰς ἀρὰς τῶν τιη΄ θεοφόρων π(ατέ)ρων καὶ τὸ ἀνάθεμαν. | † τοῦτα τὰ γράμματα ἔγραψα εγώ [---] νικόλαος τοῦ πρακανα.

[Ed. Darrouzès, "Notes I", p. 99].

Through these notes we can follow the developments (marriages, births, and deaths) in the family of Michael, *prōtopapas* of Marathasa and *nomikos* and *taboullarios* of the bishopric of Solea, for nearly forty years. Michael, the *pater familias,* sponsored this volume, containing the History of Barlaam and Joasaph, in April 1353. He died more than thirty years later on 12 February 1386 leaving behind one(?) son and four unnamed daughters. His son was the *anagnōstēs* Stephanos who seems to have been the next owner of the volume. He is most probably the man who recorded most of the entries in this MS. Stephanos' family life can be followed in the notes, and certain events are recorded up to five times. He was married twice, first to Arete, daughter of the priest Bryones Setaris from Melia, a village in the Mesaoria plain. Arete, who died on 5 March 1377, gave him a son who was born on 5 December 1367 and named Michael after his grandfather. On 27 April 1377 Stephanos married for the second time. His wife was the daughter of George Papaconstantinou, who probably came from the village of Agridia (hence Agridiotes) in Pitsilia in the Limassol district. The unnamed woman bore him two daughters, Nenkome on 1 December 1380 and Anna on 6 March 1383, and a son, Basil, in April 1385. The latter died two years later on 12 March 1387. Stephanos himself died on 17 April 1391, not advanced in age as we can deduce from these notes.[8] Some time after, the volume became the property of the priest Michael Prakanas, who might well have married one of the daughters of the late Stephanos as Darrouzès suggested.[9] Michael Prakanas speaks of himself as *kastellanos* of Marathasa, which may refer to an ecclesiastical rather than a political office.[10]

On the interior of the front binding was pasted the hand-written description of the MS when it was no. 4107 in the collection of Colbert. On the flyleaf I^{r} there is the following note in black ink:

Volume de 220 feuillets | Le feuillet 220 est mutilé | 26 Septembre 1884 | 1129.

Underneath was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in April 1353 for Michael, *prōtopapas* of Marathasa, was inherited by his son

[8] See next page.

[9] Darrouzès, "Notes I", p. 88.

[10] Cf. *Makhairas* (ed. Dawkins), § 414, p. 392, 23.

Stephanos *anagnōstēs*. Shortly after it was acquired by the priest Michael Prakanas who came from the same district. The volume was taken to France and entered the collection of Colbert where it was rebound in the last quarter of the seventeenth century. It was acquired by the Royal Library in 1732 and thus passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", p. 304, n. 2.

Canart, "Le style palestino-chypriote epsilon", p. 26, n. 19.

Canart, "Les écritures chypriotes", p. 44.

Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 75, n. 2.

Darrouzès, "Autres mss", p. 160.

Darrouzès, "Mss originaires de Chypre", p. 184 and nn. 2–3.

Darrouzès, "Notes I", pp. 83, 88, 96–99.

Omont, *Fac-similés du IXe au XIVe siècle*, p. 17 and pl. LXXXIVb (= f. 42^v^).

Omont, *Inventaire sommaire*, I, p. 225.

Polites, "Eine Schreiberschule", p. 24.

Repertorium, II, A, no. 285, p. 114; B, p. 106; C, pl. 157 (= f. 7^v^).

Vogel-Gardthausen, *Schreiber*, p. 217.

Il libro e il testo (Urbino, 1982), p. 80; *Notices et extraits* 28, 1 (1887), 3, n. 3; *Revue de philologie* 13 (1889), 24; *PLP*, IV, no. 8905 (with literature); *Script.* 4,2 (1950), 203 (Irigoin).

[52] Paris, Bibliothèque Nationale, Graecus 723 [Colbert 4169], A.D. 1368 (pls. 84, 190b).

1. St. John Chrysostom, Homilies 46–88 on the Gospel of John.

2. Bombycine paper, smooth, of good quality and preservation. Folios 1–16, 24–25, and 83–84 are copied on western paper.

3. Folios II + 208 + α′, 273 × 190 mm.

Justification 213 × 135 mm.

29 lines to the page.

Text in single column.

4. CONTENTS

1. This MS seems to have been volume 2 of the Homilies of St. John Chrysostom on the Gospel of John. It contains homilies 46–88.

[Ed. PG 59, cols. 257–482].

i. (ff. 1^r^–4^v^) *† Ομιλία μστ | Τοῦ ἐν αγ(ίοις) π(ατ)ρ(ὸ)σ ἡμ(ῶν) ἰω(άνν)ου τοῦ χρυσοστόμ(ου) ερμηνεία | εἰσ τ(ο) κατὰ ἰωάν<ν>ην ἅγιον ευα(γγέλιον):*

Inc. <᾽Εγ>ώγγὺζον οἱ ἰουδαίοι.

[Ed. PG 59, cols. 257–61].

ii. (ff. 4^v^–9^r^) *ὁμιλία μ̄ξ̄:*

Inc. ῾Οταν περι πν(ευματ)ικῶν διαλεγόμεθα.

[Ed. PG 59, cols. 261–70].

iii. (ff. 9^r^–15^r^) *ὁμιλία † μ̄η̄:*

Inc. Οὐδὲν φθόνου κ(αὶ) βασκανίασ χεῖρον.

[Ed. PG 59, cols. 269–74].

iv. (ff. 15^r^–19^v^) *ὁμιλία μ̄θ̄:*

Inc. Τὰ ἀνθρωπίνωσ ὑπὸ τοῦ χ(ριστο)ῦ οἰκονομούμενα.

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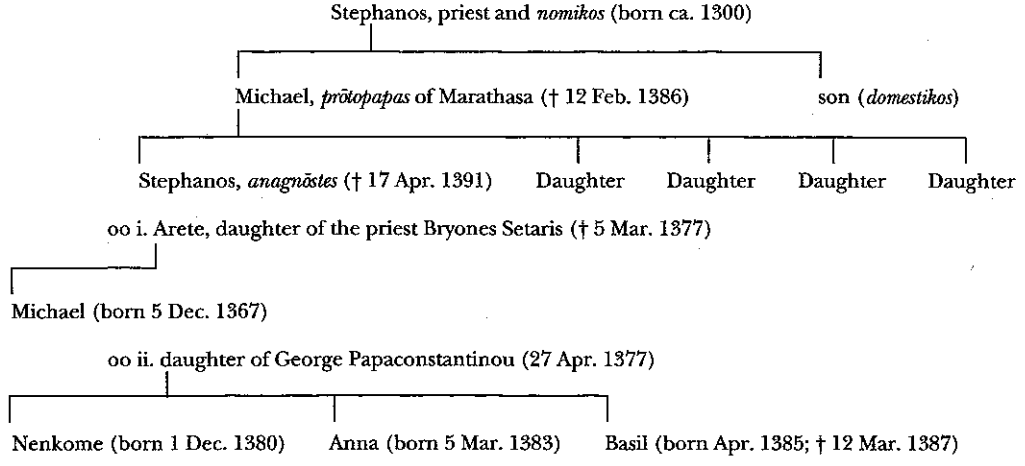
[8] Michael's family can be reconstructed as follows:



[Ed. PG 59, cols. 273–78].
v. (ff. 19^{v}–24^{r}) *ὁμιλία ν:*
Inc. Οὐδὲν ἁπλῶσ εν ταισ θείαισ γραφαῖσ.
[Ed. PG 59, cols. 277–82].
vi. (ff. 24^{r}–28^{r}) *λόγοσ να:·*
Inc. Τοὺσ προσιόντασ τῷ θείῳ κηρύγματι.
[Ed. PG 59, cols. 283–88].
vii. (ff. 28^{v}–33^{r}) ·:· *ὁμιλία νϛ̄:*
Inc. Οὐδὲν τῆσ ἀληθείασ σαφέστερον.
[Ed. PG 59, cols. 287–92].
viii. (ff. 33^{v}–37^{r}) *ὁμιλία νγ̄:*
Inc. Ὦ τησ ἄνοίασ τῆσ ἰουδαϊκῆσ.
[Ed. PG 59, cols. 291–96].
ix. (ff. 37^{v}–42^{v}) ·:· *ὁμιλία νδ̄:*
Inc. Πολλῆσ ὑπομονῆσ δεῖται τὰ ἡμέτερα.
[Ed. PG 59, cols. 295–302].
x. (ff. 43^{r}–46^{v}) *ὁμιλία νε̄:*
Inc. Αναίσχυντον ἡ κακία κ(αὶ) ἰταμόν.
[Ed. PG 59, cols. 301–6].
xi. (ff. 46^{v}–51^{v}) *ὁμιλία νσ̄τ:*
Inc. Καὶ παράγων ὁ ι(ησοῦ)σ εἶδεν ἄν(θρωπ)ον τυφλόν.
[Ed. PG 59, cols. 305–10].
xii. (ff. 51^{v}–55^{v}) *ὁμιλία νζ̄:*
Inc. Τοῦσ μέλλοντ(ας) τί παρα των ἀναγϊνωσκομένων.
[Ed. PG 59, cols. 311–16].
xiii. (ff. 55^{v}–62^{r}) *ὁμιλία νη̄:*
Inc. Ταισ γραφαῖσ, οὐχ απλῶσ οὐδε παρέργωσ.
[Ed. PG 59, cols. 315–22].
xiv. (ff. 62^{v}–68^{v}) *ὁμιλία νθ̄:*
Inc. Οἱ διὰ τὴν ἀλήθειαν κ(αὶ) τὴν εἰσ χ(ριστὸ)ν ὁμολογίαν πάσχοντ(ες).
[Ed. PG 59, cols. 321–28].
xv. (ff. 68^{v}–76^{v}) *ὁμιλία ξ̄:*
Inc. Μέγα ἀγαπητοὶ μέγα ἐκκλησί(ας) προστασία.
[Ed. PG 59, cols. 327–36].
xvi. (ff. 77^{r}–83^{r}) *ὁμϊλία ξ̄α:*
Inc. Πάσα μὲν ἀρετῆ καλόν.
[Ed. PG 59, cols. 335–42].
xvii. (ff. 85^{r}–90^{v}) *ὁμϊλία ξ̄ϐ:*
Inc. Πολλοὶ τῶν ἀν(θρώπ)ων ὅταν ἴδωσϊ.
[Ed. PG 59, cols. 341–50].
xviii. (ff. 91^{r}–95^{v}) *ὁμϊλία ξ̄γ:*
Inc. Μέγα ἀγαθὸν φιλοσοφία.
[Ed. PG 59, cols. 349–54].
xix. (ff. 95^{v}–101^{v}) *ὁμϊλία ξ̄δ:*
Inc. Ὁ πολλάκϊσ εἶπον, τοῦτο κ(αὶ) νῦν ἐρῶ.
[Ed. PG 59, cols. 353–60].
xx. (ff. 101^{v}–105^{v}) <*ὁ*>*μϊλία ξ̄ε:*
Inc. Ἐνεπάγησ(αν) ἔθνη εν διαφθορά.
[Ed. PG 59, cols. 359–66].
xxi. (ff. 105^{v}–110^{r}) *ὁμϊλία ξσ̄τ:*
Inc. Ὥσπερ ὁ πλοῦτοσ τοῦσ οὐ προσέχοντ(ας).
[Ed. PG 59, cols. 365–70].
xxii. (ff. 110^{r}–113^{v}) *ὁμϊλία ξ̄ζ̄:*
Inc. Γλυκὺσ ὁ παρῶν βίοσ.
[Ed. PG 59, cols. 370–74].
xxiii. (ff. 113^{v}–115^{v}) *ὁμιλία ξ̄η:*
Inc. Εὐφώρατον ἡ πλάνη.
[Ed. PG 59, cols. 373–78].
xxiv. (ff. 116^{r}–119^{r}) <*ὁμιλία ξθ*>*:*
Inc. Πάντα μὲν φεύγειν.
[Ed. PG 59, cols. 377–82].
xxv. (ff. 119^{r}–122^{v}) *ὁμιλία ο̄:*
Inc. Μιμηταί μου γίνεσθαι.
[Ed. PG 59, cols. 381–86].
xxvi. (ff. 122^{v}–126^{v}) *ὁμιλία ο̄α̅:*
Inc. Χαλεπὸν ἀδελφοὶ. χαλεπόν.
[Ed. PG 59, cols. 385–90].
xxvii. (ff. 126^{v}–131^{v}) *ὁμιλία ο̄ϐ̄:*
Inc. Μεγάλη τῆσ περὶ τοῦσ δοῦλουσ τοῦ θ(εο)ῦ.
[Ed. PG 59, cols. 389–96].
xxviii. (ff. 131^{v}–136^{r}) *ὁμιλία ο̄γ̄:*
Inc. Μέγα ἀγάπη.
[Ed. PG 59, cols. 395–400].
xxix. (ff. 136^{r}–138^{v}) *ὁμιλία ο̄δ̄:*
Inc. Ὁ μὲν προφήτησ ἔλεγεν ϊουδαίοισ.
[Ed. PG 59, cols. 399–404].
xxx. (ff. 139^{r}–144^{v}) *ὁμιλία ο̄ε̄:*
Inc. Ἔργων ἡμῖν δεῖ πανταχοῦ κ(αὶ) πράξεων.
[Ed. PG 59, cols. 403–10].
xxxi. (ff. 144^{v}–148^{r}) *ὁμιλία οσ̄τ:*
Inc. Δειλὴν κ(αὶ) ἄνανδρον τὴν ψυχ(ὴν) ἡ ἀμαθία ποιεῖ.
[Ed. PG 59, cols. 409–14].
xxxii. (ff. 148^{v}–153^{v}) <*ὁμιλία οζ*>*:*
Inc. Πάντα τὰ ἀγαθὰ τότε ἔχει τὸν μισθόν.
[Ed. PG 59, cols. 413–20].
xxxiii. (ff. 153^{v}–159^{r}) *ὁμιλία ο̄η̄:*
Inc. Μεγάλη τῆσ ἀθυμίασ ἡ τυραννίσ.
[Ed. PG 59, cols. 419–26].
xxxiv. (ff. 159^{r}–165^{r}) *ὁμιλία ο̄θ̄:*
Inc. Τὴν ὀδυνωμένην ψυχ(ήν).
[Ed. PG 59, cols. 425–34].
xxxv. (ff. 165^{r}–169^{r}) *ὁμιλία π:*
Inc. Ὁ ποιήσ(ας) καὶ διδάξασ.

[Ed. PG 59, cols. 435–38].

xxxvi. (ff. 169r–172v) *ὁμιλία πα:*

Inc. Μεγάλησ βουλὴσ ἄγγελοσ.

[Ed. PG 59, cols. 437–42].

xxxvii. (ff. 173r–177r) *ὁμιλία πβ:*

Inc. Ὅταν ἐνάρετοι γενώμενοι, διωκόμεθα.

[Ed. PG 59, cols. 441–48].

xxxviii. (ff. 177v–184v) *ὁμιλία πγ:*

Inc. Φρικτὸν ὁ θάνατοσ κ(αὶ) φόβου γέμων.

[Ed. PG 59, cols. 447–56].

xxxix. (ff. 184v–188v) *ὁμιλία πδ:*

Inc. Θαυμαστὸν ἡ μακροθυμία.

[Ed. PG 59, cols. 455–60].

xl. (ff. 188v–194v) *ὁμιλία πε:*

Inc. (f. 189r) *Αἱ εὐπραγίαι τοὺσ οὐ προσέχοντ(ασ), δειναί.*

[Ed. PG 59, cols. 459–68].

xli. (ff. 194v–201r) *ὁμιλία πσ:*

Inc. Περιπαθὲσ πῶσ τὸ γυναικεῖον γένοσ.

[Ed. PG 59, cols. 467–74].

xlii. (ff. 201r–205r) *ὁμιλία πζ:*

Inc. Ὥσπερ τὸ ἁπλ(ῶσ) κ(αὶ) ὡσ ἔτυχ(εν) πιστεύειν.

[Ed. PG 59, cols. 473–78].

xliii. (ff. 205r–208v) *ὁμιλία πη:*

Inc. Πολλὰ μὲν ἐστὶν κ(αὶ) ἕτερα τα δυνάμενα δούναι.

[Ed. PG 59, cols. 477–82].

5. SUBSCRIPTION

The scribe, the deacon and *nomikos* Basil Perderia, subscribed his volume in red at the end of homily 88 on folio 208v:[1]

τέλοσ τέλοσ. |

·:· Χ(ριστ)ῶ πεποιθῶσ τερματίζω τὴν βίβλον †. |

Ἐτελειώθη τὸ παρὸν κ(α)τ(ὰ) ἰω(άννην) ἅγ(ιον) εὐα(γγέλιον) ἑρμην(εία) χρ(υσοστόμου) ιω(άννου) παρ᾽ ἐμοῦ | *βασιλ(είου) ἱἐροδιακόν(ου) τοῦ περδερία νομϊκοῦ κ(α)τ(α) μῆν(αν) μάϊον* | *ἔτ(ουσ) ϛῳοϛ ιν(δικτιῶνοσ) σπ·* | *οἱ ἐντυχόντ(εσ) εὔχεσθε μοι δϊα τον κ(ύριο)ν· λέγ(ε)τ(ε) ο θ(εὸ)ς σώσει τὸν γρά-* | *ψαντα ταύτ(ην) †* | *†.*

The scribe did not consider it necessary to refer to the place where the MS was copied. According to Msgr. P. Canart, "la provenance du volume ne fait pas de doute".[2] In a recent study on the binding of this MS the Cypriot origin of the volume was confirmed.[3] The scribe originally wrote the date as ϛῳοζ΄ (i.e. A.M. 6877) but he erased the last two letters and wrote *οϛ΄* instead. Hence the MS was completed in May 1368. Surprisingly Basil uses the *Annus Mundi* and not the *Annus Domini* which had mostly replaced the former chronology in Cyprus at that time. A *nomikos*, however, could demonstrate that he knew how to use the Byzantine chronology correctly. There is no reference to the sponsor either. It is quite possible that Basil wrote the MS for his own use. The few marginal notes preserved in the volume are of no help in this direction. The scribe himself wrote in the upper margin of folio 73r:

υἱὲ βροντ(ησ) † βοήθη μοι:

In the upper margin of folio 116r he also wrote:

ἔμπροσθεν ἀνάκτ(ων) † ἄναξ, κηρύξω σὴν παρουσίαν λόγε.

He also wrote an invocation to the Evangelist John in the upper margin of folio 101r:

ἐπϊστήθιε φίλ(ε) χ(ριστο)ῦ † τόνδε πονοῦντα ῥώμ(ην) δίδου:

Again in the upper margin of folio 93r the scribe wrote:

ιω(άννη) θεοφάντε, φώτϊσ(ον) ἡμ(ῶν) τὸν νοῦν:·

6. SCRIPT

Canart considered this volume as the last dated example of the peculiar and distinct script which he called the "chypriote bouclée".[4] He identified this script in thirty-eight MSS, and this list has recently been extended.[5] This cursive script is found in Cypriot MSS over a period of more than fifty years in dated examples of 1314 to 1368.[6] The scribe uses a deep black ink. On folio 85r reproduced here we can observe the letters with long tails such as the deltas ( ), lambdas ( ), taus ( ), and psis ( ), the enlarged betas ( ), epsilons ( ), zetas ( ), phis ( ), and chis ( ), the high-standing gammas ( ) and the ligatures epsilon-iota ( ), theta-epsilon-iota ( ), lambda-theta ( ), pi-epsilon-rho ( ), sigma-theta ( ), sigma-pi ( ), and sigma-phi

[1] This colophon was also edited by Omont, *Fac-similés du IXe au XIVe siècle*, p. 18.

[2] Canart, "La chypriote bouclée", p. 305, n. 8.

[3] "Reliures chypriotes", pp. 213–15.

[4] Canart, "La chypriote bouclée", pp. 304–5 and 314.

[5] Ibid., pp. 311–18; see now idem, "Les écritures chypriotes", pp. 43–44 and n. 69.

[6] For a discussion of the palaeographical characteristics of this script see Canart, "La chypriote bouclée", pp. 304–7 and the figure on p. 307; see now *Repertorium*, II, B, no. 51, p. 25.

( ). The word *καί* is written ( ). The two bifolia inserted in the sixteenth-century restoration of the volume (i.e. ff. 24–25 and 83–84) were copied by two different calligraphic hands. It is obvious that we have a well-organized restoration culminating in the rebinding of the volume. It has recently been shown that this work of restoration which appears in a few other Cypriot MSS, such as Paris. Gr. 633, 1073, and 1215, was done in the monastery of Kykkos, probably when the bibliophile Abbot Symeon was in office ca. 1542.[7]

7. ILLUMINATIONS

Small red initials, projected into the margins. Simple ornaments at the beginning of each homily. On folios 1[r] and 208[v] there is a small circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

The MS was restored and rebound in the sixteenth century with black leather on wooden boards 10–11 mm thick, preserved in good condition. The MS underwent a second restoration after it was acquired by Colbert when two paper flyleaves were added at the beginning and one at the end.[8]

9. QUIRE COMPOSITION

The scribe marks the beginning of a new gathering with a cross in the middle of the upper margin. Quire signatures by the scribe in the right corner of the upper margin. They are preserved on folios $9^r = \beta$, $17^r = [\gamma]$, $25^r = [\delta]$, $41^r = [\sigma\tau]$, $49^r = \zeta$, $57^r = \eta$, $65^r = \theta$, $73^r = \iota$, $81^r = \iota\alpha$, $85^r = \iota\beta$, $93^r = \iota\gamma$, $101^r = \iota\delta$, $109^r = \iota\varepsilon$, $116^r = \iota\varsigma$, $124^r = \iota\zeta$, $132^r = \iota\eta$, $140^r = \iota\theta$, $148^r = \varkappa$, $156^r = \varkappa\alpha$, $164^r = \varkappa\beta$, $172^r = \varkappa\gamma$, $180^r = \varkappa\delta$, $188^r = \varkappa\varepsilon$, $196^r = \varkappa\varsigma$, $204^r = \varkappa\zeta$. The last gathering contains only 5 folios. Folios 83–84, which belong to the later inserted bifolium, are smaller in size (250 × 160 mm). Folios 83[v]–84[v] are blank.

10. LATER NOTES

On folios 181[v]–182[r] a certain Michael *τὸν Οὐρόν*[9] and a priest *σταβρινως* are mentioned. On the front flyleaf II[r] was pasted the hand-written description of the MS when it was in the collection of Colbert as no. 4169. Underneath it is written in black ink:

Volume de 208 feuillets | Le feuillet 84 est blanc | 15 Mai 1884.

Below this was pasted the brief printed description of the volume by Omont.

11. HISTORY OF THE MANUSCRIPT

The volume, copied in Cyprus in 1368, seems to have remained in the island for nearly three centuries. In the middle of the sixteenth century it was restored and rebound in the monastery of Kykkos. A century later it was taken to France to the collection of Colbert. It was acquired by the Royal Library in 1732 and thus passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", pp. 305, 308, n. 19, 309, n. 28, 310, 311, and 314 as no. 15.

Canart, "Le style palestino-chypriote epsilon", p. 26, n. 19.

Canart, "Les écritures chypriotes", pp. 43–44 and nn. 68–69.

Darrouzès, "Autres mss", pp. 132 and 136.

Darrouzès, "Mss originaires de Chypre", pp. 179–80.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 18 and pl. XCII (= f. 184[v]).

Omont, *Inventaire sommaire,* I, p. 119.

"Reliures chypriotes", pp. 210, 211, 213–15, 220, 223, 240 and figs. VI on p. 221, VII on p. 222, and V on p. 252.

Repertorium, II, A, no. 51, p. 43; B, p. 25; C, pl. 26 (= f. 82[v]).

Vogel-Gardthausen, *Schreiber,* p. 55.

ST 68, p. 144.

[53] Paris, Bibliothèque Nationale, Graecus 2632 [Regius 2748], A.D. 1380 (pls. 85, 191a).

1. *Varia Lexica.*

2. Bombycine paper, shiny, of good quality.

3. Folios II + 232 + *δ′*, 255 × 175 mm.
Justification 180 × 120 mm.
26 lines to the page.

[7] See "Reliures chypriotes", pp. 209–59. On Abbot Symeon see Hackett, *Church of Cyprus,* p. 337; see also above, p. 182 and n. 5.

[8] For a detailed description of the binding see now "Reliures chypriotes", pp. 213–15 and figs, V–VII on pp. 221, 222, and 252.

[9] Cf. Darrouzès, "Mss originaires de Chypre", p. 180, n. 1; "Reliures chypriotes", p. 214 and nn. 20–21. On the family of Ourris, Gourres, or Ourros see also Constantinides, "'Ο γραφέας Λευκάρων", pp. 628–29 and n. 7.

Text in single column.

4. CONTENTS

1. The volume contains on folios 1r–210r a lexicon of Pseudo-Cyril of Alexandria.[1]

(f. 1r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν κυρίλλ(ου)* | *ἀρχιεπισκόπ(ου) ἀλεξανδρεί(ας):* | *λεξικ(ὸν) κατὰ στοιχεῖον: †* |

Inc. *Ααπτοσ, ἀβλαβῆσ ἔνιοι ἁπλήρωτον* | *οἱ δὲ μέλαινα.* |

2. (ff. 210v–213v) Anonymous lexicon to the Old Testament:

Λέξεισ τῆσ παλαιᾶσ· ἀρχομένων ἀ|*πὸ τὴν γένεσιν· ἀρχὴ τῆσ ὀκτατεύχου: †*

Inc. *Ἀνεζωπύρισεν, ἀνεκτήσατο τὴν ψυχ(ὴν)* | *κ(αὶ) ἀνενεώσατο κ(αὶ) παρε*|*μυθήθη:*

3. (ff. 214r–216r) Anonymous lexicon to the Books of Kings:

Λέξεισ τῶν τεταβασιλείων: †

Inc. *Ἄμαφε. Βαθμῶν κ(αὶ) ἐξήτασεν αὐ*|*τοὺς εἰσ τὰσ ναῦσ· τοῦ*|*τέστιν εἰς τὰσ ἕδρασ:*

4. (ff. 216r–221r) Anonymous lexicon to the Psalms:

Λέξεισ τῶν ἑκατὸν πεντήκοντ(α) ψαλμῶν:–

Inc. *Ἀληλούϊα, αἰνεῖτε τὸν ὄντα, ἤτοι τ(ὸν)* | *κ(ύριο)ν.*

5. (ff. 221r–222v) Anonymous lexicon to the Canticles:

Λέξεισ τῶν ᾠδῶν: †

Inc. *Τριστάτ(ασ) τρίτησ μύρ(ασ) ἄρχοντ(ασ).*

6. (ff. 223r–225r) Anonymous lexicon without any title:

Inc. *Αἴθριοσ. ἔξω ὑπὸ τῶν ἐθαίρα. ἤτοι ἀ*|*έρα:*

7. (ff. 225r–229r) Anonymous lexicon to Proverbs:

Inc. *Παροιμίαι παραινέσεισ παραμυ*|*θείαι· παρηγορίαι· νου*|*θεσίαι ὠφέλιμοι τῶ* | *βίω.*

8. (ff. 229r–230v) Anonymous lexicon without any title:

Inc. *Αὐτοσχεδίωσ, αὐτομάτωσ. ἐκ τοῦ παρα*|*τυχόντοσ:*

9. (ff. 230v–232r) Two brief anonymous lexica:

a. (f. 230v) Inc. *Σουφίρ. σωφὶρ. ὠφίρ ἡ σωφὶρ* | *χώρα τίσ ἐστίν ἐν ἰνδία.*

b. (ff. 230v–232r) *Inc.* *Ἀπῶμαι. ἁρπάζω:* | *ἀραῖ, κατάραι:*

Des. (f. 232r) *Ναύλον, μίσθωμα πλοίου:†*

5. SUBSCRIPTION

At the end of the volume the scribe, the priest Theodore, wrote two decapentasyllabic verses (f. 232r):

Καὶ δόξα σοι:· κ(αὶ) δόξα σοι, κ(αὶ) δόξα σοι χ(ριστ)έ μου:· | *καρδιογνώστα κ(ύρι)ε, δέσποτα τῶν ἁπάντων: †*

Then follows on folio 232v a poetic colophon of nineteen dodecasyllabic verses composed by the scribe:[2]

Πρόσταγμα πεπλήρωκα τοῦ ποθουμένου:
σὺ δ' ὦ λατρευτὰ τῆς τριφεγγοὺσ οὐσί(ας):
φίλε καθαρὲ κ(αὶ) θ(εο)ῦ θείε δοῦλε:
κυρι γεώργιε τουπίκλην Ταρτούζου:·
εἴπερ θελήσησ ὀφέλειαν νοόσ σου,:
καὶ ψυχῆς ἀγλάϊσιν εὖ εὕρισ μᾶλλον:
καὶ τερπν(εῖν) ὡράϊσ(ιν) δια παντὸσ τοῦ δέμ(ασ):·
γένοιο λοιπ(ὸν) τῆσ παρούσησ ἐργάτησ:
δίελθε ταύτ(ην) κατατρυφῶν ἀΐεν,:
τῆς ἀγχινύασ, ὡσ ἀρίζηλοσ ταύτησ: †
ἡμῖν δὲ κύρι κ(αὶ) τρισόλβιε φίλε,:
τῶ εὐτελεῖ τε κ(αὶ) τληπαθῆ γραφέα,:
θεοδώρω τὀὔνομα, κ(αὶ) τάχα θύτη:
εὐχὰσ ἀμοίβου, ὅπωσ τύχω ἐλέουσ:·
τῶν ἀπείρων κ(αὶ) πολλῶν μου σφαλμάτων:·
καὶ χαίροισ κύρι, τῆ ψυχῆ κ(αὶ) τῶ σῶμα· †
τὸ δὲ τέρμα εἴληφεν μην(ὶ) ἀπριλλ(ίῳ):
τρὶσ δυσχιλιὰσ, ἑκατοντ(ὰσ) ὀκτάσ τε:·
σὺν ογδοηκοντάη τοῦ ἀδὰμ ὀγδόη: †

From this colophon we are informed that the volume was sponsored by a certain nobleman called George Tartouzos or Tartouzous who loved learning and ordered these dictionaries. The humble scribe urged him to study the volume systematically and benefit from its content. The excellent preservation of the MS, however, is perhaps an indication of the little use made of it. Quite interesting is the way the scribe gives in three verses the date of the volume's completion, i.e. April A.M. 6888 (= A.D. 1380). Surprisingly Darrouzès missed this MS in his pioneer study, "Les manuscrits originaires de

[1] It is interesting that we have a number of lexica of Pseudo-Cyril of Alexandria copied in Cyprus during the 14th century. A detailed study of these dictionaries will show their textual relations and the family of MSS to which they belong. That they belong to the same family of MSS has already been suggested by M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 383.

[2] This poetic colophon was also edited by Montfaucon, *Palaeographia*, pp. 72–73 with a Latin translation of the poem; also by Omont, *Fac-similés du IXe au XIVe siècle*, p. 19. In our edition we retain all the palaeographical characteristics of the poem.

Chypre à la Bibliothèque Nationale de Paris".[3] The noble family of Tartous *(Ταρτούξ)* is well attested in another Cypriot MS now in the Bibliothèque Nationale, namely Paris. Gr. 1589, a *synaxarion* of the twelfth century. The notes from the latter MS were edited by S. Eustratiades[4] and more recently by J. Darrouzès.[5] From these notes it appears that the Tartous family resided in Nicosia and was connected with the Orthodox cathedral of *Hodegētria*. Three members of the family, Andrew, Germanos, and George, are mentioned in the marginal notes of this codex ca. 1389–1402. The latter may well have been the sponsor of Paris. Gr. 2632 in 1380. On folio 49^{r} of Paris. Gr. 1589 a marginal note speaks of the death of George Tartous' wife on 25 September 1399.[6]

6. SCRIPT

The scribe appears to be a professional copyist. He normally uses a deep black ink but sometimes pale black. His script is carefully executed, clear, large, and right-inclined, with a few abbreviations. On folio 38^{r} we can observe the enlarged lambdas (λ) but also (⊬), chis (χ), and the one-stroke zeta (ζ). This script carries no peculiar characteristics of the fourteenth-century Cypriot script. This was the period when a number of refugees from the Balkans, monks and laymen, were leaving for the safer lands of the East still in Christian hands, Cyprus being one of them. However, Theodore's origin is not known and he may well have learnt the art of calligraphy from one of those refugee copyists.[7] The scribe copied from his exemplar or perhaps made himself an Appendix of additional words beginning with mu on folio 134^{r} and wrote in red: *Περισσᾶ ἐκ τοῦ μῦ.*

7. ILLUMINATIONS

The first letters of the words of the various dictionaries are all in red. Tituli also in red. Black and red ink is used in the simple ornaments which appear on folios 1^{r}, 34^{r}, 38^{r}, 41^{r}, 51^{r}, 82^{r}, 83^{v}, 88^{v}, 93^{v}, 100^{r}, 117^{r}, 123^{r}, 134^{r}, 135^{r}, 136^{v}, 147^{r}, 163^{v}, 167^{r}, 180^{r}, 187^{r}, 188^{r}, 193^{v}, 200^{v}, 204^{r}, 204^{v}, 206^{r}, 210^{v}, 213^{v}, 214^{r}, 216^{r}, 221^{r}, 223^{r}, 225^{r}, 229^{r}, 230^{v}. More elaborate is the pi-shaped red headpiece on folio 1^{r}. Ink pale black to black in excellent preservation. On folios 1^{r} and 232^{v} a small red circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with pale brown leather on wooden boards 6 mm thick with gold repoussé. This binding is attributed by Omont to Jean Hurault de Boistaillé. His emblem, a pine-cone, appears five times on the spine.[8]

9. QUIRE COMPOSITION

The quire signatures were excised when the MS was rebound in France. Two paper flyleaves were then added at the beginning and two at the end of the volume. The bombycine folios have a number of small holes which do not damage the text. Folios 33^{v}, 50^{v}, and 146^{v} are left blank.

10. LATER NOTES

Almost a century after the MS was copied, on 18 March 1481 a later hand recorded on folio 232^{v} in a pale black ink a violent and disastrous earthquake in Cyprus:

† Μηνὶ μαρτ(ίω) ιῆ εχρονίας χ(ριστο)ῦ ᾱῡπᾱ κυρι(α)κ(ὴ) δευτέρα των | νηστειῶν· ἐγένετο σεισμὸς μέγας ωρ(α) ια τῆσ ἡμέρασ· | τοποίον ἔκαμε πολλὰ χαλάσματ(α):[9]

In the lower margin of folio 1^{r} an *ex libris* in pale black ink: *Ex Bibliotheca Jo(annis) Huralti Boistallerys.*[10] This owner is in fact the man responsible for the rebinding of the volume. On the interior of the front cover was pasted a hand-written descrip-

[3] *REB* 8 (1950), 162–96.

[4] S. Eustratiades, "Κυπριακοὶ κώδικες", in *Apostolos Barnabas* 4 (1932), 343–45, 373–74. For the probable origin of the family from Antarados, the medieval Tortosa (Arabic Tartus), see Naoumides, op. cit., p. 380.

[5] Darrouzès, "Notes I", pp. 83–85, 88–92.

[6] The note was left out by Eustratiades but edited by Darrouzès, "Notes I", p. 88 (f. 49^{r}): *Τὴν αὐτὴν ἡμέρα(ν), ημέρα σαβάτο, ἐπέθανε ἡ μακαρισμένη ἀρχόντισ(σα) τοῦ συρ Τζορ Ταρτουζ ἐνχρονίας τοῦ Χ(ριστο)ῦ ,ατϟα'. ο θεὸς νὰ τὴν ἀναπαύσι.* [On p. 84 Darrouzès, "Notes I", gives the date as 1399].

On folios 217^{r} and 75^{v} of Paris. Gr. 1589 a certain priest Theodore serving in the cathedral of *Hodegētria* is mentioned in 1392 and 1393 respectively. There is no evidence, however, to identify him with the scribe of Paris. Gr. 2632.

[7] For refugee copyists working in Cyprus during the Frankish and Venetian periods see above, Chap. I, pp.12–13 and 14–15.

[8] See Omont, *Fac-similés du IXe au XIVe siècle*, p. 19.

[9] This note was also edited by Naoumides, op. cit., p. 380.

[10] On Jean Hurault de Boistaillé and the Hurault family see Delisle, *Cabinet des manuscrits*, I, pp. 213–14. Jean Hurault (died 1572) was ambassador in Constantinople and Venice where he acquired Greek MSS. His collection, which contained an estimated 150 Greek MSS, was donated to the French state in 1622. A catalogue of his books survives in MS Berne 360; see Delisle, op. cit., I, p. 213, n. 2.

tion of the MS when it was no. 2748 in the royal collection of France. On the flyleaf I[r] was pasted the brief printed description by Omont.

11. HISTORY OF THE MANUSCRIPT

It is worth mentioning that in the late fourteenth century a wealthy Cypriot, George Tartouzous, needed a dictionary for studying the Old and New Testament. The MS was still in the island a century later, as the note on the 1481 earthquake indicates. In the sixteenth century the volume was acquired by Jean de Boistaillé. The volume entered the Royal Library in 1622 as no. 2748 and subsequently became the property of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "La chypriote bouclée", p. 315.

Canart, "Le style palestino-chypriote epsilon", p. 26, n. 19.

Canart, "Les écritures chypriotes", p. 42, n. 58.

Montfaucon, *Palaeographia,* pp. 72–73 and 99.

M. Naoumides, "Σύμμεικτα Παλαιογραφικά", *EEBS* 39–40 (1972–73), 379–80, 383.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 19 and pl. XCVIII (= f. 34[r]).

Omont, *Inventaire sommaire,* III, p. 16.

Vogel-Gardthausen, *Schreiber,* p. 141.

Script. 4,2 (1950), 203; 29 (1975), 106* [B. 433].

[54] Paris, Bibliothèque Nationale, Graecus 2607 [Colbert 6401], A.D. 1385 (pls. 86, 191b).

1. Manuel Moschopoulos, *Schedographia* and anonymous grammatical commentary on Gregory of Nanzianzus, Orations.

2. Bombycine paper, rough, thin, of good quality and preservation.

3. Folios I + 140 + α′, 168 × 118 mm.

Justification 123 × ca. 80 mm.

Folios 1–133[v]: 20 lines to the page.

Folios 134–140[v]: 24 lines to the page.

Text in single column.

4. CONTENTS

1. The volume contains on folios 1[r]–109[r] the *schedographia* of Manuel Moschopoulos.

(f. 1[r]) *ΑΡΧΗ ΣΥΝ Θ(Ε)Ω̄ ΑΓΙΩ ... του α | σχεδ(ους) ...*

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)ς ἡμῶν ὁ ἀσπόρ(ως) | εὐδοκήσας.

Des. (f. 109[v]) *θήλεια γυνὴ καὶ τὰ ὅμοια:*

[Ed. *Τοῦ σοφωτάτου καὶ λογιωτάτου Μανουὴλ τοῦ Μοσχοπούλου. Περὶ σχεδῶν,* Paris, 1545 (ex officina R. Stephani)].

2. The *Erōtēmata* of Manuel Moschopoulos are included on folios 110[r]–129[r].[1]

(f. 110[r]) in red: *Ἀρχ(ὴ) συν θ(ε)ῶ τ(ῶ)ν ερωτημ(ά)τ(ων) τοῦ κυ(ρ)ου μανουήλ.*

Inc. Τί ἐστι προσωδία.

Des. (f. 129[r]) *καὶ κράσει τοῦ ᾱᾱ εἰσ ῶ | μέγα πρῶτος:*

[Both works ed. I. Vualder, Basel, 1542].

3. The MS also contains on folios 130[r]–140[v] (end mutilus) an anonymous grammatical commentary on the orations of St. Gregory of Nazianzus.

(f. 130[r]) *Ἱστοριαι τοῦ θεολόγου ἑρμηνευ|μ(έ)ναι.*

Inc. Ταῦται αἱ ἱστορίαι εἰσὶν ἐν τῷ λόγω γρηγ(ο)ρ(ίου) | τοῦ θεολόγου.

Des. (f. 140[v]) *κἀγὼ γρηγόριοσ ὁ θεολόγοσ·: τ(ὴν) αὐτῶν ἀδρανίαν δηλοποιῶ κ(αὶ)* (?) *| μύθουσ καὶ φάσματα προσεῖχον.* ‖

[This commentary is not recorded in F. Lefherz, *Studien zu Gregor von Nazianz,* Bonn, 1958, nor in Sajdak, *Historia critica,* pt. I].

5. SUBSCRIPTION

On folio 109[v], at the end of the schedographic work of Manuel Moschopoulos, the scribe wrote the following note in the same yellowish ink as his text:[2]

(f. 109[v]) *† Τούτη ὁι ἑλληνίδα ὑπήρχ(εν) τοῦ ἁγίου γεωργ(ίου) | τ(ὸν) παιλένδρ(ων?) ἐν τούτω ἐγραψ(εν) κοστ(α)ντ(ι)ν(ος) | του αργ(υ)ρ(ο)δόντ(α) κοντάκι εἰσ τ(ὸν) ἀυτ(ὸν) ἅγιον κ(αὶ) ἐλπύρεν το ἐν μινῆ ἰουνίω ἐσχάτη | ἔτουσ ϛωϟγ.*

In fact this contemporary note is not precisely a subscription. It is dated 30 June 1385 and gives the name of the scribe who copied the volume: Constantine or Costes Argyrodontas.[3] The same per-

[1] On the *Erōtēmata grammatica* of Moschopoulos, published in Milan by Demetrios Chalcondyles as early as 1493, see A. Pertusi, "«Ἐρωτήματα»: Per la storia e la fonti delle prime grammatiche greche a stampa", *Italia medioevale e umanistica* 5 (1962), 321–51. See also Constantinides, *Higher Education,* pp. 105–6, with further bibliography.

[2] This colophon was edited by Omont, *Fac-similés du IXe au XIVe siècle,* p. 19.

[3] Gamillscheg and Harlfinger (*Repertorium,* II, A, no. 311e, p. 122) suggested that Constantine Argyrodontas is not actu-

son sold this volume for two gold *nomismata* on 2 January 1392 as two contemporary notes written by the new owner, the priest Philippos Frangos, on folios 109^{v} and 129^{r} indicate. The above note is complicated in another way. It seems that it was originally copied for the church of St. George in the village of Palendri in the Limassol district. One is not surprised that such a text was sold to an individual by the scribe less than six years later—a village church would need liturgical and ecclesiastical texts rather than the grammatical works of Manuel Moschopoulos. A priest, however, such as Philippos Frangos, eager to improve his Greek, could offer the high(?) price of two gold coins to acquire this pocket-sized volume. Worth observing is the popular title of the work *'Ἑλληνίδα'*, meaning Greek grammar. At a period when many languages were spoken and heard in Cyprus it is not surprising that the pure Greek had to be precisely indicated, since the vernacular Greek dialect in use at that time in the island had little in common with the textbook of Moschopoulos.[4] Indeed, it is rather surprising to find in fourteenth-century Cyprus two dated MSS containing the Moschopoulean and other grammatical works.[5] It was the response of the Greek tradition and national consciousness to the babel of languages and cultures present in the island during the period of Frankish domination.

6. SCRIPT

Constantine Argyrodontas is a calligrapher writing in a clear script slightly inclined to the right. His style is closer to the contemporary *Hodēgōn* style than any of the scripts in use in fourteenth-century Cyprus, though it contains some of the local peculiarities. He uses a yellowish ink very well preserved. On folio 70^{r} reproduced here we can observe the single-stroke zetas ( ) and xis ( ), the enlarged epsilons ( ), omicrons ( ), and taus ( ), the archaising omegas ( ) but also ( ), and the ligatures epsilon-lambda ( ), epsilon-xi ( ), and epsilon-upsilon ( ).

A nearly contemporary second hand, most probably that of the priest Philippos Frangos, added some lexicographical material and synonyms on folios 2^{r-v} and 7^{r-v}. He uses a similar yellowish ink and writes 24 lines to the page. Scribe B's style resembles the script "chypriote bouclée".

7. ILLUMINATIONS

Tituli in red. Small red initials projected into the margins. Sporadic red letters also appear within the text. Red ornaments appear as headpieces on folios 1^{r}, 23^{v} (= beginning of the second *σχέδος*), 110^{r}, and 130^{r}. The one on folio 1^{r} is quite elaborate but faded. Very rarely small red ornaments appear in the margins (e.g. ff. 100^{r}, 107^{r}, etc.).

8. BINDING

Modern binding with pale brown leather on cardboard 3 mm thick. On the spine was pasted purple leather which bears horizontally the inscription *MANUEL | MOSCHOPULUS* and four times the royal emblem. A western paper flyleaf was added at the beginning and one at the end when the volume was rebound in France.

9. QUIRE COMPOSITION

No quire signatures have been preserved. The MS lost an unknown number of folios at the end. The upper part of folio 1^{r} is slightly faded. Folio 129^{v} is blank.

10. LATER NOTES

[1] The contemporary owner of the volume, the priest Philippos Frangos, wrote two ownership entries on folios 109^{v} and 129^{r}:

i. (f. 109^{v}) *τούτη ὀι ελληνίδα ἦτων του κοστὴ | του αργ(υ)ρ(ο)δοντ(α) κ(αὶ) ἐγορασ(εν) την ὁ φίλ(ι)π-πος | του φράγγου ησ νομίσματα β̄ γένναριο ησ την θ̄ | ενχ(ρο)ν(ίας) ᾱ τ̄ ϛ̄ζ̄ τοῦ χ(ριστο)ῦ:–*

ii. (f. 129^{r}) *τούτη οι αιλόινίδα. υπείρχεν του | κοστή. του αργιροδόντα. κ(αὶ) εγόραισέν την· ο π(α)π(ά) φίλιππος· του φράγγου | ησ νομίσματα β̄ γεννη(α)ρ(ίο) ησ τ(ην) β̄ ενχ(ρο)ν(ίας) του χ(ριστο)ῦ ᾱ τ̄ ϛ̄ β̄.*[6]

These notes clearly demonstrate that Philippos Frangos was very weak in orthography and in ur-

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ally the scribe of this volume. Even if this suggestion is correct, the Cypriot origin of the MS appears certain.

[4] Leontios Machairas, referring to the language spoken by the Greeks of Cyprus during the Frankish rule, says (*Makhairas* [ed. Dawkins], § 158, p. 142, 9–13): *«Ἀπὸ τότες ἀρκέψα νὰ μαθαίνουν φράνγκικα, καὶ 'βαρβαρίσαν τὰ ρωμαΐκα, ὡς γοιὸν καὶ σήμερον, καὶ γράφομεν φράνγκικα καὶ ρωμαΐκα, ὅτι εἰς τὸν κόσμον δὲν ἠξεύρουν ἴντα συντυχάννομεν».*

[5] These MSS are Vat. Pii II, Gr. 54, copied ca. 1320 by Romanos Anagnostes, and Nicosia, Archbishopric Collection 5, copied in 1492/93. On these MSS see above, pp. 171–73 and below, pp. 251–53.

[6] Note ii of folio 129^{r} was also edited by Omont, op. cit., p. 19.

gent need of improvement of his Greek. Whether Moschopoulos' grammatical works proved of any help to him we cannot tell.

[2] In the upper margin of folio 83^{r} a comment on the text was written in pale black ink by an almost contemporary hand, that of a certain Ioasaph:

·:· *Μᾶλλον δὲ τέσσερα. ουτω, επϊρρημα. Δὴ παραπληρωματϊκοσ συνρτρμ (?) κ(αὶ) (?) συγκριτικρσ | ἀν(θρωπ)οις ὄνομα: ἔτϊ δὲ κ(αὶ) τὸ, τοῖς, ἄρθρον· ὅπερ εἰσι κυρί(ως) πέντε: ϊωάσαφ | ὁ γράψ(ας).*

On the front flyleaf (I^{r}) there is the following note in black ink:

Volume de 140 feuillets | 26 Novembre 1885.

Underneath was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

Little is known of this MS after it was acquired by Philippos Frangos in 1392. In the seventeenth century it was acquired by Colbert and subsequently became the property of the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Devreesse, *Introduction,* p. 96, n. 6 (= ff. 109^{v} and 129^{r}) and p. 316, n. 1.

Omont, *Fac-similés du IXe au XIVe siècle,* p. 19 and pl. XCIXa (= f. 104^{r}).

Omont, *Inventaire sommaire,* III, pp. 12–13.

Repertorium, II, A, no. 311e, p. 122.

Vogel-Gardthausen, *Schreiber,* p. 241.

Wattenbach, *Anleitung,* p. 83.

Script. 4,2 (1950), 203.

[55] Cyprus, Nicosia, Archbishopric Collection 85, A.D. 1386 (pls. 87, 192a).

1. *Mēnaion* for April.

2. Western paper, well preserved, worm-eaten in places with no damage to the text.

3. Folios 107 (f. 66bis), 210 × 145 mm.

Justification 160 × 95 mm.

27 lines to the page.

Text in single column.

4. CONTENTS

The MS lost almost its first half. It begins with the acephalous *Akolouthia* of St. Mary of Egypt.

1. (f. 1^{v}) A later hand (16th cent.) replaced part of the lost text:

Inc. Μὴν ἀπρίλλιος· ἔχων ἡμέρας λ'. ἡ ἡμέρα <ἔ>χει ὥρ(ας) ιγ' | καὶ ἡ νὺξ ια'. εις τ(ὴν) α'. τ(ῆς) ὁσί(ας) μ(ά)ρ(τυρο)ς ἡμ(ῶν) μ(α)ρί(ας) τ(ῆς) αἰγυ-| πτίας.

Des. (f. 1^{v}) *δι ἐγκρατοίας ἀείμνη|στε· μ(ήτ)ηρ τὰ ἡδήματα:–*

The surviving part from the original text begins on folio 2^{r}:

Inc. ...φανί(ας) χ(ριστο)ῦ παμμακάριστε. κ(αὶ) τῶν παθῶν τὴν | ἔφοδον· ἀπεκρούσω ρωσθεῖσα τῇ χάριτϊ– [*BHG* 1041z].

ii. (f. 3^{v}) *Μηνὶ τῷ αὐ|τῷ β': τοῦ οσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) καὶ θαυματουργοῦ τΐτου:–*

Inc. Τϊτε θεόφρ(ον) π(ατ)ὴρ ἡμῶν. [*BHG* 1850z].

[*Μηναῖα... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 6th ed. I–XII (Sept.–Aug.) Venice, (Φοῖνιξ), 1895, VIII, p. 6].

iii. (f. 6^{v}) *† Μηνὶ τῷ αὐτῷ γ': τοῦ οσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) νικήτα. ἡ|γουμένου μονῆς τοῦ μηδϊκίου.*

Inc. Λόγω· κυβερνόμενος ψϋχῶν [*BHG* 1341].

[*Μηναῖα,* op. cit., VIII, p. 9].

iv. (f. 10^{r}) *† Μηνὶ τῷ αὐτῷ δ': τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν· ἰω|σὴφ τοῦ ποιητοῦ· καὶ γεωργΐου τοῦ εν τῷ | μαλαιῷ.*

Inc. Ὅλος ἀνακείμενος θερμῶς. [*BHG* 944 ff. St. George of Maleo not in *BHG* and its supplements].

[*Μηναῖα,* op. cit., VIII, p. 13].

v. (f. 14^{v}) *Μηνϊ τῷ αὐτῷ ε' τῶν ἁγϊων μαρ|τύρων θεοδούλου και ἀγαθόπους:–*

Inc. Ἔδωκασ σημείωσιν. [*BHG* 1784].

[*Μηναῖα,* op. cit., VIII, pp. 42, 59].

vi. (f. 16^{v}) *Μηνὶ τῷ αυτῷ σ': τοῦ ἐν ἁγϊοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) εὐτϋχΐου ἐπϊσκόπ(ου) κωνσταντι-νου|πόλεως.*

Inc. Εὐτύχησας εὐτύχϊε. [*BHG* 657].

[*EPh* 48 (1949), 260].

vii. (f. 20^{r}) *Μηνὶ τῷ αὐτῷ ζ': τοῦ οσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) γεωργΐου | ἐπϊσκόπ(ου) μϊτϋλΐνης.*

Inc. Μονάσας ἐκ νεότητος. [*BHG* 2163].

[*EPh* 48 (1949), 262].

viii. (f. 23^{r}) *Μηνὶ τῷ αὐτῷ η̄· τῶν ἁγϊ(ων) ἀποστόλων τερεντίου· δίωνος· ἀ|γάβου· ρούφου· ἀσυγκρίτου· φλέγοντος. ἑρμῆ· καὶ ἐπαφρᾶ.*

Inc. Αἐτοὶ ὡς ὑπόπτεροι. [*BHG* 2174].

[*Μηναῖα,* op. cit., VIII, p. 29].

ix. (f. 26^{v}) *† Μηνὶ τῷ αὐτῷ θ': τοῦ ἁγίου μάρτυρος εὐψυ|χΐου:*

Inc. Ὁ πάνσοφος εὐψύχϊος. [*BHG* 2130].

[*Μηναῖα,* op. cit., VIII, p. 33].

x. (f. 30r) *Μηνὶ τῶ αὐτῶ ῑ· τῶν ἁγ(ίων) μαρτύρων | τερεντίου· πομπηίου· μαξίμου· ἀφρικανοῦ· | καὶ τῶν σὺν αὐτοῖς.*

Inc. *Ὁ περίδοξος μάξιμος.* [*BHG* 1700].

[*Μηναῖα*, op. cit., VIII, p. 36].

xi. (f. 33r) *Μηνὶ τῶ | αὐτ(ῶ)· ῑα: τοῦ ἁγ(ίου) ἱερομ(ά)ρ(τυρος) ἀντίπα· ἐπϊσκόπ(ου) περ|γάμου.*

Inc. (f. 33v) *Χάριν ἀπαντλήσας.* [*BHG* 138].

[*Μηναῖα*, op. cit., VIII, p. 39].

xii. (f. 36v) *Μηνὶ τῶ αὐτῶ ιϐ': τοῦ ος(ίου) π(α-τ)ρ(ὸ)ς ἡμ(ῶν)· κ(αὶ) ὁμολο|γητοῦ· βασιλείου ἐπϊσκόπου παρείου:–*

Inc. *Μετ' ἐγκωμϊῶν ἡ μνήμη σου.* [Not in *BHG* and its supplements].

[*EPh* 48 (1949), 269].

xiii. (f. 39r) *Μηνὶ τῶ αὐτῶ ιγ: | τοῦ ἁγίου ἱερομάρτυρος ἀρτέμονος:*

Inc. *Ὅπλα εὐσεβείας περϊθέμενος.* [*BHG* 175].

[*EPh* 48 (1949), 347].

xiv. (f. 41v) *Μηνὶ τῶ αὐτῶ ιδ: τοῦ ἐν ἁγ(ίοις) | π(ατ)ρ(ὸ)ς ἡμ(ῶν) καὶ ὁμολογ(η)τοῦ μαρτίν(ου) παπ(α) ῥώμης.*

Inc. *Τί σε νῦν μαρτίνε προσφθέξομαι.* [*BHG* 2259 ff].

[*Μηναῖα*, op. cit., VIII, p. 45].

xv. (f. 45r) *Μηνὶ | τῶ αὐτῶ ιε': τῶν ἁγ(ίων) ἀποστόλων ἀριστάρχου. πούλδη καὶ τροφήμου.*

Inc. *Πανεύφημοι μάρτ(υ)ρ(ες).* [*BHG* 2042].

[*Μηναῖα*, op. cit., VIII, p. 49].

xvi. (f. 48v) ·:· *Μηνὶ τῶ αὐτῶ ισ τῶν ἁγίων μαρ-τύρων· | εἰρήνης· ἀγάπης· καὶ χϊονίας.*

Inc. *Παρθενίαν ἀκήρατον.* [*BHG* 34].

[*EPh* 48 (1949), 350].

xvii. (f. 51v) *Μηνὶ τῶ αὐτῶ | ιζ' τοῦ ος(ίου) συμε-ὼν τοῦ ἐν περσί(ᾳ)* [or *περσίδι*] *κ(αὶ) ος(ίου) ἀκα-|κίου· ἐπισκόπ(ου) μελιτίνης.*

Inc. *Ἄκακος πρᾶος καὶ μέτριος.* [*BHG* 2008].

[Not in Follieri, *Initia Hymnorum*].

xviii. (f. 54v) *Μηνὶ τῶ αὐτῶ | ιη: τοῦ ος(ίου) π(ατ)ρ(ὸ)ς ἡμῶν ἰω(άννου)· μαθητοῦ τοῦ ἁγ(ίου) γρη|γορίου τοῦ δεκαπολίτου.*

Inc. *Π(άτ)ερ ἰω(άνν)η ὅσιε.* [Not in *BHG* and its supplements].

[*EPh* 50 (1951), 241].

xix. (f. 58r) *Μηνὶ τῶ αυτῶ ιθ: τοῦ ἁγ(ίου) μαρ-τ(υ)ρ(ος) θε(οδώρ)ου τοῦ ἐν πέργη.*

Inc. *Ἀδΐκου προβλήματος· μεγαλομάρτυς θεόδω-ρε.* [*BHG* 1747 ff].

[*EPh* 48 (1949), 354].

xx. (f. 61v) *Μηνὶ τῶ αὐτῶ. | κ': τοῦ ὁσ(ίου) π(α-τ)ρ(ὸ)ς ἡμ(ῶν) θε(οδώρ)ου τοῦ τριχϊνά.*

Inc. *Ὅσιε π(άτ)ερ θεόδωρε.* [Not in *BHG* and its supplements].

[*Μηναῖα*, op. cit., VIII, p. 71].

xxi. (f. 65r) *Μηνὶ τῶ αὐτῶ ·κα'· τοῦ ἁγ(ίου) ἱερομάρτυρος | ἰαννουαρίου. καὶ τῆς συνοδΐας αὐτοῦ:·*

Inc. *Ἱερεὺς ἱερώτατος.* [*BHG* 773y ff].

[*Μηναῖα*, op. cit., VIII, p. 102].

xxii. (f. 67v) *Μηνὶ τῶ αὐτῶ κϐ | τοῦ ὁσίου π(α-τ)ρ(ὸ)ς ἡμῶν θε(οδώρ)ου τοῦ σικεώτου.*

Inc. *Ἱερομύστα τοῦ λόγου. π(άτ)ερ θεόδωρε.* [*BHG* 1748 ff].

[Not in Follieri, *Initia Hymnorum*].

xxiii. (f. 71r) *Μηνὶ τῶ αὐτῶ κγ· τοῦ ἁγ(ίου) καὶ ἐνδό(ξ)ου μεγαλομάρτϋρος καὶ τροπαιοφόρου γε-ωργΐου:–*

Inc. *Ὡς γενναῖον ἐν μάρτϋσιν.* [*BHG* 669y ff].

[*Μηναῖα*, op. cit., VIII, p. 81–91].

xxiv. (f. 83r) *Μηνὶ τῶ αὐτῶ κδ· τοῦ ἁγ(ίου) | μάρ-τυρος σάββα τοῦ στρατϊλάτου.*

Inc. *Στρατηλάτης ἀήττητος.* [*BHG* 2388].

[*EPh* 48 (1949), 367].

xxv. (f. 86v) *Μηνὶ τῶ αὐτῶ | κε' τοῦ ἁγ(ίου) ἀποστόλ(ου) κ(αὶ) εὐαγγελιστοῦ μάρκου.*

Inc. *Ὦ μάρκε πανάριστε.* [*BHG* 1035 ff].

[*Μηναῖα*, op. cit., VIII, pp. 95–99].

xxvi. (f. 90r) *Μηνὶ τῶ | αὐτῶ κσ τοῦ ἁγ(ίου) ἱερομάρτυρος βασιλέως· ἐπϊσκόπ(ου) ἀμασί(ας).*

Inc. *Κατὰ πάντων μακάριε.* [*BHG* 239 ff].

[*Μηναῖα*, op. cit., VIII, p. 99].

xxvii. (f. 93r) *Μηνὶ τῶ αὐτῶ κζ': τοῦ ἁγ(ίου) ἱε-ρομάρτυρος σϋμεὼν ἐπϊσκόπ(ου) ἱεροσολϋμων· συ-‖* [f. 93v] *γγενοῦς τοῦ κ(υρίο)υ.*

Inc. *Ἱερεὺς ἱερώτατος.* [*BHG* 2408 ff].

[*Μηναῖα*, op. cit., VIII, pp. 102–5].

xxviii. (f. 96v) *Μηνὶ τῶ αὐτῶ κη': τοῦ ἁγ(ίου) ἀπο(στόλ)ου ἰ- ‖* [f. 97r] *άσωνος ἑνὸς τῶν σ· καὶ σωσιπάτρου.*

Inc. *Ἰάσων ὁ μακάριος.* [*BHG* 776 ff].

[*EPh* 49 (1950), 42; *Μηναῖα*, op. cit., VIII, p. 105].

xxix. (f. 100r) *Μηνὶ τῶ αὐτῶ κθ· τοῦ ὁσίου π(α-τ)ρ(ὸ)ς ἡμῶν καὶ θαυμ|τουργοῦ μέμνωνος.*

Inc. *Ὅσιε μέμνων μακάριε.* [Not in *BHG* and its supplements].

[*EPh* 49 (1950), 44; *Μηναῖα*, op. cit., VIII, p. 105].

xxx. (f. 103r) *Μηνὶ τῶ αὐτῶ λ'. τοῦ ἁγ(ίου) ἀπο-(στόλ)ου ἰακώϐου. ἀδε(λφ)οῦ τοῦ ἁγ(ίου) ἰω-(άνν)ου τοῦ θεολόγου.*

Inc. *Μακάριε θεόπτα ἰάκωϐε.* [*BHG* 767 ff].

[*Μηναῖα*, op. cit., VIII, pp. 111–16].

5. SUBSCRIPTION

The scribe subscribed his volume on folios 107r–v in the same yellowish ink as that of his text:

(f. 107r) *Τέλοc | τῶ ἀπριλλίω μη(νὶ):*

πάντων τῶν καλῶν, ὁ χ(ριστό)c ἐστιν | ἀρχὴ κ(αὶ) τέλος:

θ(εο)ῦ τὸ δῶρ(ον). καὶ πόνοc μϊχαὴλ ἱερέως:– ‖ [f. 107v]: *Δόξα σοι ὁ θ(εὸ)c ἡμ(ῶν) δόξα σοι. κ(αὶ) πάλιν ερῶ δόξα σοι:– |*

Ὥcπερ ξένοι χαίρ(ον)τεc, ἰδεῖν π(ατ)ρίδα

καὶ οἱ θαλατέlνοντεc ἰδεῖν λϊμ(έν)α·

οὕτω καὶ οἱ γράφοντεc βιβλϊου | τέλοc:–

Ἐτελειώθη τὸ παρὸν μηναῖον. ἐπὶ | ἔτουc ϛπω4δ̄: ἰν(δικτιῶνος) θ̄: ἐν μη(νὶ) γεναρίω· ιθ̄ ἡμέρα ε̄η:–

Thus this volume was completed on 19 January A.M. 6894 (i. e. A.D. 1386). The scribe, the priest Michael, uses some ready-made poetic formulas to form two decapentasyllabic and three dodecasyllabic verses, He uses the *Annus Mundi* and not the *Annus Domini,* generally used in Cyprus during the fourteenth century. The term *ἐγχρονία* does not appear in his colophon. The scribe gives us no information on the place where the MS was copied nor does he identify its sponsor or the church or monastery to which it was dedicated. The script, however, points to Cyprus.

6. SCRIPT

The priest Michael is a good, careful scribe. He uses a yellowish ink that is very well preserved. His script is angular, large, slightly inclined to the right with high-standing taus ( ) and gammas ( ), enlarged upsilons ( ), psis ( ), and thetas ( ), and archaising sigmas ( ). He also uses two types of beta (and). Noteworthy on folio 3r are the ligatures alpha-rho ( ), pi-omicron ( ), tau-omicron ( ), and sigma-epsilon-omega ( ). The diaeresis appears very often over iota (ϊ) and sometimes over upsilon (ϋ). In addition to the usual abbreviations, the scribe uses some special ones in the margins, such as (= *θεοτοκίον*), (= *ὅμοιον*), etc. He sometimes corrects his text in the margins, e.g. (f. 14v): *λάθο(ς) | ὅρα | κάτ(ω)* or *κατ(ωτέρω).* On folio 87r he added in the outer margin a *troparion,* probably left out in his text; cf. also folio 50v etc. He even writes personal invocations, as on folio 31v: *† cὺ | κ(ύρι)ε | μου | φῶc:*

7. ILLUMINATIONS

Tituli in red. Numerous decorated medium-sized red initials at the beginning of the *troparia* projected into the margins. Very few also written within the text. A simple ornament appears as headpiece of the later text on folio 1v. On the front interior cover and on folio 107v there is a circular stamp with a two-headed eagle in the centre and the inscription *ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΚΥΠΡΟΥ.*

8. BINDING

Later binding, perhaps of the middle of the sixteenth century, with brown leather on cardboard in good condition. Embossed floral and other ornaments appear on the front and back covers.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner. The end of the gatherings is also indicated in the lower margin of the verso of the last folio.

The gatherings are quaternions: 2r = *ιδ̄,* 10r = *ιε̄,* 18r = *ιστ,* 26r = *ιζ̄,* 34r = *ιη̄,* 42r = *ιθ,* 50r = *κ,* 58r = *κα,* 66r = *κβ̄,* 73r = *κγ,* 81r = *κδ,* 89r = *κε,* 97r = *κστ,* 104r = *κζ.*

One folio remained unnumbered after folio 66 and a folio was lost after folio 103. The last gathering contains only four folios. The MS lost thirteen gatherings at the beginning which most probably contained the *mēnaion* for March. Folio 1 is a later insertion. Folio 1r is blank.

10. LATER NOTES

On the interior of the front cover a later ownership entry has been erased.

11. HISTORY OF THE MANUSCRIPT

This MS, copied on 19 January 1386, most probably in Cyprus, was restored and rebound in the sixteenth century. It was not included in Papaioannou's catalogue of 1906 nor in the additional catalogue of Kirmitses of 1939.[1] This means that it was acquired by the collection of the Archbishopric of Cyprus some time after the latter date and remained unknown until recently.[2]

12. BIBLIOGRAPHY

MIET, *Μικροφωτογραφήσεις χειρογράφων,* III, pp. 25 and 64.

[1] Papaioannou, "Κατάλογος" (MSS 1–43); P. Kirmitses, "Β' Κατάλογος τῶν χειρογράφων τῆς Βιβλιοθήκης τῆς Ἀρχιεπισκοπῆς Κύπρου", *KS* 3 (1939), 115–54 (MSS 44–64); cf. Richard, *Répertoire,* nos. 637, 638.

[2] The MS became known and microfilmed by MIET, *Μικροφωτογραφήσεις χειρογράφων,* III, p. 64.

[56] Athos, Iveron 126 [Lampros 4246, Mon. 638], ca. 1406–8 (pls. 88–89, 192b).

1. Geographical and astronomical texts as well as theological and hagiographical works.[1]

2. Western paper, thick, yellowish, in good condition.

3. Folios II + 94, 210 × 148 mm.
Justification per page varies.
Scribe A: ca. 30 lines to the page.
Text in single column.

4. CONTENTS

This MS has been very well described by Sp. Lampros;[2] we thus give only a brief description below.

1. (ff. 1r–2v) The geographical description of Cyprus, Syria, and Phoenicia from Ptolemy's *Γεωγραφικὴ Ὑφήγησις,* with additions.

i. (f. 1r–v) *Κύπρου νήσου θέσισ ἐκ τῆσ πτολεμαίου γεωγραφικ(ῆς) ὑφηγήσε(ως) ὁ δὲ διὰ μέσου αὐτῆσ παραλλήλοσ λόγον ἔχει πρὸ(ς) τὸν ἰσημερινὸν ὃν | τὰ ε̄ πρὸ(ς) τὰ σ̄π̄:·*

Inc. *Ἡ Κύπρος περιορίζετ(αι) πάντοθεν πελάγει.*

ii. (f. 2r) *Συρίασ θέσισ:–*

Inc. *Ἡ συρία περιορίζετ(αι) ἀπὸ μ(ὲν) ἄρκτ(ων) τή τε κιλικία | κ(αὶ) τῶ μέρει τ(ῆς) καππαδοκί(ας).*

iii. (f. 2r–v) *·: Φοινίκησ θέσισ:–*

Inc. *Ἐλευθέρου ποτ(αμοῦ) ἐκβολ(αὶ) ξη λδ γ″ ιδ̄ †.*

[Cf. *Claudii Ptolemaei, Geographia,* ed. C. F. A. Nobbe, intro. by Aubrey Diller, Hildesheim, 1966, book 5, chapters ιδ′ – ιε′. This is a reprint of the Leipzig, 1843–45 edition, with an introduction on the MSS by A. Diller, pp. V–XV. In the famous fourteenth-century MS, Vat. Urbin. Gr. 82, the part copied in this MS occurs on f. 43r–v; cf. *Claudii Ptolemaei, Geographia, Codex Urbinas Graecus 82,* I, ed. Pii Franchi de'Cavalieri, Leiden-Leipzig, 1932, pls. of f. 43r–v.]

2. (ff. 3r–6r) Notes in Latin and Greek by a nearly contemporary hand.

3. (ff. 8r–10v) St. John Chrysostom on the Apocalypse of John the Evangelist:

Βησ̄σ του αγίου ιωαν<ν>ου τοῦ χρυσοστομου | ἀποκάληψι του ἁγίου ἀποσ(τόλου) κ(αὶ) ευαγγελιστοῦ | ἰω(άννου) τοῦ θεολόγου.

Inc. *Βηβλιον κῆμεν ὀ̄γ̄ νομητόν ὑσ ξ̄ οραῖον το παχ(ος) αυτου το δε μηκ̄σ̄.*

4. (ff. 11r–14r) *Ερμινήα περὶ τοῦ εὑρεὶν τὴν γιϊσην τῆσ ☾ (= σελήνης) | κατα το βιβλιοπουλ(ον) τῶν παιδ(ων) του σϊῳ μπελιον | λαμπαλεπριερ.*

Inc. *Κράτισον ἀκριβῶσ τον θεμέλ(ιον) τ(ης) ☾ (= σελήνης) επϊ χήρασ σου.*

[Greek and Latin text (i.e. ff. 11v–14r) by the same hand as no. 2 above. On f. 11r–v the example used refers to September 1447.]

5. (ff. 15r–20r) Vita of Alexios, the man of God:

Βήοσ και πολητήα του σου (= ὁσίου) π(ατ)ρ(ο)ς ημ(ῶν) αλαιξηου του αν(θρώπ)ου τοῦ θ(εο)ῦ.

Inc. *Εγενετο ανῆρ εν τη ρομῆ υἱὸσ ευσεβήσ.* [*BHG* 51].

6. (ff. 24r–77v) Astronomical tables on the movements of the sun, the moon, and Venus, according to the Persian years, of the eclipse of the moon and the sun, of the seven *klimata,* and of the fixed stars.

Inc. (f. 24r) *† Θεμέλϊα τῆς κϊνήσεωσ ☉ (= ἡλίου) εἰς τὰ ἔτη τὰ περσϊκά:–*

[The last *Annus Mundi* given on the table of f. 24r is the year ϛτϡιε′ (i.e. A.D. 1406–7). In the margin, however, a later hand wrote 1448.]

7. (ff. 78r and 79r–v) Anonymous: *Πόλεισ ἐπίσημοι εὐρώπησ.*

	μῆκ(ος)	πλ(άτος)
Inc. *Θούλη νῆσοσ.*	λ′	ξγο′

Ἰουβερνί(ας) νήσου βρ(ε)τ(α)ν(ίας).

[This work continues below on ff. 92r–94r. This anonymous list is based on Ptolemy's *Γεωγραφικὴ Ὑφήγησις,* book VIII, chapter γ′ ff. Cf. *Claudii Ptolemaei, Geographia,* op. cit., pp. 196 ff; see also E. Honigmann, *Die sieben Klimata und die πόλεις ἐπίσημοι, Eine Untersuchung zur Geschichte der Geographie und Astrologie im Altertum und Mittelalter,* Heidelberg, 1929, esp. Appendix, pp. 193–231, with the edition of the texts. The Iveron MS was not considered.]

8. (ff. 80r–91v) Various short astronomical texts:

i. (f. 80r) *Περὶ τῆς ψηφηφορί(ας) τῆσ ☾ (= σελήνης).*

Inc. *Καὶ τ(ὸν) μὲν ☉ (= ἥλιον) ψηφο<φο>ροῦμεν μετὰ ἑνὸς σελϊδίου | καθὼς τὸ ἐδείξαμ(εν).*

ii. (f. 82r) *Πε(ρὶ) ἀναβάσεωσ καὶ καταβάσεωσ τοῦ πλάτους τῶν πλανήτων.*

Inc. *Γράφομεν τὸ πλάτοσ οἵου θέλομ(εν) πλανήτου.*

[1] We would like to thank Prof. N. Konomis who briefly examined the MS *in situ* for us on 22 May 1983. We examined the MS in the monastery of Iveron and completed our description on 20 April 1991.

[2] Lampros, *Catalogue,* II, pp. 23–24.

iii. (f. 82ᵛ) *Πε(ρὶ) ὀπισθαποδϊσμοῦ κ(αὶ) στηρϊγμοῦ τ(ῶν) πλανήτων.*

Inc. Τοὺς δὲ ὀπϊσθαποδϊσμ(οὺς) κ(αὶ) τ(οὺς) στηρϊγμ(οὺς) αὐτῶν οὕτ(ως) | θέλομ(εν) εὑρίσκειν.

iv. (f. 83ʳ) *Περῒ τοῦ μεσουρανήματος.*

Inc. Ἀπὸ τότε δὲ εὑρίσκομ(εν) καὶ τὸ μεσουρανοῦν ζώδϊον.

v. (f. 83ᵛ) *Πε(ρὶ) ὡροσκόπου εἰς ἕκαστον μεσημέριν:–*

Inc. Ἐπεὶ δὲ ὁ ☉ *(= ἥλιος) ὅταν ἔλθη εἰς τὸ μέσον τῆς ἡμέρας | δοκεῖ ὅτι στηρίζει· πολὺν γὰρ χρόνον ἵσταται.*

vi. (f. 84ʳ) *Περῒ τοῦ πλάτους τῆς* ☾ *(= σελήνης) πῶς εὑρίσκεται.*

Inc. Τὸ δὲ τῆς ☾ *(= σελήνης) πλάτος οὕτ(ως) εὑρίσκομ(εν).*

vii. (f. 84ᵛ) *Πε(ρὶ) τῆς ἐκλείψεως τῆς* ☾ *(= σελήνης) πῶς εὑρίσκεται.*

Inc. Τὸ λοιπὸν δὲ ἂς εἴπωμ(εν) καὶ διὰ τὰς ἐκλείψεις τοῦ ☉ *(= ἡλίου) καὶ τῆς* ☾ *(= σελήνης).*

viii. (f. 86ʳ) *Περῒ τ(ῶν) λεγομ(ένων) δακτύλ(ων) εἰς τ(ὸν)* ☉ *(= ἥλιον) καὶ εἰς τὴν* ☾ *(= σελήνην).*

Inc. Ἐπεὶ δὲ ὀνομάζομ(εν) δακτύλους εἰς τοῦ ☉ *(= ἡλίου) καὶ τῆς* ☾ *(= σελήνης) πρέπει | ἵνα ἐξεύρωμ(εν) καὶ τί ἔνι ὁ δάκτυλος οὗτος.*

ix. (f. 86ᵛ) *Περῒ τῆς ἐκλείψεως τοῦ* ☉ *(= ἡλίου).*

Inc. Ἡ δὲ ἔκλειψϊς τοῦ ☉ *(= ἡλίου) γίνεται ὡς ἂν καὶ προείπαμ(εν) ἐν | συνόδω.*

x. (f. 89ᵛ) *Πε(ρὶ) τῆς ψηφηφορί(ας) τ(ῶν) πέντε πλανήτων.*

Inc. Ἐπειδὴ εἴπα(μεν) πάντα τὰ τοῦ ☉ *(= ἡλίου) καὶ τῆς* ☾ *(= σελήνης) τά τε | ἴδϊα αὐτῶν καὶ τὰ κοινὰ καιρὸς ἔνι ἵνα εἴπωμ(εν) | καὶ δϊὰ τοὺς ἄλλους πέντε πλανήτας.*

xi. (f. 90ʳ) *Πε(ρὶ) τοῦ πόσον κϊνοῦνται οἱ πλανῆται | εἰς ὅλον ἡμερονύκτιον:·*

Inc. Ἁρμόζει δὲ νὰ ἐξεύρωμ(εν) καὶ εἰς πόσον ὑπάγει τὸ πλέον | ἢ τὸ ὀλϊγώτερον ἡ κίνησις τοῦ καθ' ἑνὸς πλανήτου | εἰς τὸ ἡμερονύκτϊον.

xii. (f. 90ᵛ) *Πε(ρὶ) τοῦ πῶς νὰ ποιήσωμ(εν) τ(ὰς) ἰσημερϊνὰς ὥρ(ας) εἰς οἷον θέλομ(εν) κλίμ(α).*

Inc. Ἐπεὶ δὲ τὰς ἰσημερινὰς ὥρ(ας) χρήζομ(εν) εἰς ὅλον τ(ὸν) χρόνον | ἀναγκαίως δϊὰ τὰς συνόδους κ(αὶ) τὰς πανσελήν(ους).

xiii. (f. 91ᵛ) *Πε(ρὶ) τοῦ πῶς ἵνα εὑρίσκωμ(εν) τ(ὸν) ὡροσκόπον.*

Inc. Ἐπεὶ εἴπαμ(εν) κ(αὶ) δϊὰ τὰς ἰσημερϊνὰς ὥρ(ας) πῶς εὑρί|σκονται, ἀκολουθεῖ νὰ εἴπωμ(εν) κ(αὶ) περὶ τοῦ ὡροσκόπου | πῶς ἔχομ(εν) εὑρίσκειν αὐτ(όν).

9. (ff. 92ʳ–94ʳ) Anonymous: *Εὐρώπης πόλεις ἐπίσημοι.*

	μῆκ(ος)	*πλ(άτος)*
Inc. Θῆβαι Βιώτιαι	*νβ*	*λζ γ ιβ.*

(f. 92ʳ) *Πόλεις λιβύης.*

(f. 92ᵛ) *Πόλεις ἐπίσημοι Ἀσί(ας).*

[This part of the text continues the work that began on ff. 78ʳ and 79ʳ⁻ᵛ; see above, no. 7.]

10. (f. 94ᵛ) The first verses of Spaneas, copied *καταλογάδην: Τοῦ σπαναία.*

Inc. Ιγηέ μου ποθηνοτατὸν πεδη μοῦ ηγαπημέν(ον).

Des. να παρις | οσ παντορφανος και ος αποξενομενος. ‖ ...

5. SUBSCRIPTION

Scribe B, who copied only a few folios of this MS containing theological material (see below), wrote an interesting subscription on folio 10ᵛ:[3]

Ετελειωθη ει βηβλοσ αυτῆ δηα χηροσ του δοῦλου | τοῦ θ(εο)ῦ δϊμητριου ἀναγν(ω)στ(ου) δεσιᵘ μηνῆ μαιοῦ σ̅τ̅ ι̅θ̅ | ἔτ(ους) του χ(ριστο)ῦ ͵αυῆ: ημερα σαβατὸν μεσα | εισ την αμῶχοστον | εισ την γάρα του ραί | τζουᾶν δε λαζάνηα †.

This subscription is extremely important. In addition to the name of the scribe, the *anagnōstēs* Demetrios, and the date his small scribal contribution was completed, i.e. 6 May 1408, it gives the exact location where the volume was copied. The MS was copied in the palace (= *γάρα*) of King Janus (1398–1432) in Famagusta. Internal evidence in the part of the volume copied by the unknown main scribe A (i.e. on f. 11ʳ⁻ᵛ) shows that it was probably copied in A.M. 6915 (= A.D. 1406/7). This evidence clearly indicates that astronomy and oriental knowledge on this subject, which became fashionable in the court of King Hugh IV Lusignan (1324–59), continued to be of great interest in the same court some fifty years later.

6. SCRIPT

The volume was copied by two nearly contemporary scribes, while a third hand, perhaps a new owner of the MS, added a few texts or marginal notes in Greek and Latin some forty years later.

Scribe A is a scholar familiar with geography, astronomy, and the knowledge of oriental science in these fields. He copied folios 1ʳ–2ᵛ, 7ʳ, and 24ʳ–94ʳ. He writes ca. 30 lines to the page in a deep black ink. On folio 1ʳ we can observe the enlarged alphas

[3] This subscription was also edited by Lampros, *Catalogue*, II, p. 23, and discussed by Darrouzès, "Autres mss", p. 139.

( ), lambdas ( ), and phis ( ), the high-standing gammas ( ), thetas ( ), and taus ( ), and the ligatures epsilon-kappa ( ) and epsilon-rho ( ). He abbreviates his text heavily and uses the diaeresis quite often over iota (ϊ) and rarely over upsilon (ϋ). From internal evidence on folio 24r where he speaks of the A.M. *ϛτϡιε΄* (= 6915) one may assume that he copied his part in A.D. 1406/7.

Scribe B copied folios 8r–10v, 15r–20r, and 94v in a pale black ink. He is an illiterate who pays little attention to orthography. From his subscription on folio 10v we are told that he is the *anagnōstēs* Demetrios who was working in Famagusta in May 1408. On folio 94v reproduced here we can observe the enlarged kappas ( ), lambdas ( ), xis ( ), chis ( ), and psis ( ), and the ligature epsilon-xi ( ).

Scribe C copied folios 3r–6r and 11r–14r in Greek and Latin in a pale black ink. He also wrote a number of scholia in Greek and Latin on various parts of the volume. He writes in a cursive script. On folio 11r we can observe the enlarged deltas ( ) and taus ( ), the high-standing gammas ( ) and iotas ( ), and the ligatures epsilon-pi ( ) and epsilon-rho ( ). On folio 11r–v the examples he gives refer to A.M. 6956. This is his example on folio 11v: *σήμερον δευτέρα ·ιᾱ· μη(νὸς) τοῦ σεπτεμβ(ρίου) μην(ὸς) ετουσ ϛϡνσ* etc. (i.e. A.M. 6956 = A.D. 1447). It is very probable that this scribe's work on the MS dates ca. 1447.

7. ILLUMINATIONS

Tituli and initials in red. A simple ornament appears on folio 8r. Drawings mostly of warriors made on the originally blank folios by a later hand as follows:

3v: an incomplete human figure.

4v: a warrior with a sword and a hammer.

5r: a warrior in complete mediaeval armour.

5v: a figure sitting on a throne.

6v: two lions.

20v: a warrior with a hammer and the inscription *ἐθέλη να καμ(ει) | το ἐναντϊον.*

21r: a warrior in complete mediaeval armour and the inscription *ἤναι ζωδη(ον) τῆς | αφροδΐτης.*

22v: a warrior.

23r: a warrior in mediaeval armour.

Astronomical figures appear on folios 3r, 4r, 7r, 12v, 13v, and 79r (= *ὁρϊζόντων καταγραφή*). On folios 87r, 88v, 89r, and 93v there is a pointing hand in the inner margin. A cross appears in the outer margin of folio 93r at the point where two of the towns of Cyprus are recorded, i.e. *πάφος* and *ἀμαθοῦς*.

8. BINDING

Recent binding with cardboard. On the spine, which is of yellowish leather, there is the inscription *638 | ΔΙΑΦ(Ο)Ρ(Α)*. It seems that the gatherings were put in disorder when the MS was rebound. Thus the text of the binion of folios 78r–79v, *Πόλεις ἐπίσημοι Εὐρώπης*, continues on folios 92r–93v.

9. QUIRE COMPOSITION

Quire signatures have not been observed. Folios 7v and 14v are blank. Originally blank were folios 21v–22r. Folios 6v and 23r, originally blank, served as *probationes pennae*.

10. LATER NOTES

[1] On the flyleaf Ir there is a later table of contents: *Πίναξ | Διάφορα |*

Inc. Κύπρου γεωγραφικὴ θέσις.

Des. Σεληνιακῆς ψηφοφορίας πέρι.

[2] In the lower margin of folio 1r a note was erased, perhaps of the earlier owner, and a new note was written underneath:

Ἐκ τῶν τῆς βιβλιοθήκης Ἰβήρων.

In the outer margin of folio 1r a label was pasted with the number *λ. 126* (= *Λάμπρος* 126).

[3] On folio 14r a later hand wrote:

ἀνὴρ ὁ χριστὸς χριστὸν οὐ μησή ποτ(ε).

[4] On the blank folio 14v a note was written by a later hand:

† ὦ χ(ριστ)ὲ μου φοτησον τον ετουμεν | τουτου ϙϙ ἐῳ τη ση τοϋ σοφοσ.

11. HISTORY OF THE MANUSCRIPT

As has been shown above, this volume was copied in Cyprus ca. 1406–8, perhaps in the town of Famagusta, where one of the scribes, the *anagnōstēs* Demetrios, reported that he was working. Some forty years later, in 1447, the volume was in the hands of a Cypriot, bilingual in Greek and Latin, who copied a few folios and added the Greek and Latin marginal scholia. After that we know nothing of the adventures of the MS except that at a later period it was acquired by the monastery of Iveron

on Mount Athos. There it was examined and well described by Lampros in 1900. The MS was microfilmed by the Patriarchal Institute for Patristic Studies in Thessalonike in March 1972.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 45, n. 72.

Constantinides, "Dated Greek MSS", p. 657, no. 32, and pl. II (= f. 1r).

Darrouzès, "Autres mss", pp. 138–39, no. 20.

Lampros, *Catalogue*, II, pp. 23–24.

Vogel-Gardthausen, *Schreiber*, p. 101.

Script. 31 (1977), B. 969.

[57] Vatican Library, Ottobonianus Graecus 436, A.D. 1435 (pls. 90, 192c).

1. *Collectio capitum SS. patrum* and other minor works including the *Bulla Cypria* of Pope Alexander IV.

2. Western paper in good condition.

3. Folios 308, 295 × 215 mm.

Justification ca. 200 × ca. 128 mm.

25 lines to the page.

Text in single column.

4. CONTENTS

1. (f. 1r) *Περ(ὶ) τ(οῦ) λέοντος τ(οῦ) σοφοῦ:·*

[i.e. 12 lines of text (poem): *Χρησμὸς περὶ Κύπρου*].

Inc. Οὐαί σοι τλήμων καὶ κεκαυμένη κυπρο(ς)· ταύρω στϊχίον λαχούσα ἀφροδήτ(ης).

Des. θ(εο)ῦ γὰρ ὀργὴν ἐκφυγεῖν οὐ δυνήσει.

2. (f. 1r) *Ετ(ε)ρ(α) προφητεῖα τῆς ρώμης.*

[i.e. 17 lines of text (dodecasyllabic poem)]:

Inc. Καὶ τοῖς δυνάσταις πᾶσϊ τοῖς ἑσπερίοις· σὺν π(ατρι)άρχαις της πανευφήμου ῥώμης τούτων τὴν γνώλσϊν τῶν αδελφῶν προλέγει.

3. (ff. 2r–5) Table of contents, mostly in red:

Πίναξ ὁδ' | ἐστὶ, τοῦ παῤῥόντο(ς) βϊβλίου:·

Inc. Τοῦ ἁγίου ἰω(άννου) τοῦ χρυσοστόμου, κεφάλαια τινά διάφορα:

4. (f. 6r) A table of Paschalia by a later hand:

<i.e. *Κύκλος ἡλίου* and *θεμέλιος σελήνης*>.

5. (ff. 7r–301r) Collection of excerpts from church fathers, preceded by an anonymous introduction (i.e. ff. 7r–8r):

Inc. (f. 7r) *Ὥσπερ ἡ ἀργίας καὶ ἀδείασ ἀπολαύουσα ψυχὴ εὐκόλως ὑπὸ τῶν | παθῶν ἁλίσκεται.*

Thereafter follow theological excerpts from the following church fathers:

i. John Chrysostom: ff. 8r, 38v, 57v.

ii. John of Damascus: f. 8v.

iii. Photios, patriarch of Constantinople: f. 15r.

iv. Maximos the Confessor: ff. 19v, 124r, 203r.

v. Gregory of Nazianzus: ff. 37v, 113v.

vi. Ephraim Syros: ff. 39r–60v.

vii. Basil, monk and priest: f. 39v.

viii. Ammonios, abbas: f. 43v.

ix. Theodore Stoudites: f. 45r.

x. Basil of Caesareia: ff. 45v, 113v, 119v, 189r.

xi. Evagrios: ff. 45v, 107v.

xii. Esaias, abbas: ff. 46r, 111r, 114v.

xiii. Makarios: f. 47r.

xiv. Anastasios Sinaites: ff. 49r, 146v.

xv. Symeon the New Theologian: ff. 50, 72, 114, 115.

xvi. John Klimax: f. 54r.

xvii. Neilos, abbas: ff. 59r, 61r, 111r, 161r.

xviii. Karpathios: f. 60v.

xix. Philotheos: f. 64v.

xx. Theodore Abukaras: f. 113r.

xxi. Barsanouphios: f. 127r.

xxii. Palladios: f. 186v.

xxiii. Athanasios of Alexandria: ff. 191r, 192r.

xxiv. Diadochos, bishop of Photike: f. 239r.

xxv. Gregory of Nyssa: f. 266v.

xxvi. St. Mark: f. 268v.

xxvii. Gregory Thaumatourgos: f. 287r.

xxviii. Isaac Syros: ff. 57r, 288r.

6. (f. 301v) A poem of 32 dodecasyllabic verses: *De labyrintho Salomonis:*

Inc. <Ὲ>Η>ντϊνα λαβῦρϊνθον ἀκούης ξένε·
ἣνπερ σολομὼν ἀκρϊβώσασ ἐκ νόου.

Des. μηδὲν | δϊδοὺσ πράσεσϊ πρὸσ ὄνϊσϊν σου:·

7. (f. 302r) A diagram drawn up by a later hand in A.M. 7025 (= A.D. 1515/16) giving the seven Oecumenical Councils:

Αἱ σύνοδοι ἐν σϋντόμως:·

8. (f. 302v) Excerpt from the *Bulla Cypria* of Pope Alexander IV of 1260:

Ἐκ τῆσ ἀλεξανδρίνας:· γραικ(ῶν) κ(αὶ) λατίνων:

Τάξϊσ κ(αὶ) κατάστασϊσ γραικ(ῶν) κ(αὶ) λατίν(ων) ἐκκλησί(ας) κύπρου. ἀλέξανδρ(ος) πάπ(ας) ῥώμης:·

Inc. Τὸ ἴσον τῶν παπϊκῶν γραμμάτων.

The text continues on folios 304v–305r:

Inc. (f. 304v) *Εὑρϊσκομ(έν)ου τότε ἐν τοῖς μέρεσιν*

ἐκείνοις· τουτέστιν τῆς κύπρου, λεγάτου τοῦ ἀποστολικοῦ θρόνου· τοῦτον τὸν γερμανὸν | εἰς ἀρχϊεπίσκοπον ἐξελέξατο.

Des. (f. 305r) *ἵνα ᾖ τὴν ζωὴν αὐτῶν ἀπολλέσωσϊν.*

[Ed. by A. Palmieri, in *Bessarione* 8 (1905), 141–49, see esp. p. 145].

9. (f. 303v) A later letter to the patriarch of Alexandria vertically written.

10. (f. 306r) An excerpt from the Assizes of Jerusalem and a text referring to the forbidden marriages:

i. *Κεφάλαιον ἐκ της ἀσίζας:*

Inc. 'Εὰν γένητ(αι) ὅτι εἷς ἄν(θρωπ)ος πολομᾶ στίχημ(αν) με ετ(ε)ρ(ον) ἄν(θρωπ)ον.

ii. *Περὶ κεκωλυμένων γάμων.*

11. (f. 306r) Two small pasted folios, the first containing *stichēra* or hymns to St. George and the second, a text on the same saint.

12. (f. 306bis) *Μέθοδος ἀκριβῆς πῶς δεῖ γνωρίσαι ὅταν πολεμίσουν δύο ἄνθρωποι, cum tabula.*

ii. (f. 306bis) *Μέθοδος ἀκριβὴς περὶ ζωῆς καὶ θανάτου.*

5. SUBSCRIPTION

The main scribe A subscribed his volume in red on folio 5r:

'Η βίβλος αὕτη σϋλλογὴ τυγχάνει κεφαλαί(ων) τῶν ἁγίων | π(ατέ)ρων· παντοίοις εἴδεσιν ἀρετῆσ κεκοσμημένων. | εἰδέ τϊς καλέσει ταύτην καὶ μέλϊσσαν ὑπάρχειν, οὐκ ἂν | ἁμάρτη τῆσ ἀληθείασ: †

And below by the scribe in red:

'Ετελειώθη, μηνῖ μαΐω ς᾽· (i.e. ἕκτη) ἡμέρ(α) β τοῦ ἁγ(ϊου) πν(εύματο)ς, ὥρ(α) γ΄· ἔτουσ ϛ ϡ ϡ | μ̄γ̄. ἰν(δικτιῶνος) ῑ̄γ̄΄ :

Thus this volume was completed on Monday, 6 May, A.M. 6943 (= A.D. 1435).[1]

6. SCRIPT

The main scribe A copied folios 2r–5r and 7r–301r. Unfortunately this scribe preferred to remain anonymous. He is an experienced calligrapher and uses a yellowish ink that is well preserved. On folio 7r reproduced here (see pl. 90) we can observe the high-standing gammas ( ) and taus ( ), the enlarged alphas ( ), betas ( ), zetas ( ), chis ( ), and psis ( ), and the ligatures epsilon-upsilon ( ), tau-epsilon-rho ( ), and phi-rho ( ).

Scribe A wrote a dodecasyllable in the upper margin of folio 7r in red:

† ἀρχὴ πέφυκεν ἐνταῦθα τοῦ βϊβλίου: †

He wrote another dodecasyllable at the end of his text on folio 301r in a yellowish ink similar to that of his text:

Δόξα τῶ θ(ε)ῶ τῶ δϊδόντι τὸ τέλοσ:·

He also made sporadic additions in the margins, e.g. folios 238v and 245v.

Scribe B is later and wrote folios 1r and most probably folios 302v and 304r–305r.

Scribe C wrote folio 302r where the figure of the seven Oecumenical Councils appears. In the lower margin he wrote:

† ὁμοῦ τὰ ὅλα ἄνοθ(εν)· ἀπὸ αδὰμ· ἕωσ τοῦ νῦν· ζϡε ἐτουσ.

The last word erased by the scribe. Thus this figure was drawn up in A.M. 7025 (= A.D. 1515/16).

Folio 6r was also written by a later hand, perhaps by scribe C.

The Cypriot origin of the volume is suggested by the script of the main scribe A. The content of folios 302–306, though a later insertion, confirms the Cypriot origin of the MS. The MS was evidently in the island in 1473 and 1495.[2]

7. ILLUMINATIONS

Red initials projected into the margins. Tituli also in red. The red ink faded. A pi-shaped ornament serves as headpiece on folio 2r. Simple ornaments appear on folios 7r, 24v, and 37v. A circular stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA* appears on folios 1r, 2r, 301v, and 305v.

8. BINDING

Modern binding in brown leather. When the MS was rebound it was also restored.

9. QUIRE COMPOSITION

Quire signatures in the middle of the lower margin or the lower right corner as follows: 15r = *ϐ΄*, 23r = *γ*, 31r = *δ*, 39r = *ε*, 47r = *στ*, 55r = *ζ*, 63r = *η*, 71r = *θ΄*, 79r = *ι^ον*, 87r = *ια΄*, 95r = *ιϐ΄*, 103r = *ιγ΄*, 111r = *ιδ΄*, 119r = *ιε΄*, 127r = *ιϛ΄*, 135r = *ιζ^ον*, 143r = *ιη^ον*, 151r = *ιθ^ον*, 159r = *κ^ον*, 167r = *κα΄*, 175r = *κϐ΄*, 183r = *κγ΄*, 191r = *κδ΄*, 199r = *κε΄*, 207r = *κστ΄*, 215r = *κζ΄*, 223r = *κη΄*, 231r = *κθ΄*, 240r = *λ΄*, 248r = *λα΄*, 246r = *λϐ΄*, 255r = *λγ΄*, 263r = *λδ΄*, 271r = *λε΄*, 279r = *λϛ΄*, 287r = *λζ΄*, 295r = *λη΄*.

[1] The indiction is given correctly. However, 6 May 1435 was a Friday and not a Monday as we are told in this subscription.

[2] Cf. Darrouzès, "Autres mss", p. 161; Canart, "Les écritures chypriotes", p. 45, n. 72.

Arabic numerals in the upper right margin are later. Folios 245–254 numbered twice; folio 247 omitted. Folios 302–306 are a later insertion. Folios 1^{r}, 5^{v}, 6^{v}, and 303^{r} are blank.

10. LATER NOTES

In the upper and inner margin of folio 1^{r}: *436.*

And in the lower margin of the same folio: *436: Ottob.*

In the upper margin of folio 2^{r} there is a later ownership entry:

τοῦ θρόνου ἀλεξανδρεί(ας).

In the lower margin of folio 2^{r} there is a note of 1588:

αφπῆ παπ(ὰ) ιω(άννης) καρπαθέος γράφω.

On the back flyleaf there is a later note on the zodiac of October:

ζώδιον τῶν γεννομένων κατ' Ὀκτώβριον μῆνα.

Inc. Χρὴ γινώσκειν· ὅτι ὁ μην οκτ(όβριος) εχ(ει) μέρ(ας) λᾱ.

On folio 305^{v} there is a note in Italian:[3]

Per che io georgio honorato dentro nel libro ... la sua ... pho. presto ai vasili: mi ha preso etiam in questo farli questa nota et chiamare el libro che tolse ditto pho. ai vasili e nomato grammatichi et altri pur assai cose.

11. HISTORY OF THE MANUSCRIPT

Little is known on the history of this MS. At a later period it was acquired by the Patriarchate of Alexandria, as the ownership entry on folio 2^{r} states. The MS was later in the collection of Pietro Ottoboni, who became Pope Alexander VIII (1689–91). This collection was acquired by the Vatican in 1748.[4]

12. BIBLIOGRAPHY

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AnalBoll 33 (1914), 219 (cited err. as 486); *BZ* 16 (1907), 411; 43 (1950), 99; *Muséon* 54 (1941), 1, 9, 15 (Muyldermans); *REG* 70 (1957), 385 (des Places); *Script.* 6 (1952), 140; 12 (1958), 125; 15 (1961), 396, B. 949; *StB* 2 (1927), 173; *Traditio* 7 (1941–51), 227 (Mercati).

[58] Athens, National Library 1077, A.D. 1460–65 (pls. 91–93, 193a-b).

1. Grammatical, rhetorical, and theological works.

2. Western paper, well preserved.

3. Folios 300, 220 × 155 mm.

Justification 180 × 105 mm (scribe A).

27 lines to the page (scribe A).

Text in single column.

4. CONTENTS

1. (ff. 1^{r}–62^{v}) Manuel Moschopoulos, *Schedographia:*[1]

i. (f. 1^{r}) *Ἀρχ(η) σην θ(ε)ῶ ἁγῖω της γραματικη(ς) του κυροῦ μανουηλ.*

Then follow six dodecasyllabic verses:

Τῆσ γραμματικῆς τέχνης εἰμὶ πιξίον·
εὔληπτον εὐσύνη|πτον ἐστενομένον.
σαφὲσ καθαρὸν· εὐκρινὲσ γεγραμ<μ>(έν)ον. |

[3] Cited in Feron-Battaglini, *Codices Gr. Ottoboniani,* p. 242.

[4] Odier, *La Bibliothèque Vaticane,* pp. 55, 73, 144, 166, 168, 332, and passim.

[1] Manuel Moschopoulos' *Schedographia* also survived in two other Cypriot MSS of the 14th and 15th centuries: Paris. Gr. 2607, ff. 1^{r}–109^{v} and Nicosia, Archbishopric Collection 5, ff. 27^{r}–129^{v}.

πρὸς πεύσιν ἰθύνων τε καὶ ἀποκρίσεις·
ὁ γὰρ τρόπος | φέριστος, εἰς τὸ συμφέρειν· 5
ἄγαν λόγον μάθηματ(ων) | λογ' ἐμπόρων.

Ἀρχ(ὴ) τοῦ ᾱ σχέδους:

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)έ ὁ θ(εὸ)ς ἡμῶν ὁ ἀσπόρως εὐδοκήσας τε|χθήναι ἐκ τῆς ἁγίας θ(εοτό)κου.

[Ed. *Τοῦ σοφωτάτου καὶ λογιωτάτου Μανουὴλ τοῦ Μοσχοπούλου, Περὶ Σχεδῶν*, Paris, 1545 (Ex officina Roberti Stephani)].

ii. (f. 7ᵛ) *Ἀρχ(ὴ) ὅ^ον Σχέδος:*

Inc. Ὁ εὐσχῆμον ἰωσσὴφ· ἀπὸ τοῦ ξύλου καθελῶν.

iii. (f. 15ʳ) *Ἀρχ(ὴ) συν θ(ε)ῶ του γ^ου σχέδουσ ὧ θ(ε)ὲ ἐλέησόν μ(ε).*

Inc. Γεωργηθεῖσ ὑπὸ θ(εο)ῦ ἀνεδῖχθης.

iv. (f. 21ʳ) *Ἀρχ(ὴ) συν θ(ε)ῶ του τετάρτου Σχέδουσ:·*

Inc. Μεσοῦσης τῆς ἑορτῆς· διψώσαν μου τὴν ψυχὴν· | εὐσεβείασ πότισον νάματα.

v. (f. 27ᵛ) *Αρχ(η) συν θ(ε)ῶ τοῦ ε Σχεδ(ους).*

Inc. Πόνοι γεννῶσι δόξαν.

vi. (f. 34ʳ) *Αρχ(ὴ) συν θ(ε)ῶ του ῾Εκτου σχέδουσ.*

Inc. ῾Εχε ἐπὶ λογισμῶν ὦ παῖ· τὰ γραφόμενά σοι ῥη|σήδια.

vii. (f. 40ᵛ) *Ἀρχῆ συν θ(ε)ῶ του ζ^ου Σχέδ(ους).*

Inc. Τοῦ πριάμου παῖσ ἀλέξανδροσ.

viii. (f. 46ᵛ) *Ἀρχ(η) του η^ου Σχέδουσ:*

Inc. Ἀχιλεύσ ὁ πηλίδης.

ix. (f. 52ᵛ) *Ἀρ(χὴ) τοῦ θ̄ σχέδους.*

Inc. Εἶχε μὲν ὁ πριἀμίδησ ἀλέξανδροσ. ἐλένην τὴν | ὁμευνέτην μενέλεω.

x. (f. 58ʳ) *Σχέδο(ς) ῑ^ου.*

Inc. Εἰπόντοσ καὶ εἰρηκότοσ τοῦ μάντεως.

2. (ff. 63ᵛ–68ʳ) Nine letters of Libanios with interlinear explanatory scholia and a long preface (i.e. ff. 63ᵛ–64ʳ):[2]

(f. 63ᵛ) *Ἐπιστολαὶ του λογιωτάτου· καὶ ῥητορικωτάτου κ(αὶ) | πάσησ μαθήσεωσ καὶ παιδίασ ἑλληνικῆσ· ἀρί|στου σοφοτάτου κυροῦ λιβανίου* etc.

(f. 64ᵛ) *ἱεροφάντη |*

Inc. Πολλὰ ἀγαθὰ γένοιτο. καὶ τὼ γεγραφότι· καὶ | τῶ φέροντι.

3. (ff. 68ʳ–80ʳ) Euripides, *Hecuba*, with interlinear glosses and marginal scholia and a summary of *Hecuba* (i.e. ff. 68ʳ–69ᵛ):

(f. 68ʳ) *Inc. Εὐριππίδησ ἦν μνησάρχου υἱόσ.*

4. (ff. 81ʳ–92ᵛ) Isocrates, *Ad Demonicum:*

῾Ισοκράτουσ πρὸσ δημόνικον παραίνεσϊσ.

Inc. ῾Εν πολλοῖσ μὲν ὦ δημόνικε.

5. (ff. 93ʳ–102ᵛ) (end mutilus) Isocrates, *Ad Nicoclem:*

(f. 93ʳ) *Περὶ βασιλείασ.*

Inc. Οἱ μὲν εἰωθότεσ ὦ νϊκόκλεισ.

Des. (f. 102ᵛ) (mutilus) *χρὴ τοίνυν ἀφέμενον τ(ῶν) | ἀμφισβητουμένων ἐπὶ τὸ ὁμολογούμενον.–*

6. (ff. 103ʳ–144ᵛ) Commentary on the *Evangelia matutina:*

(f. 103ʳ) *Εὐαγγέλια ἐῶθηνὰ ῑ̄α ερμ(η)ν(εμέν)α.*

Inc. Εὐαγγελικῆσ ἀρξάμενοσ εννοίασ.

7. (ff. 145ʳ–163ʳ) St. Gregory of Nazianzus, Oration *In Christi nativitatem*, paraphrased in simple language:

(f. 145ʳ) *Τοῦ ἐν ἁγοίοισ π(ατ)ρ(ο)σ ἡμῶν γρηγορίου τοῦ θεολόγ(ου) | ἐπισκοπ(ου) ναζιἀζοῦ· λόγ(ος) ἑρμηνεμένοσ· εἰσ | τὴν γένησιν τοῦ κ(υρίο)υ κ(αὶ) θ(εο)ῦ καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν | ι(ησο)ῦ χ(ριστο)ῦ.*

Inc. ῾Επειδὴ πολλοὶ καὶ θαυμάσιοι λόγοι.

[*BHG* 1915].

8. (ff. 163ᵛ–179ᵛ) St. Gregory of Nazianzus, Oration *De Epiphania*, paraphrased in more simple language:

(f. 163ᵛ) *Τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν γρηγορίου του θεόλόγου | ἐπισκόπ(ου) ναζιαζοῦ· λόγοσ εἰσ τὰ ἅγία | θεοφάνια τοῦ κ(υρίο)υ κ(αὶ) θ(εο)ῦ καὶ σ(ωτῆ)ρ(ο)σ ἡμῶν | ι(ησο)ῦ χ(ριστο)ῦ ερμηνεμ(ε)νοσ.*

Inc. ῾Επεϊδῆ περ ἀρκοῦντοσ τὰ τῶν ἑλλήνων καταγελάσασ μϋστήρια.

[*BHG* 1938].

9. (ff. 180ʳ–193ʳ) Paraphrase of another oration of St. Gregory of Nazianzos:

(f. 180ʳ) *Αὗται αἱ ἱστορίαι ἐμφέρονται ἐν τῶ λόγω | γρηγορίου τοῦ θεολόγου* etc.

Inc. Οὐ διὸσ ταῦτα γοναὶ καὶ κλοπαὶ τοῦ ρητῶν | τυράννου.

10. (f. 193ʳ–ᵛ) *Περὶ τῆσ προὴγιασμ(ένησ) πῶσ γίνηται. ἐκ τοῦ τυπ(ι)κ(οῦ)· κε(φάλαιον) κ̅δ̅.*

Inc. Χρὴ εἰδέναι πῶσ τελεῖται ἡ λ(ει)τ(ουρ)γ(ία) τῶν προὴγιασμ(ένων).

11. (f. 193ᵛ) *Περὶ τῶν ὀφικίων τοῦ ψίφου.*

Inc. Ὁ μέγασ οἰκονόμοσ αρχ(ει) τα κτίσμ(α)τ(α) ὅλ(ησ) τῆσ ἐκκλησ(ίασ):

12. (ff. 194ʳ–249ᵛ) Theophanes Kerameus, Commentary on the *Evangelia matutina:*

[2] The letters of Libanios (ed. R. Foerster)are addressed to the folowing persons: (f. 64ᵛ) *῾Ιεροφάντη*, (f. 65ʳ) *Ἀκακίω*, (f. 65ᵛ) *Δημητρίω*, (f. 66ʳ) *Νεμεσίω*, (f. 66ʳ) *πρὸς τὸν ἀδελφὸν*, (f. 67ʳ) *Ἀντωνίρα*, (f. 67ʳ) *Βασιλείω*, (f. 67ʳ) *Τιμοθέω*, (f. 68ʳ) *Θεοδ(ώ)ρ(ω)*.

Εὐαγγέλια ἐωθ(ι)ν(ὰ) τὰ ῑᾱ ἑρμηνία τοῦ κερα-| μέως ἀρχ(ι)επισκόπου ταυρομενί(ας) τῆς συκελί-(ας).

Inc. Πάλαι μὲν ὁ θεόπτησ μωσῆς.

[Ed. PG 132, cols. 605–720].

13. (ff. 250r–276v) Theophanes Kerameus, *On Passion Week:*

(f. 250r) *Ἐκ του Κεραμέως περὶ τῶν ἁγίων παθῶν κ(εφάλαι)α μδ̄.*

Inc. Ἰσως μὲν ἐπαχθῆσ δόξω πρὸς τὴν ἡμετέραν | ἀγάπην.

14. (ff. 277r–300v) St. John Chrysostom, Oration *De Pseudoprophetis:*

(f. 277r) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν καὶ ἀρχιεπισκόπ(ου) γενομένου κωνσταντίνου πόλεως ϊω(άννου) τοῦ χρ(υσοστόμ)ου | ὁμιλία περὶ ψευδοπροφητ(ῶν)· κ(αὶ) ψευδοδιδασκάλων* etc.

Inc. Ὀδυνηροσ ὁ λόγοσ.

[Ed. PG 59, cols. 553–68].

5. SUBSCRIPTION

On folio 80r, at the end of the text of Euripides, scribe A (i.e. Paul Phostiniates) wrote the following poetical subscription:[3]

Εἴληφεν πέρασ εὐριππίδουσ αρίστου
δράμα πρώτιστον | καὶ νέοις δρόμος·
τοῖσ εἰς μάθησιν ἀνάγειν βουλομ(έ)νοις. |
καὶ τῆς ἐλλάδος παιδεύεσθαι τὴν γλώταν. |

And underneath the following poem:

Ξεστήσα λικάβαντοσ Ἐν δὲ χιλίοισ·
τετρακοσίοισ· Καὶ εξήκον τάγε·
Ἐν τυχὰνοντα, τοῦ χ(ριστο)ύ καὶ θ(εο)ῦ μου·
μηνὶ μαΐω τε Ετύχανεν τετάρτη·
Ἐν κυριακῆ· Φίλτατε ὥρα ἕκτη·
καὶ δια χειρὸσ· Ἐμοῦ τοῦ ἀβερτέρου·
Παύλου εὐτελοῦσ Τάχα κ(αὶ) ἀναγνωστου·
τὸ επίκλιον· Υἱὸς φωστηνιάτου·
Ἔτος τοῦ ἀδαμ· Ἐξᾶσ τῆσ χιλιοντάδοσ
Καὶ ενν<ε>ακωσιόστοῦ Εξηκοστοῦ ὀγδόου·
Ἡλίου κύκλοσ ἠκοστὸσ· καὶ τέταρτοσ ὦ φίλε·
Ἦν καὶ τετρακεδέκατο(ς) Ὁ κύκλοσ τῆσ σελήνης.

This subscription was written on Sunday, 4 May 1460. It comprises twelve verses of which the first nine are dodecasyllables and the last three decapentasyllables.

Five years later the same scribe Paul subscribed his volume in a yellowish ink, similar to that of his text, on folio 249v:

Π *ΑΎ*
Λ *ΟΥ*

Below he wrote the following poetic subscription:

Θ(εο)ῦ τὸ δῶρον, καὶ παύλου πόνος·
καὶ τάχα θύτου τοῦ φωστινιάτ(ου)· |
μην<ὶ> δεκεβρίω, εἰκὰσ ογδόη·
Ὥρα δὴ πρώτ(η)· νὺξ τοῦ σαββάτου· |
Χιλίου ἔτουσ, χ(ριστο)ῦ τοῦ θ(εο)ῦ μου·
Τετρακωσίοις· κ(αὶ) ἐξήκοντά γε· |
πέμπτης τυχοῦσησ τοῦ νὺν αἰων(ος).
Ἠνδυκτιώνος· τετρακαὶδεκάτ(ης)·
σὺ πρέπει δόξα χ(ριστ)έ μου λόγε·
σὺν τῶ ἀνάρχω, σου π(ατ)ρὶ κ(αὶ) τὸ πν(εύμ)α· |
εἰς αἰώνα αἰώνος· ὦ τρισάριθμον κράτος.
ἀμὴν· ἀμήν.

1465 (the date by a later hand).

Though there is no clear evidence in either the script or the colophon that the scribe Paul Phostiniates came from or worked in Cyprus, there is substantial evidence in a Paris MS that this may have been so. On folio 38v of Paris. Gr. 275, a MS of the twelfth to thirteenth century, there is the following note written most probably by the same scribe in October 1468. We reproduce below the orthographically improved edition of the note by J. Darrouzès:[4]

(f. 38v) *Ἔτους ϛϡος′ κύ(κλος) (ἡλίου) δ′, (σελήνης) κύκλος γ′. ἰνδ(ικτιῶνος) α′. ἐγίνετον εἰς τὸ νυσσήν τὴν Κύπρον μία μεγάλη ἀνομβρία ὥστε οὐκ ἔβρεξεν εἰ μὶ ὅλον τὸ χειμονικὸν β′ νερὰ καὶ πλέων οὐδὲν ἔβρεξεν· ἐρχομένου δὲ τοῦ ἐαρινοῦ καιροῦ, ἐπλεώνασεν ὁ αὐχμὸς καὶ ἐξέρχετο ἐκ τῆς γῆς αὔρα ὥστε εἰ δυνατὸν ἐξηράνθη ἅπαν τὸ πρόσωπον τῆς γῆς· αἱ τῶν ὑδάτων ἀπεξηράνθησαν πήδακες καὶ ποταμῶν ἀεννάων ἐξέλυπε ρεύματα καὶ οὔτε οἱ μύλοι ἀλέθασιν οὔτε αἱ πηγαὶ ἔβλυζον, οὔτε χόρτος ἔφυε καὶ τὰ ἄλογα ζῶα ἐλυμοκτονίσασιν. Ἐν δὲ τῶ παρόντι προαστείω ἤγουν τὴν Μαλιὰν ἐξηράνθη τὸ ὕδωρ καὶ οὐδὲν εἶχεν εἰ μὴ εἰς τὲς βρύσες α′ βρύσι καὶ μόνον· καὶ ἐκεῖ ἐπιγέννασιν καὶ ἐφέρνασιν νερὸν μετὰ πολλῆς ὀδύνης καὶ τὰ περιβόληα*

[3] These poetic colophons were also edited by Darrouzès, "Notes IV", p. 30. Darrouzès omitted lines 5 and 8 of the first poem and the second half of line 11 of the second poem.

[4] This note edited and commented on by Darrouzès, "Notes IV", p. 29. Paris. Gr. 275 continued to be in Cyprus in the village of Mallia in 1515, as a note in the front flyleaf indicates; ed. Darrouzès, "Notes IV", p. 29. On Paris. Gr. 275 see Omont, *Inventaire sommaire*, I, p. 30; Darrouzès, "Mss originaires de Chypre", p. 172; idem, "Notes IV", p. 29.

ἐξαπολίσθησαν καὶ τὰ δένδρα ἐξηράνθησαν καὶ πολλά. Ἐγράφη τι ζ' ὀκτωβρίου ,αυξη' Χριστοῦ.

Ἁμαρτωλὸς Παῦλος καὶ τάχα ἱερεὺς Φωστινιάτης ὁ γράψας.

From this note the presence of Paul Phostiniates in Cyprus in the 1460's is confirmed. He was *anagnōstēs* in 1460, most probably in the village of Mallia in the Limassol district. Five years later he became a *θύτης*, that is a priest, as he tells us in the second subscription in the Athens MS (f. 249^{v}). In October 1468 he continued to hold the same office in the village of Mallia as the Paris MS note confirms (= Paris. Gr. 275, f. 38^{v}). Paul Phostiniates seems to have been an educated man, as we can assume from the content of the MS he had copied, the poetic colophons he had composed, and his careful and precise note on the 1467/68 drought in Cyprus.

Paul Phostiniates' poetic colophon on folio 80^{r} was used as a model by other Cypriot scribes, and certain verses were repeated by three other Cypriot scribes almost eighty years later, i.e. Antonios, son of Neophytos (cf. Jerus., Taphou 281, ff. 341^{v}–342^{r}), Ambrosios of the monastery τῶν Ἀνδρείων (cf. Paris. Gr. 872, f. 275^{r}), and George Nikephoros in 1563 (cf. MS Korones 8, ff. 397^{v}–398^{v}).[5]

6. SCRIPT

The MS was copied by three scribes. Scribe A (Paul Phostiniates) copied folios 1^{r}–80^{r} and 103^{r}–300^{v}. Paul is not a great scribe. His script is a diminutive minuscule with varied letter forms and ligatures. He uses a yellowish or a pale black ink. On folio 103^{r} reproduced here we can observe the enlarged alphas ( ), thetas ( ), and kappas ( ), the high-standing gammas ( ) and taus ( ), and the ligatures delta-epsilon-xi ( ), epsilon-zeta ( ), epsilon-iota ( ), epsilon-kappa ( ), epsilon-omega-sigma ( ), and sigma-theta ( ). Scribe A wrote in the upper margin of folio 173^{r} in red:

ἀπό(δε) ἐγραφ(ον) ὅταν εἶτον τὸ βιβλίον δεμένον. μετ(α) ἔτη ξ̄ ἕως τ(ῶν) ιστορι(ῶν) γρηγ(ο)ρ(ίου), i.e. six folios (173^{r}–179^{v}), which seem to have remained originally blank when the volume was bound. He also checked his pen in the lower and outer margins and wrote in many cases the word *δοκίμιον*, e.g. folios 29^{r}, 31^{r-v}, etc.

[5] See below pp. 306, 323, and 349.

A contemporary scribe B, who remains unknown, copied folios 81^{r}–83^{r}. His script is more careful and calligraphic. He writes twenty-one lines to the page. On folio 81^{r} reproduced here we can observe the enlarged alphas ( ), kappas ( ), and omegas ( ), the high-standing iotas ( ) and taus ( ), and the ligatures gamma-alpha-rho ( ) and pi-alpha-rho ( ).

A contemporary scribe C copied folios 83^{v}–102^{v}. He is a calligrapher following the *Hodēgōn* style. Scribe C writes twenty lines to the page. On folio 93^{r} we can observe the enlarged epsilons ( ), zetas ( ), and xis ( ), the high-standing alphas ( ), betas ( ), thetas ( ), sigmas ( ), and taus ( ), the letters with diagonal tails such as the deltas ( ) and rhos ( ), and the ligatures epsilon-tau ( ) and epsilon-upsilon ( ). The diaeresis appears often over upsilon (ϋ).

7. ILLUMINATIONS

Simple ornaments with brown ink appear on folios 1^{r}, 103^{r} (elaborate), 145^{r}, 163^{v}, 180^{r} (carefully executed), 194^{r}, 250^{r}, and 277^{r}. Initials are sometimes elaborate, e.g. the omicron on folio 122^{v}, which forms the head of Christ. On folio 141^{v} the drawing of an eagle serves as an initial kappa and the initial epsilon has a pointing hand projected to the right. A hunting scene was drawn in the outer margin of folio 63^{v}. A yellowish or pale black ink is used in the text and a brown or red ink in the titles and initial letters.

8. BINDING

Binding with brown leather on wooden boards 11 mm thick with stamped ornamentation slightly damaged on the spine.

9. QUIRE COMPOSITION

In the part of the volume copied by scribe A the quire signatures are given in the lower and outer margin. The end of the gatherings is also given in the centre of the lower margin of the last verso folio. They have been observed on the following folios: 8^{v} = $\bar{\alpha}$, 9^{r} = $\bar{\delta}^{ov}$, 16^{v} = $\bar{\delta}^{ov}$, 17^{r} = γ^{ov}, 24^{v} = γ^{ov}, 25^{r} = *τέταρτον*, 32^{v} = δ^{ov}, 33^{r} = ε^{ov}, 48^{v} = $\sigma\tau^{ov}$, 49^{r} = $\bar{\xi}$, 56^{v} = ζ, 57^{r} = $\bar{\eta}$, 110^{v} = $\iota\bar{\alpha}$, 111^{r} = $\overline{\iota\delta}$, 118^{v} = $\overline{\iota\delta}$, 119^{r} = $\overline{\iota\gamma}^{ov}$, 126^{v} = $\overline{\iota\gamma}$, 127^{r} = $\iota\delta$, 134^{v} = $\overline{\iota\delta}$, 135^{r} = $\ddot{\iota}\varepsilon$, 142^{v} = $\overline{\iota\varepsilon}$, 143^{r} = $\iota\overline{\sigma\tau}$, 150^{v} = $\iota\sigma\tau$, 151^{r} = $\iota\xi$, 158^{v} = $\iota\xi$, 159^{r} = $\iota\eta^{ov}$, 166^{v} = $\overline{\iota\eta}$, 167^{r} = $\overline{\iota\theta}$. No other quire marks ob-

served. Sporadically a cross appears in the middle of the upper margin, though this is not connected with the gatherings, e.g. folios 11r, 13r, 25v, 41r. A folio has been lost after folio 92.

10. LATER NOTES

The MS contains a number of notes in Latin on folios 84r and 159v and on the wooden board of the back cover.

A later hand wrote in the lower margin of folio 92v:

Ἐξερρύη ἓν φύλλον, ἐν ᾧ τὸ τέλος τοῦ | Πρὸς Νικοκλέα Λόγου τούτου.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in Cyprus in 1460 and 1465, was at a later period in the monastery of Bačkovo in Bulgaria where it was examined and briefly described by P. N. Papageorgiou in 1887.[6] Shortly after it was acquired by the National Library of Greece and briefly described by Sakkelion in 1892.[7]

12. BIBLIOGRAPHY

Darrouzès, "Notes IV", pp. 29–31.

P. N. Papageorgiou, "Ἐκδρομὴ εἰς τὴν μονὴν Μπατσκόβου", *Ἡμερολόγιον τῆς Ἀνατολῆς* 6 (1887), 115 ff.

Sakkelion, *Κατάλογος*, pp. 191–92.

Vogel-Gardthausen, *Schreiber*, p. 378, who speak of two volumes, one of 1460 and a second of 1465!

[59] Sinai, Monastery of St. Catherine, Graecus 880, A.D. 1466 (pls. 94, 194a).

[examined in microfilm]

1. *Hōrologion*, the Gospel of St. John, St. Arsenios, *Apophthegmata*, the liturgy of St. John Chrysostom etc.

2. Western paper well preserved.

3. Folios 251, 210 × 140 mm.

21 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1r–93v) *Hōrologion* mutilated at the beginning.

[Cf. *Ὡρολόγιον τὸ Μέγα, περιέχον ἅπασαν τὴν ἀνήκουσαν αὐτῷ ἀκολουθίαν διορθωθὲν καὶ εἰς τρία μέρη διαιρεθὲν ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου*, 7th ed. Venice, 1895].

i. (ff. 1r–22v): The *orthros.*

Inc. (f. 1r) (mutilus): ... *Δόξιε (?) μου καὶ ὑψῶν τὴν κεφαλήν | μου.*

ii. (ff. 23r–31v) The *esperinos: Ἀρχὴ τοῦ ἑσπερινοῦ.*

Inc. Εὐλόγει ἡ ψυχή μου τὸν κ(ύριο)ν.

iii. (ff. 32v–42v) The *apodeipnon: Ἀρχὴ τῶν ἀποδείπνων τῶν μικρ(ῶν).*

Inc. Ἐλέησόν με ὁ θ(εὸ)σ. κατὰ τὸ μέγα ἔλεος | σου.

iv. (ff. 42v–59r) The *Akathistos* hymn: *Ἀκολουθ(ία) τῆσ ἀκαθίστου.*

Inc. Βουλὴν προαιώνιον, ἀποκαλύπτω | σοι κόρη.

v. (ff. 59v–93v) *Mēnologion: Ἀρχὴ σὺν θ(ε)ῶ τοῦ μηνολογίου.*

[In the upper margin by the scribe: *οἱ δώδεκα μήνεσ:·*

(ff. 59v–64v) September.
(ff. 64v–67r) October.
(ff. 67r–70v) November.
(ff. 70v–75r) December.
(ff. 75r–78v) January.
(ff. 78v–79r) February.
(ff. 80v–82r) March.
(ff. 82r–84r) April.
(ff. 84r–86r) May.
(ff. 86v–89r) June.
(ff. 89r–91v) July.
(ff. 91v–93v) August.

2. (ff. 94r–156v) The Gospel of St. John: *Τὸ κατὰ ἰ̈ω(άννην) ἅγιον εὐαγγέλιον:*

Inc. Ἐν ἀρχῇ ἦν ὁ λόγοσ. [John 1:1].

3. (ff. 157r–164v) *Ἀκολουθ(ία) τῆσ ἑβδ(ομάδος) (?) ἀποστόλ(ων) καὶ εὐαγγελί̈(ων).*

Inc. Ἀδελφοί· εἰ ὁ δι' ἀγγέλων λαληθεῖσ | λόγοσ. [Hebr. 2:2]

4. (ff. 165r–200v) St. Arsenios, *Apophthegmata. Ἐκ τοῦ γεροντικοῦ βϊβλίου:*

Inc. Ὁ ἀββᾶσ ἀρσένιοσ ἔτϊ ὢν ἐν τῷ παλατίω.

[Sanctus Arsenius, *Apophthegmata*, ed. A. Gallandi, *Bibliotheca Veterum Patrum antiquorum scriptores ecclesiastici*, 14 vols., Venice, 1765–81, vol. 7, p. 429 ff.]

5. (ff. 201r–204r) St. John Chrysostom, *λόγοσ περὶ*

[6] See P. N. Papageorgiou, "Ἐκδρομὴ εἰς τὴν μονὴν Μπατσκόβου" *Ἡμερολόγιον τῆς Ἀνατολῆς* 6 (1887), 115 ff, cited by Vogel-Gardthausen, *Schreiber*, p. 378, n. 2.

[7] Sakkelion, *Κατάλογος*, pp. 191–92; cf. L. Polites, *Κατάλογος χειρογράφων τῆς Ἐθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος αρ. 1857–2500, μὲ τὴ συνεργασία Μ. Α. Πολίτη*, Athens, 1991, p. *κη'*.

νηστείασ καὶ ἐλεημοσύνησ. [i.e. homily 5].

Inc. Σήμερον ἀγαπητοί, τὸν ἰατρὸν τῶν | ψϋχῶν προσκϋνήσομεν. [ed. PG 60, col. 717 ff.]

6. (ff. 208r–216r) *Ἑρμηνία τῆσ θείασ λειτουργίασ.*

Inc. Λαβὼν ὁ ἀναγνώστησ τὸ κουκκουνάριλον μετὰ τοῦ ὕδατοσ.

7. (ff. 216r–245r) The liturgy of St. John Chrysostom.

Inc. Ὁ θ(εὸ)ς ὁ θ(εὸ)ς ἡμῶν, ὁ τὸν οὐ(ρά)νιον ἄρτον.

[Cf. Goar, *Εὐχολόγιον*, pp. 47–94].

8. (ff. 245v–248r) *Ἀκολουθ(ία) τῶν τϋπικ(ῶν). ψαλλόμ(εν)α εἰσ τ(ὴν) | λειτουργ(ίαν)· ὅταν τύχει ἅγϊοσ ἑορταζό|μενοσ· ἀντὶ τῶν ἀντιφώνων:*

Inc. Εὐλογητὸσ εἶ κ(ύρι)ε· εὐλόγει ἡ ψϋχή μου | τὸν κ(ύριο)ν, καὶ πάντα τὰ ἐντόσ μου.

9. (ff. 248v–251r) Paschalia of the years 1467–1492 (end mutilus): *Ἀρχ(ὴ) τοῦ πασχαλ(ίου)· τοῦ ἐνἀπομένοντοσ. |*

Inc. Ἔτουσ ϛ̅π̅ ϡ̅ο̅ε̅ ἰν(δικτιὼν) ι̅δ̅΄ (= ἡλίου) *κύκλ(οσ) ·ϐ̅΄·* (= σελήνησ) *κύκλοσ ·α΄· ἀπόκραιοσ φε(ϐρουα)ρ(ίῳ) εἰσ τὰσ θ̅΄· | νομϊκὸν φάσκα ἀπριλλ(ίῳ) εἰσ τὰσ ϐ̅΄· χρ|ιστιανῶν πάσχ(α) ·στ΄· νηστεία τῶν | ἁγίων ἀποστόλων· ημ(έ)ρ(α) ·κ̅ζ̅΄·*

5. SUBSCRIPTION

At the end of the homily of St. John Chrysostom, *περὶ νηστείασ*, the scribe wrote on folio 204r:

† Δόξα σοι ὁ θ(εὸ)ς:

And below in the same black ink the following subscription:[1]

Ἐγράπτ(η) θ(εο)ῦ σϋνεργ(ία)· χειρὶ ἐμου ἁμαρτωλοῦ· καὶ ξέ|νου πᾶσ(ης) ἀρετῆσ· κωνσταντ(ί)ν(ου) ἱερέ(ωσ) τοῦ ραύτ(η)· καὶ | σκευοφύλακοσ ἐπϊσκοπῆσ πάφου· διὰ | ἐξόδου καὶ πολλοῦ πόθου· τοῦ εὐγενεστάτου | ἄρχοντοσ, σϋρ φούκ γουννέμε· καὶ ἐν|τϊμου σϋγκριτικοῦ· ἐν μηνὶ νοεμϐρίω, | τῇ κ̅ζ̅΄· ἐνχρο(νίας) ϡ̅ϟ̅ξ̅σ̅΄ χ(ριστο)ῦ: ††

Thus the volume was copied by the priest Constantine Raptes who was *skeuophylax* in the bishopric of Paphos and completed on 27th November 1466. The book was commissioned by the *archon* and *synkritikos* (secretary?) Sir Fouc Gounneme, probably for his own use.

6. SCRIPT

The MS was written by a single scribe, Constantine *skeuophylax* of the bishopric of Paphos. Constantine seems to have been an educated person and his text is carefully copied and lacking orthographic errors. His slightly right-inclined script indicates a professional scribe. On folio 23r reproduced here we can observe the enlarged epsilons ( ) but also ( ), zetas ( ), sigmas ( ) and phis ( ), the high-standing gammas ( ) and taus ( ), the archaising lambdas ( ) but also ( ), and the ligatures epsilon-iota ( ), mu-epsilon-lambda-iota ( ), mu-omega-nu ( ), sigma-pi ( ) and the word *δεῦτε* ( ).

The scribe wrote a number of notes at the end of the various texts or in the margins. For instance at the end of the *orthros*, on folio 22v, he wrote: *τέλοσ τοῦ ὄρθρου:*

On folio 200v, at the end of St. Arsenius, *Apophthegmata*, he wrote in the same ink the following note:

† Ταύτην τὴν κατήχησϊν· ἐδίδαξεν | ὁ ἅγϊοσ γέροντ(ασ) εἰσ τὴν λιτ(ὴν) τ(ῆς) ἔμπασ· | κ(αὶ) εἶχ(εν) πλήθοσ λαοῦ πολλήν· κ(αὶ) ἦτον καὶ | ὁ ἐπΐσκοποσ πάφου, κῦρισ σάβασ πήπ(ης). | καὶ ἐξεπιτροπῆσ αὐτοῦ, ἐγράφη ὑπὸ | χειρὸσ σκευοφὔλακοσ πάφου· ἐν ἔτει | τοῦ ἀδὰμ· ϛ̅π̅ ϡ̅μ̅δ̅΄:–

This interesting note inserted in the text gives us the name of the bishop of Paphos, Sabas Pipes, and informs us that the catechism (i.e. the *apophthegmata* of St. Arsenius) was delivered publicly in 1435/36 in the village of Emba before a big gathering of the people and in the presence of the bishop of Paphos, who ordered the *skeuophylax* to copy the catechism.

7. ILLUMINATIONS

Tituli in red. Small red initials projected into the margins. The first letter of the hymns also in red. Simple ornaments appear in the following folios (those with an asterisk are elaborate): 22v, 23r*, 32v, 42v, 59v*, 64v, 67r, 70v, 75r, 78v, 80v, 82r, 84r, 89r, 91v, 94r, 157r, 165r, 201r, 208r, 216r*, 245v.

8. BINDING

Not observed in the microfilm. Gardthausen and Beneševič who described briefly the MS say nothing about the binding.

9. QUIRE COMPOSITION

The gatherings are mostly quaternions. Quire signatures by the scribe preserved at the end of the gatherings as follows: 6v = *α̅΄*; 14v = *β̅΄*; 22v = *γ̅΄*; 30v =

[1] This subscription is partly edited by Beneševič, *Catalogus*, I, p. 127. Gardthausen and Kamil, who follows him, date the MS to the 15th century.

$\bar{\delta}$; 45^{v} = $\overline{\sigma\pi}'$; 53^{v} = $\bar{\xi}$; 62^{v} = $\bar{\eta}$; 69^{v} = $\bar{\theta}$; 77^{v} = $\bar{\iota}'$; 85^{v} = $\overline{\iota\alpha}'$; 93^{v} = $\overline{\iota\delta}'$; 101^{v} = $\overline{\iota\gamma}$; 108^{v} = $\bar{\omega}'$; 116^{v} = $\overline{\iota\varepsilon}'$; 124^{v} = $\overline{\iota\sigma\pi}'$; 132^{v} = $\overline{\iota\zeta}'$; 140^{v} = $\overline{\iota\eta}'$; 148^{v} = $\overline{\iota\theta}'$; 156^{v} = $\bar{\varkappa}'$; 164^{v} = $\bar{\varkappa}\alpha'$; 172^{v} = $\overline{\varkappa\delta}'$; 186^{v} = $\overline{\varkappa\delta}'$; 194^{v} = $\overline{\varkappa\varepsilon}'$; 202^{v} = $\overline{\varkappa\sigma\pi}'$; 216^{v} = $\overline{\varkappa\eta}'$; 224^{v} = $\overline{\varkappa\theta}'$; 231^{v} = $\bar{\lambda}'$; 247^{v} = $\overline{\lambda\delta}'$;

The enumeration of folios in Arabic letters but also in the Greek alphabet in the upper right corner is later.

Folio 50 has a small hole in the middle, which affected a few letters of lines 12–13 in both the recto and the verso of the folio. Folio 86 is excised in the lower half, i.e. lines 12–21. The MS seems to have lost two folios at the beginning.

10. LATER NOTES

[1] On the interior cover of the front binding various illiterate notes by later hands.

[2] On folio 156^{v} there is a long note of 16 January 1497, mostly illegible.

[3] A later note, hardly visible, appears on folio 204^{v}.

[4] On folios 205^{r}–207^{v} notes by later owners of the volume, such as Demetrios Gafoun, who wrote two notes in 1503 and 1505 on folio 206^{r}; Papa Christophoros Papakyriakou, who married a certain Loucrezia and left us dated notes of the years 1548–1567 on folios 205^{r-v} and 206^{v}.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in the area of Paphos in 1466, continued to be in Cyprus at least until 1567, as the later notes indicate. At a later period the volume was acquired by the monastery of St. Catherine on Mt. Sinai. The MS was briefly described by V. Gardthausen in 1886 and by V. Beneševič in 1911. It was microfilmed for us by the monastic community of St. Catherine in July 1991.

12. BIBLIOGRAPHY

Beneševič, *Catalogus,* I, p. 127.
Darrouzès, "Autres mss", p. 154, no. 108.
Gardthausen, *Catalogus codicum,* p. 190.
Kamil, *Catalogue,* p. 107.

[60] Paris, Bibliothèque Nationale, Graecus 1390 [Colbert 4723], A.D. 1469 (pls. 95, 194b).

1. Assizes of the Kingdom of Jerusalem translated into Greek from the original French text.

2. Western paper of good preservation.

3. Folios III + 210 + γ', 205 × 140 mm.
Justification 160–65 × 100–105 mm.
21–27 lines to the page.
Text in single column.

4. CONTENTS

This is the oldest surviving MS of the translation into the Greek Cypriot vernacular of the text of the "Assises de la cour des Bourgeois". The translation from an original French MS was made in Cyprus, probably during the reign of Hugh I (1205–18). The official translation, ordered by a Lusignan king of the island, has not been traced so far. There survive only two MSS with this text in Paris (i.e. Paris. Gr. 1390 and Paris. Supp. Gr. 465). Though both MSS contain the same text, and certainly belong to the same tradition, they show some differences. Furthermore, this MS contains certain chapters reported as missing in the exemplar and thus left out in Supp. Gr. 465. It is most probable that the official translation was copied several times and errors multiplied, resulting in a difficult Greek text with numerous mistakes in syntax and orthography.

1. (ff. 1^{r}–21^{r}) Table of contents. The MS lost one folio at the beginning and starts from chapter *ιγ*. It contains a total of *σϛη'* chapters, one more than Paris. Supp. Gr. 465.

Inc. (f. 1^{r}) (mutilus) ... *εχετ(ε) να εχι ουδενα κριτ(ήν) εισ τ(ήν) ἐξουσίαν.*

Des. (f. 21^{r}) *σϛη. περι τις ταξις τις γενομενις εις την τακ(ην) | με κιμενον· συμπανμοὸν δια τ ας πικιλας | γενεας· ανευ τους φραγκους, οπου μελλι να κατηκισουν εις την τακην.*[1]

2. (ff. 22^{r}–194^{v} and 199^{r}–209^{r}). The translation of the 298 chapters of the "Assises de la cour des Bourgeois".

Inc. (f. 22^{r}) *αρχι τις βιβλου | τις σηνταγματος | ειγουν ασιζα.*

α. Περι κρισεως κ(αὶ) δηκεοσινισ.

Des. (f. 209^{r}) *το δικεον να δοσι δικεομαν το τεταρτο.*[2]

3. (ff. 195^{r}–198^{v}) A later insertion of a binion with various illiterate notes (f. 196^{r} is blank). The text continues uninterrupted after folio 194^{v} on fo-

[1] See C. E. Zachariae, *Historiae Juris Graeco-Romani Delineatio, cum Appendice Ineditorum,* Heidelberg, 1839, p. 137.

[2] Zachariae, op. cit., p. 138; C. Sathas, *Ἀσίζαι τοῦ Βασιλείου τῶν Ἱεροσολύμων καὶ τῆς Κύπρου, MB,* VI, pp. *πε'–πθ'*, 249, and 272.

lio 199^{r}.

5. SUBSCRIPTION

The scribe subscribed his volume on folio 209^{r} in the same yellowish ink as his text:[3]

Ετελιοθιν το παρον βιβλιον δια χϊρος | καμου ⍺ντ⍵νιου σινκριτ(ι)κου τι εσχατ(η) οχτοβρ(ιου) | υξθ χ(ριστο)ῦ ευχεστε δε τον κ(ύριο)ν: † |

And underneath by the scribe in the same ink:

ωσπερ ξενι χερουντ(αι) ειδην πατριδαν |
κ(αὶ) ει θαλατεβοντεσ ειδην λιμενα
ουτ(ω) | κ(αι) ει γραφ(οντες) ειδουν το τελος βιβλίου.

Then the scribe wrote a riddle and beneath it his name in cryptographic form:

θνψλνβλω ωβνπ ϡβψβπλω (= Ἀντώνιος Συγκριτικός).

Thus this volume was copied by Antonios Synkritikos on 31 October 1469. The scribe came from a famous family in Lusignan Cyprus; some of its members were high officials or men of culture.[4]

6. SCRIPT

Antonios Synkritikos uses a pale black or yellowish ink. He seems to be bilingual in Greek and French. His knowledge of Greek, however, seems to have been somewhat limited. He knows no grammar and is very weak in orthography. Words are wrongly divided or mixed up; the accents and breathings are almost totally absent. He is probably self-taught, and he writes the Greek language as it was heard and not as it was written. If this is so, then this MS gives us an echo of the Greek spoken in the high circles of Lusignan Cyprus in the second half of the fifteenth century. The student of the Greek Cypriot dialect must pay great attention to this text as well as to the contemporary or sixteenth-century "chronicles" written on the island. It is, however, important to study these texts in the actual MSS and not as they have been edited by Sathas and Dawkins.[5]

Still, Synkritikos' boldness in writing a text in Greek is admirable. His style resembles that of documents, and his script may well be called the "notarial" style of fifteenth-century Cyprus. On folio 22^{r} we can observe the high-standing gammas ( ), zetas ( ), and taus ( ) or ( ), the peculiar betas ( ) but also ( ), and psis ( ), and the ligatures epsilon-kappa ( ), epsilon-rho ( ), sigma-tau ( ), and the word *τὸ* ( ).

The scribe himself wrote certain notes in the volume. Two of the riddles he copied have been edited by Sathas, who corrected the orthography.[6]

i. (f. 21^{r}) *† ερωτησην εχο πρὸ(ς) τουσ εχεφρονας·*
κ(αὶ) ει τις | το σαφινισι·
κ(αὶ) δοσι τελιαν αποφα|σιν·
σοφότερος εστε: |
αβρωτον ειμι κ(αὶ) μικροτερος τη εἰδεα
τρισ | με κρατου κ(αὶ) ακον με ποτιζουν·
εγο | ου λαλο αλλα τα ειχνι μου λεγουν.
[i.e. *Ἐρώτησιν ἔχω πρὸς τοὺς ἐχέφρονας*
καὶ εἴ τις τὸ σαφηνίσει
καὶ δώσει τελείαν ἀπόφασιν
σοφώτερος ἔσται.
Ἄβρωτόν εἰμι καὶ μικρότερος τῇ ἰδέᾳ,
τρεῖς μὲ κρατοῦν καὶ ἄκων μὲ ποτίζουν,
ἐγὼ οὐ λαλῶ, ἀλλὰ τὰ ἴχνη μου λέγουν.] [i.e. pen, *κονδύλιον*].

ii. (f. 209^{r}) *ειππο εχο τρεχοντα εν λευκο πεδιο*

[3] This subscription was edited by Zachariae, op. cit., p. 138; also by Sathas, *MB,* VI p. 497. Sathas read the scribe's name as Nikolaos, which is a later addition over an erasure, but the cryptographic form below the subscription confirms his name as Antonios; cf. Darrouzès, "MSS originaires de Chypre", p. 187.

[4] In addition to Paris. Gr. 1390, copied by Antonios Synkritikos, the following MSS were either in the possession of, or contain notes mentioning, members of the Synkritikos, Synklitikos, or Sekretikos family: (i) Paris. Gr. 725 (owned by George Sekretikos). (ii) Paris. Gr. 519. This luxurious volume of A.D. 1007, containing the orations of St. Gregory of Nazianzus, was acquired in Prousa by the priest Michael Synkritikos for the price of 22½ coins and 4 measures of wine in 1454. The new owner wrote an ownership entry on f. 2^{r}; see above, Chap. I, p. 15, n. 84; ed. also by Darrouzès in *KS* 23 (1959), 35. (iii) Scorial. Ψ IV 1 (owned by John Synklitikos). (iv) Paris. Coislin 209 (note on Constantine Sekretikos). (v) Paris. Gr. 1381 (John Synkritikos, mentioned). (vi) Tours, Bibl. Munic. 980 (Synkritikos (?) mentioned).

On a physician John Synklitikos see *Makhairas* (ed. Dawkins), I, § 665, p. 644, 25. See also C. Chatzepsaltes, "Ἐκκλησιαστικὰ δικαστήρια Κύπρου ἐπὶ Φραγκοκρατίας", *KS* 19 (1955), 31–32. On the indigenous Cypriot family of the Synklitikoi see now W. H. Rudt de Collenberg, "Études de prosopographie généalogique des Chypriotes mentionnés dans les registres du Vatican 1378–1471", *Μελέται καὶ Ὑπομνήματα* 1 (1984), 667–68.

[5] Leontios Machairas and George Boustronios, ed. Sathas, *MB,* II, pp. 51–543; see also the newer edition, *Makhairas* (ed. Dawkins).

[6] Ed. Sathas, *MB,* VI, pp. ποτ'–πζ'; cf. I. P. Stamatoules, "Βυζαντινὰ Αἰνίγματα", *Ἐπετηρὶς Φιλολογικοῦ Συλλόγου Παρνασσοῦ* 9 (1906), 130–31.

·γ· | *αυτ(ον) ειπεβουσ(ιν) αοπλη κ(αὶ) γιμνι ανδρεσ* |

εαν δε μη εσεσθε σχισμενι ει καρα | *του ειπου*

ου τρεχουσι τα ειχνι τον | *ποδον αυτ(ου).*

[i.e. *"Ιππο<ν> ἔχω τρέχοντα ἐν λευκῷ πεδίῳ,*

τρεῖς αὐτὸν ἱππεύουσιν ἄοπλοι καὶ γυμνοὶ ἄνδρες,

ἐὰν δὲ μὴ ἔσεσθαι σχισμένη ἡ κάρα τοῦ ἵππου,

οὐ τρέχουσι τὰ ἴχνη τῶν ποδῶν αὐτοῦ.] [= pen, *κονδύλιον*].

iii. The scribe wrote below the riddle on folio 21^{r} another poetic note in the same yellowish ink:

αλλον θ$\bar{ν}$ γλικιτερον ουδε ποθινότερον | *ουκεστιν·*

εκι γαρ παντα. τα αγαθα | *κ(αὶ) τα τερπνα τιχανι*

πικρινομε την εσ|θισην· ενταυθα μικρον χρονον

κ(αὶ) | *τιχοιμεν τον αγαθον εκινον τον απιρον.*

[i.e. *"Αλλον θ(εὸν) γλυκύτερον οὐδὲ ποθεινότερον οὐκ ἔστιν,*

ἐκεῖ γὰρ πάντα τὰ ἀγαθὰ κ(αὶ) τὰ τερπνὰ τυ<γ>χάνει

πικράνομαι τὴν αἴσθησιν ἐνταῦθα μικρὸν χρόνον,

κ(αὶ) τύχοιμεν τῶν ἀγαθῶν ἐκείνων τῶν ἀπείρων.]

7. ILLUMINATIONS

Tituli mostly in red. Large, simple red initials projecting into the margins. A pi-shaped ornament serves as headpiece to the text on folio 22^{r}. In the lower margin of folios 1^{r} and 210^{r} appears a small circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick bearing the coat of arms of Colbert in the centre of the front and back covers. On the spine the monogram of Colbert appears five times and also horizontally the inscription *CODEX* | *IVRIS* | *CIVILIS.* When the MS was rebound three paper flyleaves were added at the beginning and three at the end.

9. QUIRE COMPOSITION

Quire signatures not preserved. Folio numbers are later. Folios 6–16 worm-eaten in the centre of the outer margin without any damage to the text. A gathering of four folios was later inserted after folio 194 and was bound together with the original volume without any interruption to the text, which continues after folio 194^{v} on folio 199^{r}. Folio 21^{v} was originally blank. Folio 196^{v} is also blank.

10. LATER NOTES

[1] In the upper margin of folio 112^{r} the scribe wrote the following note:

<ἐ>γενηθη ο υιοσ μου ο χρησοφισ· τον φεβραρι της εν(χρονίας) (?) | *αυνζ (?) χ(ριστο)ῦ* ... (i.e. February 1457 A.D.).

[2] On the inserted binion (i.e. ff. 195–198), an early sixteenth-century illiterate hand, probably a priest, wrote a list of names of married couples of his parish [orthography improved] e.g.: *† π(α)πᾶ 'Ιωάννης καὶ η πρεσβυτέρα αυτοῦ Ζαπέλα.* | *Λωῆζος κ(αὶ) η [γ]υνὴ αυτοῦ Βαλειανάτα* etc.

[3] Another hand wrote in the upper margin of folio 209^{v} a note of 14 September 1517. This is the note improved orthographically:

ὁ υἱός μου ὁ Ραφαὴλ· ἐγεννήθην· εἰς ταῖς στ' ὀχτωβρίου | *ἀριθ. 6 <α>φιστ' καὶ ἐθάφη εἰς ταῖς ιδ' σεπτεμβρίου <α>φιζ'. Χ(ριστο)ῦ.*[7]

On the lower part of folio 209^{r} there are notes in French which continue on folio 210^{v}. Very illegible notes in Greek exist on folios 209^{v} and 210^{v}.

[4] On the interior of the front cover was pasted the hand-written description of the MS in Latin when it was catalogued for the collection of Colbert. Among others things, it is indicated that the MS *"scripta [in] lingua vulgari gr(aeca)".*

[5] On the flyleaf I^{r} a long text in French was written probably by J. M. Pardessus who examined the volume ca. 1828.[8] The notes states, in part:

"Ce manuscrit, composé en grec | *vulgaire, a été copié par un ignorant qui* | *ne connoisait pas les premières règles de sa* | *langue, ni de l'orthographe, et qui a trouvé* | *plus court de ne pas mettre d'accens."*

Underneath was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

This volume, copied by Antonios Synkritikos in October 1469, was still in the island in September 1517, as is indicated by a note of its as yet unknown owner (cf. f. 112^{r}). Whether it remained in the island for another 150 years we cannot tell. It was acquired by Colbert in the 1670's and rebound in his collection where it was given the number 4723. While in Colbert's collection it was studied by C. Du Cange and cited in his *Glossarium.*[9] Du Cange

[7] Ed. Sathas, *MB,* VI, p. *ποτ'.*

[8] Cf. J. M. Pardessus, *Collection des lois maritimes antérieures au XVIIIe siècle,* I, Paris, 1828, p. 723; cf. also Sathas, *MB,* VI, pp. *πη'–πθ'.*

[9] C. Du Cange, *Glossarium ad Scriptores Mediae et Infimae Graecitatis,* Lyons, 1688, Index Auctorum, p. 34: "Assisæ Regni Hierosolymitani, seu earum pars altera, quae vulgò inscribi-

was in fact the first scholar to describe the MS.

However, the difficulties this MS poses condemned it to oblivion. J. M. Pardessus tried to examine the MS as he tells us in his multi-volume work, *Collection des lois maritimes*. He was disappointed and, though he cited extracts from the relevant French and Italian texts, he left the Greek text to others to study.[10] Some ten years later the MS was examined and described by Zachariae von Lingenthal in his pioneer work on the history of Graeco-Roman law.[11]

The difficult task of studying the MS and establishing the text was undertaken in the 1870's by the Greek scholar Constantine Sathas, who edited the text of this MS in his valuable *Μεσαιωνικὴ Βιβλιοθήκη*. Sathas also included in his edition the text from another codex, Paris. Supp. Gr. 465, and both texts were preceded by a long and still useful preface.[12] Though the work of Sathas in establishing the text is admirable, it is a *desideratum* of scholarship to have this text edited anew with a philological and historical commentary.

12. BIBLIOGRAPHY

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J. M. Pardessus, *Collection des lois maritimes antérieures au XVIIIe siècle*, I, Paris, 1828, pp. 273–74.

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P. I. Zepos, "Τὸ δίκαιον εἰς τὰς Ἑλληνικὰς Ἀσίζας τῆς Κύπρου", *EEBS* 25 (1955), 306–30, passim.

tur, Liber de justitia et jure, seu de Curia Vicecomitali, ex cod. Colbert. 4723. hoc titulo: Αρχὴ τῆς βίβλου τις σηντάγματος, ἤγουν Ασίζα. Utraque Assisarum pars edita Venetiis an. 1535, & mandato Senatus ex Gallico Italicè versa in gratiam Cypriorum. Codex verò Graecus pessimè scriptus, & absque accentibus, ut ex locis laudatis patet".

[10] Pardessus, op. cit., I, pp. 273–74: "Cette même assise (i.e. L'Assise des bourgeois) a été traduite en grec vulgaire. Cette traduction inédite existe à la bibliothèque royale sous le no. 1390. Le manuscrit du XVe siècle est extrémement défectueux, et paroit l'ouvrage d'un ignorant qui ne connoissoit pas les premières règles de la langue, ni de l'orthographe, et qui a trouvé plus court de ne pas mettre d'accens.

Cette traduction a évidemment été faite d'après un texte français, et non d'après la version italienne, qui probablement n'existoit pas encore... La version grecque, s'il est possible de trouver un éditeur assez courageux pour surmonter les difficultés que présente l'imperfection du manuscrit", etc. Cf. Sathas, *MB*, VI, pp. *πη′–πθ′*.

[11] Zachariae, op. cit., pp. 137–38.

[12] Sathas' preface covers pp. *α′–ριστ′*. He calls Paris. Supp. Gr. "MS A" (ed. ibid., pp. 3–246) and Paris. Gr. 1390 "MS B" (ed. ibid., pp. 249–497). The B MS is more complete.

[61] Cyprus, Paphos, Metropolis 6, A.D. 1472 (pls. 96, 195).

1. Gospel Lectionary.

2. Bombycine paper well preserved.

3. Folios 131, 295 × 210 mm.

Justification 223 × 140 mm.

27 lines to the page.

Text in single column.

4. CONTENTS

1. (f. 1r) Gospel Lectionary for the liturgical year beginning on Easter Sunday:

† Ἀρχὴ τῶν Ἀχράντων Εὐαγγέλιον † | τῇ ἁγ(ία) καὶ μεγάλη κυριακῇ | τὸ πασχ(α), ἐκ τοῦ κατὰ Ἰωάννην:–

Inc. *Ἐν ἀρχῇ ἦν ὁ λόγος.* [John 1:1].

ii. (f. 34r) The lessons for Saturdays and Sundays from Matthew:

Σα(ββατον) ᾱ μετὰ τὴν πεντηκοστὴν· εὐα(γγέ-λιον) | ἐκ τοῦ κατὰ ματθαῖον.

Inc. *Εἶπεν ὁ κ(ύριο)ς· τοῦ αἰτοῦντι σε δίδου· καὶ τὸν | θέλοντα ἀπὸ σοῦ δανείσασθαι.* [Matt. 5:42].

iii. *<Εὐαγγέλια τῶν ἁγίων Παθῶν>:*

Ἀκολουθία τοῦ νήπτηροσ εὐα(γγελιον) α᾽ (= πρῶτον) πρὸ | τοῦ νήψασθαι: κατὰ ἰωάννου:

Inc. *Πρὸ τῆσ ἑορτῆσ τοῦ πάσχα· εἰδὼσ ὁ ἰ(ησοῦ)σ.* [John 13:3].

iv. (f. 105r) The lessons for the Hours of Good Friday:

Εὐα(γγέλια) Τὰσ ὥρασ τῆ ἁγία καὶ μ(ε)γ(ά)λη Παρασκευῇ | ὥρα ᾱ᾽ ἐκ τοῦ κατ(ὰ) ματθαῖον εὐα-(γγέλιον) ε̄.

Inc. *Τῶ καιρῶ ἐκείνω ἰδὼν ἰούδασ.* [Matt. 27:3].

v. (ff. 108r–129r) Synoptic *Menologion* mutilated at the beginning, starting from 8 November.

Inc. *Μην(ὶ) τῶ αὐτ(ῶ) ·η̄· ἡ συνάξισ τοῦ αρχ(α)γ-γέλ(ου) <M>ιχαὴλ ζήτ(ει) | ὀκτοβρίω ·ιη̄·*

(f. 108r) December.

(f. 114r) January.

(f. 119r) February.

(f. 121r) March.

(f. 122v) April.

(f. 122v) May.

(f. 123r) June.

(f. 126r) July.

(f. 126v) August.

vi. (f. 131r) A single lesson, perhaps for a special ceremony, is copied by the scribe after the colophon.

Inc. (f. 131r) *Ἐν ταῖσ ἡμέραισ ἐκείναισ· ἀναστάσα | μαριὰμ· ἐπορεύθη εἰσ τὴν ὀρεινὴν. | μετὰ σπουδῆσ εἰσ πόλιν ἰούδα.* [Luke 1:39].

[*Note.* This Gospel Lectionary lacks many lessons from Luke and Mark.]

5. SUBSCRIPTION

The scribe subscribed his volume on folio 129r in the same ink as that of his text:

† Ἐτελειώθη τὸ παρὸν βίβλον τὸν ἄ|χραντον εὐαγγέλιον· τεσσάραισ | ποταμίοισ· ματθαῖον· μάρ-κον· | λουκᾶν· ἰωάννην· ὅπου ρεύουσιν | καὶ ποτίζον ἀν(θρώπ)οισ τὴν ζωὴν· διὰ | χειρὸσ ἐμοῦ τάχα κ(αὶ) ἁμαρτωλοῦ ‖ [f. 129v] *συμεῶν (μον)αχ(οῦ) ὁ ξενικὸσ. διὰ ἐξόδων | καὶ πολλῶν πόθων κύροῦ ἰωάννου· | χαραπᾶ* [and in the outer margin by the scribe in the same ink *καὶ τῆσ | συμβίου | αὐτοῦ εἰρή|νησ καὶ | τῶν τέκνι|ων : μαριου·] ἀπὸ χωρίου τοῦ λεγομένου | πλακοντοδίου· ὀνόματι τόπου | ἀσπροΐα καὶ ἐτέθη εἰσ τὸν πάνσεπτον | ναὸν τοῦ ἐν ἁγίοισ π(ατ)ρ(ὸ)σ ἡμῶν ἐπι|φανίου ἀρχιεπισκόπου κωνσταν|τίας τῆς κύπρου· ἐνέτη δὲ ϛ̄ϡπα | ἡδὲ τοῦ χ(ριστο)ῦ ᾱῡσδ̄· μηνὶ μαίω | ιθ̄· ἡμέρα· γ̄· ὥρα θ̄· καὶ οἱ αναγινώσ|κοντεσ εὔχεσθαι αὐτὸν δια τὸν κ(ύριο)ν· | ὅπωσ ἐύρω|σιν ἔλεον ἐν ἡ|μέρα τῆσ κρί|σεωσ:–*

And in the middle of the page by the scribe:

$$\alpha \overset{\mu}{,} \overset{\nu}{\eta} :- [= \dot{\alpha}\mu\dot{\eta}\nu].$$

Then follows a list of names to be commemorated, most probably connected with the sponsor's relatives and copied by the scribe himself:

Ἔτι δεόμεθα ὑπὲρ τοῦ | δούλου τοῦ θ(εο)ῦ γεωρ-γίου· μαρίασ | γαλινοῦ· μαργαρίτασ· νικολάου | μα-καρία μοναχῇ τοῦ σάβα τοῦ | ἀνδρονίκου: ἀργυρῇ τοῦ χαραπᾶ:

This colophon is very informative. It gives the precise date of the completion of the volume in both the *Annus Mundi (ϛ̄ϡπα᾽)* [the correct A.M. would be *ϛ̄ϡπ᾽*] and the *Annus Domini*, i.e. 18 May 1472, and the names of the scribe, the monk Symeon Xenikos (or Foreigner), and the sponsor of the volume, namely, John Charapas. It also mentions Charapas' family, his wife Eirene and his daughter(?) Mariou. The Charapas family resided in the village of Plakontodion in the area of Asproia. The latter is still a village in the district of Paphos. Interesting is the fact that this Gospel Lectionary was dedicated to the church of St. Epiphanios, archbishop of Cyprus, located also in the Paphos area near Kouklia.[1]

6. SCRIPT

The copyist, Symeon Xenikos, is neither a great

[1] On the village of Plakontodion cf. Paris. Gr. 1588, ff. 166v and 232v; the note was edited by Darrouzès, "Un obituaire chypriote", pp. 37 and 48. See also above, p. 77. On the church of St. Epiphanios at Paphos see cod. Carpentras, Bibl. Munic. 11, f. 87r, cited by Darrouzès, "Autres mss", no. 35, p. 142. It is probably for this church of St. Epiphanios *τῶν Κουβουκλίων* that cod. Paris. Gr. 301 was copied in 1204 by George of Rhodes. On Paris. Gr. 301 see above, pp. 103–106.

scribe nor a good friend of orthography. He uses a pale black ink. His script is rough, large, upright, but readable. With the exception of the *nomina sacra* very few abbreviations appear in his text. On folio 8ᵛ reproduced here we can observe the archaising gammas (Γ) and omegas (∞), the high-standing taus (Τ), the single-stroke zetas (ζ), and the alpha-gamma ligature (αγ).

7. ILLUMINATIONS

Tituli in red. Elaborate initials projected into the margins. Simple ornaments appear on folios 1ʳ (quite elaborate pi-shaped headpiece), 34ʳ, 50ᵛ, 87ᵛ, and 105ʳ. Also at the beginning of the months of the brief *mēnologion* there are rudimentary ornaments, i.e. on folios 114ʳ, 119ʳ, 121ʳ, 122ᵛ, 123ʳ, 126ʳ, and 126ᵛ.

8. BINDING

The MS was restored and rebound recently in black leather.

9. QUIRE COMPOSITION

Quire signatures partly preserved in the upper right corner on folios 20ʳ = γ̄, 28ʳ = δ̄', 34ʳ = ε̄.

The MS suffered great damage and perhaps lost a gathering after folio 107. Folios 30–33 are excised and only the lower inner diagonal part is preserved and part of the text of the last 9 lines of these folios. A hole affecting the text appears in the lower part of folios 98, 99, and 100. Two holes appear on folio 101, in the middle and lower part, also affecting the text. Folios 99–101 have been affected by damp. Folios 65ᵛ and 131ᵛ are blank.

10. LATER NOTES

The MS preserves a number of later notes.

[1] (f. 8ᵛ) In the outer margin by a later hand (18th cent.?):

μνίσθητι | κ(υρι)ε τι ψιχι | του δουλου | σου φανη.

[2] A later hand recorded names on folios 124ʳ *(† μακράκησ (?) λογίζου)* and on folios 125ᵛ and 126ʳ.

[3] In the empty space of folio 129ᵛ there are two notes by two different hands:

a. (f. 129ᵛ) *μνηστητι κ(υρι)ε τι ψ(υ)χι του δούλου του | θεου γεοργιου ιερεοσ.*

b. (f. 129ᵛ) *μνήστ(ι)τι κ(υρι)ε τι ψιχι του δουλου του θ(εο)ύ 6ασιλείου | ὑερεωσ | ετι δεομεθα* (the rest of the note illegible).

[4] (f. 130ʳ) A note of 1565 recorded a donation of olive trees to the holy church of St. Epiphanios by a certain lady, Rodou, daughter of Theodore:

Τιν θ αυγουστου το <α>*φξε* [*χ(ριστο)ύ* erased by the scribe] *η δουλη | του θεου ροδου του θοδορη απο το αυτο | χοριον εδοκε· 6 (?) ηστιν (?) δια τη ψηχη|ν τησ· δια να τισ μνιμονεση καθοσ | εθοσ σηνηθι τι αγηα του θεου εκλησια | του μεγαλου επιφανιου ελιες δηο λεγο|μενοσ τοποσ ιστες ξιλομαντρεσ και (?) δηο κοντα | στο χοραφιν το ποτιμο σιμπλιον του μενικ|ου στεσ λημνες οσον εστι.*

[5] A different and even later hand wrote a hardly readable note on the lower part of folio 130ʳ mentioning another donation to the church of St. Epiphanios by a certain Paulou, daughter or wife of Melokopos. Even lower on the same folio there are arithmetical calculations on the date of the copying of this MS made by an unknown hand in 1891.

[6] (f. 131ʳ) A note of 1676(?) recorded an earthquake on 20 January:

† το οστ τ(οῦ) χ(ριστο)ῦ εγινεν ο μεγασ σισμοσ | γιναριου νορι (?) τ κ ιμερα δε(υ)τερα.

11. HISTORY OF THE MANUSCRIPT

This is one of the few Cypriot liturgical MSS which survived for many years in the place in which it was copied and dedicated. It was copied in 1472 and donated to the church of St. Epiphanios in the district of Paphos. It was still there in 1565 when a donation to the same church was recorded, and even later as the undated note of folio 130ʳ indicates. Quite recently it was taken to the Metropolis of Paphos to which diocese the church of St. Epiphanios belongs.

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I. Tsiknopoullos, *Ἱστορία τῆς Ἐκκλησίας Πάφου*, Nicosia, 1971, p. 130.

[62] Constantinople, Chalke, Panagia Kamariotissa 116,[1] A.D. 1475 (pls. 97, 196a).

[examined in microfilm]

1. *Ἄπορα τοῦ Τυπικοῦ* (i.e. instructions for the

[1] When the MS was transferred in the Patriarchal collection in 1936 it was given the new number 113. We retained the

year's ecclesiastical celebrations).

2. Paper.

3. Folios II + 86, 220 × 145 mm.

23–24 lines to the page.

Text in single column.

4. CONTENTS

1. The original MS begins on folio 1r and was written throughout by a single scribe. Beginning and end of the text mutilated. There are two later inserted folios at the beginning containing extracts from the *pentēkostarion* and a prayer. Hand B wrote folios Ir–IIr.

1. (ff. 1r–6v) Table of contents: *Πίναξ ἄριστος τῆς παρούσης πικτίδος.* |

Inc. Εἴδήσισ του μικροῦ ἐσπερϊνου κ(αὶ) τῆς αγρυ-| *πνί(ας). δϊάταξις:–*

Des. (f. 6v) *τῶν μὴ ἑ|ορταζομένων ἁγίων. ἐν τῷ τυπϊκῷ:–*

There are 129 chapters in the list, of which 34 are missing at the end. The chapters are headed with words like *εἰδήσεις, ἔκφρασις, περὶ τοῦ (τῆς, τῶν), περὶ πῶς (πότε)* etc.

Inc. (f. 8r) *... στ(αυ)ρὸν μετὰ τοῦ θυμϊατοῦ καὶ ἐκφωνῇ μεγαλο|φῶνος τὸ κ(ύρι)ε ἐλ(έη)σ(ον).*

2. (f. 25r) The second part of the volume starts on this folio:

Inc. Τη δευτ(ε)ρ(α) τῶν αγί(ων) πάντ(ων). τὴν μνήμην ἀρχόμ(ε)θ(α) τ(ῆς) νηστεί(ας).

3. (f. 29v) *Μάρκου μοναχοῦ· εκ τῶν απόρων, τὰ εξῆσ απαντ(α) κεφάλαια:*

Inc. Περϊ τῆσ εωρτ(ῆσ) τῆσ υπ(ε)ρ(αγίας) θ(εοτό)-κου.

Des. (f. 86v) *αὐτὸς δε τοῦτο ποιῶν θυμϊῶν. καὶ τῶν χορ(ῶν)* ‖ ...

A second scribe B wrote folios Ir–IIr:

4. (f. Ir) *Στιχ(ι)ρ(α) πεντ(η)κοστ(α)ρ(ίου) ψαλλόμ(ε)ν(α) τῇ αγία κ(αὶ) μεγάλ(η)* | *κυρι(α)κῇ τῆς ἀπωκρε(ω) ησ ἡχον πλ(αγιον) Β΄.*

Inc. Τὰ πλήθει των πεπραγμένων μου δεινῶν | *ἐννοῶ ὁ τάλασ.*[2]

Des. (f. IIr) *ὁθεν κραυγαζω πε πιθὼσ, σ(ωτ)ερ ελέ-*| *ησον με.*

A third hand C wrote a prayer on folio IIr:

5. *Εὐχῇ εἰς ψυχην κϊνομένην:–* |

Inc. Δεσποτα κ(ύρι)ε ὁ θ(εὸ)σ ὁ παντοκρατορ.

5. SUBSCRIPTION

On folio 23v the scribe recorded the end of the first part of the volume: *† Τέλος εἴληφεν ἡ* | *παροῦσα βίβλος:–* and wrote in red *θ(εοτό)κε μου βοήθ(ει) μοι.*

He wrote a long colophon on folio 24r:[3]

Ἐτελειώθ(η) ἡ παροῦσ(α) δέλτ(ος) τα λεγόμενα ἄπορα τοῦ τιπυκοῦ, δϊὰ | *συνδρ(ο)μείϊς κ(αὶ) ἐξόδου κ(αὶ) πολλ(οῦ) πόθου κυρ(οῦ) θεοσεβεστάτου θωμᾶ ἱέρε(ως)* | *τοῦ ραυτ(σ)πουλλ(ου). κ(αὶ) εγράπτ(η)-σ(αν) δϊὰ χ(ει)ρ(ὸς) καμοῦ τοῦ αμαρτωλοῦ* | *γληγοριου το ἐπίκλην τ(οῦ) (πρωτο)π(α)π(ᾶ). ἀπὸ πόλε-(ως) μϋρϊανθούσ(ης)· κατι|κούμενος εισ τ(ὴν) μο-ν(ὴν) τ(ῶν) μαγγάν(ων). κ(αὶ) ἀνέμπεσέν μου ασθεν(εια) δϋ|νατ(ῆ), μῆν(ας) γ̄ κ(αὶ) ηὔφθασα εις τ(ὸν) ακρων του θανάτου· ὅτι τάχα* | *κ(αὶ) ανάξιος ἱερομον(α)χ(ος). κ(αὶ) ἡ αναγινωσκοντ(ες) εὔχε-σθαι με.* | *δϊα τὸν κ(ύριο)ν· κ(αὶ) μακαρῖσατ(ε) μέ ὅπως εὕρω ἵλεον δϊα τῶν πόλλων μου σφαλμάτ(ων). ὅτι· ουδῆσ ἁλαθ(ητος) εἶμϊ εἶσ ὁ* | *{ὁ} θ(εὸ)ς· ἐτε-λειώθ(η) ἡμερά ζ̄ ὥρεσ ς̄ τ(ῆς) ἡμέρασ· εχρον(ίας)* | *<α>υοε χ(ριστο)ύ. ἔτ(ους) τ(οῦ) ἀδὰμ ϛ ϡπγ, ἰν(δι-κτιωνος) η* [= ἡλίου] *κύ(κλος) ιᾱ* | [= σελήνης] *ῑ θεμέλιος τ(ῆς)* [= σελήνης?] *κγ. ξ: ζλ ϡϛλω* [= Γ(ρη)γόριος]. *Ἀμήν.*

From this detailed colophon we are informed that the *prōtopapas* of Myrianthousa Gregory copied this volume on the Questions of the *Typikon* for the priest Thomas Rautopoulos, in the monastery of St. George of Mangana in Nicosia. In fact some twenty years earlier this monastery was reconstructed and endowed with landed property by the queen of Cyprus, Helena Palaiologina, for the refugee monks arriving in the island after the capture of Constantinople in 1453.[4] It is interesting that in

Chalke number of this MS which is in keeping with the two descriptions of the MS by Metropolitan Athenagoras in *EEBS* 12 (1936), 294–95 and by A. Tsakopoulos, *Περιγραφικὸς Κατάλογος*, Istanbul, 1953, pp. 180–82; see also ibid., pp. 7 and index without pagination.

[2] This text was repeated in the lower margin by a later hand: *τα πλήθη τὸν πεπραγμένον μου δηνον* | *ἐννωῶ ὁ τάλασ* | *τουτον το βλιον* (i.e. *β<ιβ>λίον*).

[3] The subscription was edited by Metropolitan Athenagoras in *EEBS* 12 (1936), 294–95. Some of the mistakes of this edition were corrected by Tsakopoulos, op. cit., pp. 181–82. An even better edition of the subscription is that by Darrouzès, in *KS* 20 (1956), 46–47. We have transcribed the colophon from the microfilm with minor differences from Darrouzès' edition.

[4] See *Makhairas*, ed. Dawkins, § 711, p. 682, 21–28; see above, Chap. I, p. 15, n. 81. Unfortunately, no official documents referring to the extension of and donations to the monastery of Mangana seem to have survived. The monastery was in existence in 1231 and is referred to in the martyrium of the thirteen monks of Kantara. See Sathas, *MB* II, p. 28; see also Th. Papadopoullos, "Μαρτύριον Κυπρίων", *Apostolos Barnabas* 50 (1975), 327.

1475 we meet in the monastery of Mangana a local *prōtopapas* coming from the Marathasa or Myrianthousa valley. This is clear evidence that the monastery of St. George of Mangana, after the first influx of Constantinopolitan monks in 1453, also continued to accept ecclesiastics coming from the island itself. Monks who arrived from the capital of the former Byzantine Empire brought with them their skills as copyists and, as we can assume from this colophon, they may also have taught local scribes. It is very probable that a scriptorium was established in the monastery of St. George of Mangana since another volume was copied there by the monk Euthymios in 1483, the present Alex., Gr. Patr. 195.[5]

The astronomical details concerning the date when this MS was copied are of some interest and prove the scribe's acquaintance with astronomy, which seems to have flourished in the island during the previous century as it did in Constantinople.[6] The use of a cryptographic code to record his name shows Gregory's familiarity with the secrets of professional scribes.[7]

6. SCRIPT

The scribe shows little familiarity with orthography as we can see from the colophon composed by him. He uses a thick pen and numerous abbreviations. His script style is a clear and slightly right-inclined minuscule. On folio 1[r] reproduced here we can observe his enlarged epsilons ( ) and kappas ( ), as well as a number of ligatures such as alpha-xi ( ), pi-epsilon-rho ( ), sigma-pi-epsilon-rho ( ), and phi-rho ( ). Gregory or Glegorios, as he may have been called in the local dialect, was certainly not a great scribe, nor do we have any other MSS of his to observe possible changes in his script.[8] However, he seems to copy freely and with confidence regardless of his mistakes in orthography, breathings, and accents. When he was copying this volume the island was going through internal difficulties which subsequently led to the transfer of power from the Lusignans to the Venetian Republic. The fifteenth century witnessed the decline of power of the Lusignan dynasty, and though many MSS may have reached Cyprus after the capture of Constantinople, it seems that few were copied in the island itself. Folios I[r]–II[r] were copied by a second hand B, perhaps a little later. An even later scribe C copied a prayer on folio II[r].

7. ILLUMINATIONS

Two headpiece ornaments have been preserved in the MS, despite the great losses at the end of the volume. They appear on folios 1[r] and 25[r]. Since the MS was studied in microfilm we cannot describe the ink and the initial letters projecting into the margins; in certain cases, however, red initials and sporadic red letters can be observed.

8. BINDING

According to the most recent description of the MS by A. Tsakopoulos, the volume is bound in black leather on wooden boards.[9]

9. QUIRE COMPOSITION

Modern numbering of the volume in pencil not always seen in the microfilm. Quire signatures in the upper and outer margin can sometimes be observed. All folios bear a cross in the middle of the upper margin. The MS lost a small number of folios after folio 6 and many folios at the end, while a bifolium was later inserted at the beginning (i.e. ff.

[5] The following MSS are connected with the monastery of St. George Lampon or Mangana in Nicosia: (i.) Alex., Gr. Patr. 108; cf. Darrouzès, "Autres mss", p. 134. (ii.) Alex., Gr. Patr. 195, copied there by the monk Neophytos in 1483; see below, p. 247. (iii.) Athens, Colybas collection 97, which was in the hands of the *oikonomos* of Mangana, Neophytos Logaras, in 1543. (iv.) Athos, Laura, Θ 53 (915), copied in 1425. A note of 1563 speaks of the monastery τῶν Κρινέων as being a *metochion* of Mangana. (v.) Constantinople, Chalke, Panagia Kamariotissa 116 (A.D. 1475). (vi.) Jerus., Taphou 138, dedicated to the monastery of St. Sabas by the abbot of Mangana Akakios in the 15th century. (vii.) Jerus., Saba 65, copied in the middle of the 14th century by the famous scribe Ioasaph for the monastery of Charsianites in Constantinople, but after the fall of that city to the Turks: *"οἷς κρίμασιν ὁ θεὸς οἶδεν, ἔνι τῆς μονῆς τοῦ μεγάλου Γεωργίου τῶν Μαγγάνων, τῆς ἐν τῇ Κύπρῳ"*; cf. *Ἱεροσ. Βιβλ.*, II, pp. 112–13. (viii.) Oxon. Clark 37. (ix.) Paris, Coislin 19, in 1527 the property of Symeon, abbot of the monastery of Mangana in Nicosia, later abbot of Kykkos; cf. Devreesse, *Fonds Coislin*, p. 19.

[6] For the flourishing of astronomy and the MSS connected with Cyprus, see above, Chap. I, pp. 13.

[7] For another partly cryptographic colophon in a Cypriot MS (Paris. Gr. 254, f. 228[v], A.D. 1509), see Omont, *Mss grecs XVe et XVIe siècles*, p. 34; see also below p. 257.

[8] In 1483 a certain monk Gregory wrote in the monastery *τῆς θείας λαύρας τοῦ ἐν ἁγίοις [μεγαλο]μάρτυρος Γεωργίου* a volume containing the vita of St. John Chrysostom (i.e. Paris. Gr. 1155, f. 128[v]). But a later note on this MS locates it in the district of Paphos; see Omont, op. cit., p. 24. For Paris. Gr. 1155 see below, pp. 249–51.

[9] See Tsakopoulos, op cit., I, p. 181.

I–II).[10] Folios II^{v}, 9^{r-v}, and 24^{v} are blank.

10. LATER NOTES

A very recent hand wrote on the blank folio II^{v} *Ἄπορα του τυπικοῦ. | κώδιξ 116.*

On the paper folios pasted to the wooden boards of the binding there are later notes hardly readable. On the front a label has the following inscription by a recent hand: *Χειρόγραφον | Παναγίας | 116.* The stamp of the library appears in the lower margins of folios 1^{r} and 86^{v}.

11. HISTORY OF THE MANUSCRIPT

We do not know when this volume left Cyprus to enter the collection of Panagia Kamariotissa in the island of Chalke. It was kept there until 1936 when all the MSS of this and other collections of the Constantinopolitan area were transferred to the special room for the MSS of the Oecumenical Patriarchate in Constantinople.[11] Its present location, however, is uncertain.

12. BIBLIOGRAPHY

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Darrouzès, "Autres mss", p. 143, no. 33.

Darrouzès, "Notes II", pp. 35 and 46–47.

A. Tsakopoulos, *Περιγραφικὸς Κατάλογος τῶν Χειρογράφων τῆς Βιβλιοθήκης τοῦ Οἰκουμενικοῦ Πατριαρχείου,* I, *Τμῆμα χειρογράφων τῆς Παναγίας Καμαριωτίσσης,* Istanbul, 1953, pp. 180–82 (these pages are wrongly numbered 164–66).

[10] Cf. Tsakopoulos, ibid.

[11] Cf. Tsakopoulos, op. cit., p. 7. On the monastery of Panagia Kamariotissa see B. Koutloumousianos, *Ὑπόμνημα Ἱστορικὸν περί τῆς κατὰ Χάλκην Μονῆς τῆς Θεοτόκου,* Constantinople, 1846; X. D. Moges, *Ἡ ἐν Χάλκῃ Ἑλληνοεμπορικὴ Σχολή,* Constantinople, 1875; J. Boyenes, "Catalogus Codicum Hagiographicorum Graecorum Bibliothecae Monasterii Deipare in Chalke Insula", *AnalBoll* 20 (1901), 45–70, esp. pp. 45–46; M. I. Gedeon, "Σημείωμα περὶ Καμαριωτίσσης", *Ἐκκλησιαστικὴ Ἀλήθεια* 22 (1902), 473–75, 482–86, 508–10; Alex. Lauriotes, "Περὶ τῆς κατὰ τὴν νῆσον Χάλκην Ἱερᾶς μονῆς τῆς Ὑπεραγίας Θεοτόκου", *Ἐκκλησιαστικὴ Ἀλήθεια* 21 (1901), 7–8; S.G.S. (= Σελευκείας Γερμανοῦ Στρηνοπούλου), "Ἡ Ἱερὰ μονὴ τῆς Θεοτόκου ἐν Χάλκῃ", *Ἐκκλησιαστικὴ Ἀλήθεια* 34 (1914), 87–89; Metropolitan Athenagoras, "Περιγραφικὸς Κατάλογος τῶν χειρογράφων τῆς ἐν Χάλκῃ Ἱερᾶς μονῆς τῆς Παναγίας", *EEBS* 10 (1933), 236–39, with further references. Athenagoras speaks of two unpublished catalogues of the MSS of the Panagia Kamariotissa drawn up by Antonios Rotas in 1887 and by Dorotheos Evelpides, later bishop of Korytsa; the latter was missing in 1933; see ibid., p. 239.

[63] Alexandria, Greek Patriarchate 195, A.D. 1483 (pls. 98, 196b).

[studied in microfilm]

1. Psalter and *Hōrologion.*

2. Western paper in good condition.

3. Folios I + 375 + α′, 220 × 155 mm.

19 lines to the page.

Text in single column.

4. CONTENTS

The MS is mutilated at the beginning and thus the first part of the Psalter is missing:

1. Psalter (f. 1^{r}) *Inc. Πολλοὶ λέγουσι τίς δείξει ἡμῖν τὰ ἀγαθά.* [Psalm 4:7].

i. The text is again interrupted after folio 4^{v} and two lost folios were later replaced without text:

Inc. (f. 7^{r}) *ταπεινώσει αὐτόν· κύψει καὶ πεσῖται | ἐν τῷ αὐτόν.* [Psalm 9].

ii. A new interruption occurs after folio 12^{v}, where again a lost folio was replaced by a blank one.

Inc. (f. 14^{r}) *πεσοῦνται ὑπὸ τοὺς πόδας μου καὶ περιέζωσάς με δύναμιν εἰς πόλεμον.* [Psalm 17].

iii. On folio 85^{r} Psalm 77 is headed with an ornament:

Inc. Προσέχετε λαός μου τῷ νόμῳ μου.

iv. Again on folio 96^{v} the prayer of David has an ornamental headpiece: *Προσευχὴ τῷ δα(βί)δ.*

Inc. Κλῖνον κ(ύρι)ε τὸ οὖς σου. καὶ ἐπάκουσόν μου | ὅτϊ πτωχὸς καὶ πένης εἰμὶ ἐγώ. [Psalm 85].

v. On folio 163^{v} under a simple ornament:

Οὗτος ὁ ψαλμὸς ἰδιόγραφος τοῦ δα(βὶ)δ | καὶ ἔξωθεν τοῦ ἀριθμοῦ τῶν ϙϛ ψαλμ(ῶν) | ὅτε ἐμονομάχϊσε προς τὸν γολϊαθ·

Inc. (f. 164^{r}) *Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου.*

2. (ff. 164^{v}–177^{v}) Canticles:

(f. 164^{v}) The first Canticle: *Ὠδὴ μωσέως ἐν τῇ ἐξώδω.*

Inc. Ἄσωμεν τῷ κ(υρί)ω, ἐνδόξως γὰρ δεδόξασται.

3. (f. 178^{r}) *Hōrologion: Ἀρχὴ σὺν Θ(ε)ῶ τοῦ ὡρολογίου.*

Inc. Βασιλεῦ οὐ(ρά)νιε παράκλητε τὸ πν(εῦμ)α τῆς | ἀληθείας.

[Cf. *Ὡρολόγιον τὸ Μέγα, περιέχον ἅπασαν τὴν ἀνήκουσαν αὐτῷ ἀκολουθίαν ... διορθωθὲν καὶ εἰς τρία μέρη διαιρεθὲν ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 7th ed., Venice, 1895, p. 3].

i. (f. 184r) *Τῶ μεσωνύκτιον τοῦ σαββάτου.*

Inc. Βασϊλεῦ οὐ(ρά)νιε· τρισάγϊ(ον)· παναγϊα τριὰς. Σοὶ πρέπει ὕμνος.

(Cf. *Ὡρολόγιον*, op. cit., p. 22].

ii. (f. 192v) *Ἀρχὴ τῆς ἀκολουθίας τοῦ ὄρθρου.*

Inc. Ἐπάκουσαι σου Κ(ύριο)ς ἐν ἡμέρα θλίψεως. [Psalm 19].

[Cf. *Ὡρολόγιον*, op. cit., p. 33].

iii. (f. 210r) The Hours: *Ἀρχὴ τῆς πρώτης ὥρ(ας).*

Inc. Τὰ ῥήματά μου ἐνώτϊσαι Κ(ύρι)ε. [Psalm 5].

[Cf. *Ὡρολόγιον*, op. cit., p. 74].

iv. (f. 230v) *ἀρχὴ τοῦ ἑσπερινοῦ.*

Inc. Εὐλόγει ἡ ψυχή μου τὸν Κ(ύριο)ν. Κ(ύρι)ε ὁ Θ(εό)ς μου ἐμεγαλύνθη σφόδρα. [Psalm 103].

[Cf. *Ὡρολόγιον*, op. cit., p. 140].

v. (f. 236r) *Apodeipna: Ἀρχὴ τῶν ἀποδείπνων.*

Inc. Ἐν τῶ ἐπικαλεῖσθαί με εἰσήκουσάς μου ὁ Θ(εὸ)ς τῆς δϊκαιοσύνης μου. [Psalm 4].

[Cf. *Ὡρολόγιον*, op. cit., p. 149].

vi. (ff. 253r–324v) *Menologion: Μηνολόγϊον συν θ(ε)ῶ ἁγίω | περιέχων τὴν πᾶσαν ἀκολουθίαν· ἤτοι τὰ ἀπολυτϊκοκοντ(άκια)· τοῦ ὅλου ἐνιαυτοῦ τῶν τε ἁγί(ων) | πάντ(ων) καὶ τῶν δεσποτϊκῶν ἑορτ(ῶν).*

Inc. (f. 253r) *Μὴν σεπτέυριος· ἔχων ἡμέρας· λ· ἡ ἡμέρα ἔχει | ὥρας· ιδ· καὶ ἡ νὺξ· ὥρ(ας) ιδ· ἀρχὴ τῆς ἰνδίκτ(ου) | ἤτοι τοῦ νέου ἔτους· καὶ μνήμη τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν)· συμεῶν τοῦ στυλίτ(ου)* etc.

[Cf. *Ὡρολόγιον*, op. cit., pp. 183–360].

a. (f. 253r) September.

b. (f. 262v) October.

c. (f. 272r) November.

d. (f. 281r) December.

e. (f. 290r) January.

f. (f. 298v) February.

g. (f. 301v) March.

h. (f. 303v) April.

i. (f. 305v) May.

j. (f. 310r) June.

k. (f. 315r) July.

l. (f. 319v) August.

5. (f. 324v) *Τέλος τοῦ μηνολογϊου· καὶ ἀρχὴ τῆς ἁγίας τεσ|σαρακοστῆς·*

(f. 325r) *κυριακῆ τοῦ τελώνου καὶ τοῦ φαρϊσαίου· τρο|πάρια καὶ κοντάκ(ια) ἀπὸ τὴν αὐτ(ὴν) κυριακ(ὴν) μέχρι | καὶ τ(ῶν) ἁγί(ων) πάντ(ων).*

Inc. Ὁ δϊκαιώσας τενάξαντα τελώνην.

[Cf. N. B. Tomadakes, *Ῥωμανοῦ τοῦ Μελωδοῦ Ὕμνοι*, III, Athens, 1957, p. σγ΄].

6. Various canons:

i. (f. 338r) *Κανόνες παρακλητικοὶ τῆς ὑπ(ερα)γ(ίας) θ(εοτό)κου.*

Inc. Ὁ τὰ ὕδατα πάλαι νεύματι θείω εἰς μίαν συναγω|γήν συναθροίσας.

[Cf. *Τριῴδιον κατανυκτικόν ...*, Rome, 1879, p. 435].

ii. (f. 343v) *Κανὼν τῆς ὑπεραγίας θ(εοτό)κου οὗ ἡ ἀκροστιχὶς πϋρὸς | σκότους ρῦσαι με τοῦ φωτὸς πύλ(ην) ἔπος ἰωάννου.*

Inc. Ἐν βύθῶ κατέστρωσε ποτὲ τὴν φαραωνίτιδα.

[Cf. *Πεντηκοστάριον ... διορθωθὲν ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου*, 4th ed., Venice, 1875, p. 43].

iii. (f. 349r) *Κανὼν παρακλητϊκὸς εἰς τ(ὴν) ὑπ(ερα)γ(ἵαν) θ(εοτό)κον· οὗ ἡ ἀκρο|στιχὶς· δέσποινα δόςμοι πν(εῦμ)α συντετριμμένον | τῶ ἰωάννη.*

Inc. Τριστάτας κραταιοῦς ὁ τεχθείς ἐκ παρθένου.

[Cf. *Τριῴδιον κατανυκτικόν ...*, Rome, 1879, p. 249].

iv. (f. 354r) *Κανὼν τῆς ὑπεράγίας θ(εοτό)κου· οὗ ἡ ἀκροστιχ(ὶς)· σώτηρα | σῶσον με σοί με προσπεφευγότα ὕμνος ἰωάννου.*

Inc. Σοῦ η τροπαιοῦχος δεξιά θεοπρεπῶς ἐν ἰσχύϊ δεδόξασται.

[Cf. *Πεντηκοστάριον*, op. cit., p. 23].

7. (f. 359v) *Κανὼν κατανυκτικὸς εἰς τὸν Κ(ύριο)ν ἡμ(ῶν) ἰ(ησοῦ)ν Χ(ριστό)ν.*

Inc. Ἐν βυθῶ κατέστρωσε ποτὲ τὴν φαραωνίτιδα.

[Cf. *Ὡρολόγιον*, op. cit., p. 481].

8. (f. 368r) *Ἡ ἀκολουθ(ία) τῆς ἀκαθίστου.*

Inc. Βουλὴν προαιώνιον ἀποκαλύπτων σοι κόρη.

[Cf. *Ὡρολόγιον*, op. cit., p. 421].

5. SUBSCRIPTION

At the end of his text the scribe wrote the following subscription on folio 373v:[1]

Ἐτελειώθη τὸ παρὸν ψαλτηροὁρωλόγϊομη|νολόγιον ἐν μηνῆ φευρουαρίω η̄ ἡμέρ(α) δ̄ | ἔτος ἀδὰμ ϛπ ϡϛα δϊα πολλοῦ πόθου, | κυροῦ εὐθυμίου· (μον)αχ(οῦ) ἐν τῆ μονῆ τῶν μαγκάν(ων) | εν τῆ νῆσω κύπρω πλησί(ον) τῆς λευκοσίας·|

And a few lines below the scribe wrote a dodecasyllable:

« ὁ δε ξύσας σφὸν νεόφυτος (μον)αχ(ός).

Thus this Psalter and *Hōrologion* was copied by the monk Neophytos on 8 February 1483 in the monastery of St. George of Mangana, situated near

[1] This colophon was edited by Gardthausen, *Catalogus codicum*, p. 260; also by Th. Moschonas, *Κατάλογοι τῆς Πατριαρχικῆς Βιβλιοθήκης*, I, *Χειρόγραφα*, Alexandria, 1945, p. 132; and idem, "Ἡ Κύπρος καὶ ἡ Πατριαρχικὴ Βιβλιοθήκη Ἀλεξανδρείας", *Πρακτικὰ τοῦ Α΄ Συνεδρίου*, II, p. 186.

Nicosia. The volume was sponsored by the monk Euthymios who was also a resident in this monastery. The scribe uses the *Annus Mundi* date and the word *ἔτος* instead of the *Annus Domini* and the term *ἐγχρονία* in general use in Cyprus at that time. This is perhaps an indication that the scribe was not a native of Cyprus and may well have found refuge in the island which was still in Christian hands. The monastery of Mangana, where he practised his skills as a copyist, was refounded and endowed with landed property by the queen of Cyprus, Helena Palaiologina, to house the refugees from Constantinople after the city was captured by Mehmed II on 29 May 1453.[2] Neophytos may well have been one of those refugees who came to the island after that fatal event.

6. SCRIPT

The MS was copied by one scribe, the monk Neophytos, whose script is related to the *Hodēgōn* style, which flourished in the homonymous monastery in Constantinople during the fourteenth century.[3] It is a highly calligraphic script with deltas with long diagonal tails ( ), archaising omegas ( ), and ligatures epsilon-beta ( ), epsilon-xi ( ), and epsilon-rho ( ). At the end of the *Apodeipna* on folio 252^{v} the scribe Neophytos wrote the following note: *Δόξα τῶ ἁγίω Θ(ε)ῶ ἡμῶν*. He also wrote at the end of the prayers for Lent:

Τέλος τῶ Θ(ε)ῶ δόξα σοι·

In fact Neophytos may well have been one of those refugee scribes, or a student of them, who introduced this metropolitan script to the island. The *Hodēgōn* style continued to exist in Cyprus in the sixteenth century in MSS such as Paris. Supp. Gr. 465, Paris. Gr. 317, or the MSS copied by Ambrosios, monk and later abbot of the monastery τῶν Ἀνδρείων in Nicosia. Cypriot refugees took this script outside their island when Cyprus was finally captured by the Turks in 1570. The most notable example is the case of Loukas, later bishop of Buzău in Wallachia.[4] It continued to exist in Cyprus during the *Tourkokratia* and is known from liturgical MSS copied on the island in the seventeenth and the first half of the eighteenth century.[5]

A second hand, scribe B of the sixteenth(?) century, added in a rather calligraphic but rough script certain *troparia* in the empty spaces or folios of the MS and at the end of the volume. Scribe B copied folio 177^{r} (line 4)–177^{v}, the last 8 lines of folio 183^{v}, the last 6 lines of folio 230^{r}, the last 9 lines of folio 373^{r}, the last 11 lines of folio 373^{v}, and folio 374^{r-v}.

7. ILLUMINATIONS

This luxurious volume contains many *rubricae*. Tituli and initials in red. Some of the initial letters are of large size, quite elaborate, with floral designs projecting into the margins. There are also medium-sized red initials. Ornaments (those with an asterisk quite elaborate) appear on the following folios: 85^{r}*, 96^{v}, 163^{v}, 164^{v}*, 178^{r}, 184^{r}, 192^{v}, 210^{r}, 214^{r}, 230^{v}*, 236^{r}*, 253^{r}*, 262^{v}*, 272^{r}, 281^{r}, 290^{r}, 319^{v}, 325^{r}*, 338^{r}, 343^{v}, 349^{r}, 354^{r}, 359^{v}, 368^{r}.

In the upper margin of folio 253^{r} there is a pointing hand. A circular stamp with the inscription *† ΠΑΤΡΙΑΡΧΙΚΗ ΒΙΒΛΙΟΘΗΚΗ ΑΛΕΞΑΝΔΡΕΙΑΣ † 1926* appears on the following folios:

[2] See *Makhairas* (ed. Dawkins), I, § 711, p. 682; see also above, Chap. I, pp. 14–15.

[3] Polites, "Eine Schreiberschule", esp. pp. 279–80, 282–83, and figs. 26 (= Paris. Gr. 872), 31 (= Athos, Pantel. 426), and 32 (Athos, Vatoped. 1048). MSS from Constantinople seem to have reached Cyprus after 1453. This is for example the case with Jerus., Saba 65, containing John Klimax, *Scala Paradisi*. This MS, elegantly copied by the famous scribe Ioasaph of the *Hodēgōn* monastery, was later in Cyprus in the monastery of St. George of Mangana as a note at the end of the volume indicates; see *Ἱεροσ. Βιβλ.*, II, pp. 112–13; see also above, Chap. II, p. 33 and n. 121 and p. 245 n. 5.

[4] On Loukas of Buzău see Polites, "Eine Schreiberschule", pp. 282–83 and fig. 31; idem, "Persistances byzantines dans l'écriture liturgique du XVIIe siècle", in *Paléographie grecque et byzantine*, pp. 371–81; idem, "Un centre de calligraphie dans les principautés danubiennes au XVIIe siècle", in *Dixième Congrès International des Bibliophiles*, Athens, 1977, pp. 1–11; G. Cronţ, "Le chypriote Luca évêque et metropolite en Wallachie", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, III, pp. 45–47; G. K. Vikan, *Illustrated Manuscripts of Pseudo-Ephraem's "Life of Joseph" and the "Romance of Joseph and Aseneth"*, Princeton, 1976, pp. 485 ff and 620 ff; O. Gratziou, *Die dekorierten Handschriften des Schreibers Matthaios von Myra (1596–1624)*, Athens, 1982, pp. 26, n. 34, 29–31, 71, 98–103, 110, 111, 126–27, 128 ff, 134, 139, 148, 153, 160; idem, "Ἡ διακόσμηση στὰ χειρόγραφα τοῦ Λουκᾶ Οὐγγροβλαχίας τοῦ Κυπρίου", *Epeteris* 17 (1987–88), 57–80, figs. 1–24 as pp. 68–80; Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", pp. 79–80, and pl. VI (= Athos, Dionysiou 429, f. 305^{r}); idem, "Dated Greek MSS", p. 652, no. 2, p. 655, no. 19, p. 657, no. 29, p. 659, no. 44, p. 663, no. 61, p. 664, no. 67, p. 665, nos. 72, 76, 77, p. 666, no. 79 and pl. VI (= Athens, Byz. Museum 203, f. 186^{r}).

[5] See now Maria Polite, "Λειτουργικὰ χειρόγραφα τῆς «Σχολῆς Μποζέου» στὴν Κύπρο", *Epeteris* 17 (1987–88), 81–111, pls. 1–12 as pp. 99–111.

the front flyleaf I^{r}, 1^{r}, 37^{r}, 140^{v}, 229^{r}, 373^{v} (twice) on the back flyleaf.

8. BINDING

Theodore Moschonas, in his 1945 description of this MS, refers to the binding as «Στάχωσις δυρσίνη ἁπλῆ».[6]

9. QUIRE COMPOSITION

The gatherings are quaternions. Quire signatures in the right corner of the lower margin preserved on the following folios: 21^{r} = $\bar{\delta}$, 29^{r} = $\bar{\varepsilon}$, 37^{r} = $\bar{\varsigma}$, 45^{r} = $\bar{\zeta}$, 53^{r} = $\bar{\eta}$, 69^{r} = $\bar{\iota}$, 77^{r} = $\overline{\iota\alpha}$, 85^{r} = $\overline{\iota\beta}$, 93^{r} = $\overline{\iota\gamma}$, 101^{r} = $\overline{\iota\delta}$, 109^{r} = $\overline{\iota\varepsilon}$, 117^{r} = $\overline{\iota\varsigma}$, 125^{r} = $\overline{\iota\zeta}$, 133^{r} = $\overline{\iota\eta}$, 141^{r} = $\overline{\iota\theta}$, 149^{r} = $\bar{\kappa}$, 157^{r} = $\overline{\kappa\alpha}$, 165^{r} = $\overline{\kappa\beta}$, 173^{r} = $\overline{\kappa\gamma}$, 181^{r} = $\overline{\kappa\delta}$, 189^{r} = $\overline{\kappa\varepsilon}$, 197^{r} = $\overline{\kappa\varsigma}$, 205^{r} = $\overline{\kappa\zeta}$, 213^{r} = $\overline{\kappa\eta}$, 221^{r} = $\overline{\kappa\theta}$, 237^{r} = $\bar{\lambda}$, 235^{r} = $\overline{\lambda\alpha}$, 243^{r} = $\overline{\lambda\beta}$, 251^{r} = $\overline{\lambda\gamma}$, 259^{r} = $\overline{\lambda\delta}$, 267^{r} = $\overline{\lambda\varepsilon}$, 275^{r} = $\overline{\lambda\varsigma}$, 283^{r} = $\overline{\lambda\zeta}$, 291^{r} = $\overline{\lambda\eta}$, 299^{r} = $\overline{\lambda\theta}$, 307^{r} = $\bar{\mu}$, 315^{r} = $\overline{\mu\alpha}$, 323^{r} = $\overline{\mu\beta}$, 331^{r} = $\overline{\mu\gamma}$, 339^{r} = $\overline{\mu\delta}$, 347^{r} = $\overline{\mu\varepsilon}$, 355^{r} = $\overline{\mu\varsigma}$, 363^{r} = $\overline{\mu\zeta}$, 371^{r} = $\overline{\mu\theta}$. The last gathering of only four folios.

The MS seems to have lost at least three folios at the beginning. Folios 5, 6, and 13 have been replaced by blank folios. In the middle of the upper margin of every original gathering there is a cross. The following folios are blank: 5^{r-v}, 6^{r-v}, 13^{r-v}, and 375^{r-v}. Folios 177^{v} and 374^{r-v} also seem to have been originally blank.

10. LATER NOTES

On folio 373^{v} in between the two parts of the colophon there appears the following autograph note of Metrophanes Kritopoulos:[7]

Ἐλάβαμ(εν) παρὰ τοῦ γεροζωσιμᾶ τ(οῦ) κϋπρίου | δόντες αὐτῷ ἄλλην βίβλον Μητροφάν(ης).

Thus this volume was acquired by Metrophanes Kritopoulos, probably during his patriarchate (i.e. 1636–39), by giving another book to the old monk Zosimas the Cypriot.

On the back flyleaf a later hand wrote in a large script a letter covering the whole page. On the verso of the last flyleaf or perhaps on the wooden interior back cover (it is not clear in the microfilm which of the two), there is a note of four lines in Arabic.

11. HISTORY OF THE MANUSCRIPT

The luxurious volume, copied in the monastery of St. George of Mangana in February 1483, seems to have been taken from Cyprus by the Cypriot monk Zosimas in the early seventeenth century. It was acquired by Metrophanes Kritopoulos, patriarch of Alexandria (1636–39), a man of learning who had studied at Oxford, and it subsequently became the property of the collection of the Greek Patriarchate of Alexandria.

12. BIBLIOGRAPHY

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MIET, *Μικροφωτογραφήσεις χειρογράφων*, p. 41.

Th. Moschonas, *Κατάλογοι τῆς Πατριαρχικῆς Βιβλιοθήκης*, I, *Χειρόγραφα*, Alexandria, 1945 (repr. Salt Lake City, 1965), pp. 132–33.

Th. Moschonas, "Ἡ Κύπρος καὶ ἡ Πατριαρχικὴ Βιβλιοθήκη Ἀλεξανδρείας", in *Πρακτικὰ τοῦ Α΄ Συνεδρίου*, II, p. 186.

N. S. Phirippides, *Κατάλογος τῶν κωδίκων τῆς Βιβλιοθήκης τοῦ Πατριαρχείου Ἀλεξανδρείας*, *EPh* 38 (1940), 297.

Vogel-Gardthausen, *Schreiber*, p. 121.

[64] Paris, Bibliothèque Nationale, Graecus 1155 [Colbert 6519], A.D. 1483 (pls. 99, 197a).

1. Anonymous (Symeon Metaphrastes?), Vita of St. John Chrysostom.

2. Western paper, rough, affected throughout by damp.

[6] Moschonas, *Κατάλογοι*, op. cit., p. 132.

[7] This note also edited by Moschonas, "Ἡ Κύπρος καὶ ἡ Πατριαρχικὴ Βιβλιοθήκη", op. cit., p. 186. On Metrophanes Kritopoulos (1589–1639), an educated cleric from Berroia who was patronised by Cyril Loukaris, and the author of "Μετάφρασις τῆς Νέας Διαθήκης εἰς ἁπλοελληνικὴν παράφρασιν", an "'Οδοιπορικόν", and many letters, see Legrand, *Bibl. hellénique XVIIe siècle*, V, pp. 192–218; V. Grumel, in *DTC*, X, 2, pp. 1622–27; *New Catholic Encyclopedia*, IX, Washington, D.C., 1967, p. 758; A. Demetrakopoulos, *Δοκίμιον περὶ τοῦ βίου καὶ τῶν συγγραμμάτων Μητροφάνους τοῦ Κριτοπούλου, Πατριάρχου Ἀλεξανδρείας*, Leipzig, 1870; G. G. Mazarakes, *Μητροφάνης ὁ Κριτόπουλος*, Cairo, 1874; M. Renieres, *Μητροφάνης ὁ Κριτόπουλος, καὶ οἱ ἐν Ἀγγλίᾳ καὶ Γερμανίᾳ φίλοι του*, Athens, 1893; I. N. Karmires, *Μητροφάνης ὁ Κριτόπουλος καὶ ἡ ἀνέκδοτος ἀλληλογραφία αὐτοῦ νῦν τὸ πρῶτον ἐκδιδομένη*, Athens, 1937; see now Z. N. Tsirpanlis, "Ὁ Μητροφάνης ὁ Κριτόπουλος καὶ ἡ Καθολικὴ Ἐκκλησία", *Dodone* 18,1 (1989), 383–401, with further bibliography; Eleutheroudakes, *Ἐγκυκλοπαιδικὸν Λεξικόν*, IX, Athens, 1930, p. 418; cf. also I. N. Karmires, "Μητροφάνης", *ΘΗΕ*, VIII, cols. 1136–38.

3. Folios I + 128 + α′, 155 × 105 mm.
Justification 107 × 63 mm.
24 lines to the page.
Text in single column.

4. CONTENTS

1. (ff. 1r–128v) Anonymous (Symeon Metaphrastes?) Life of St. John Chrysostom, mutilated at the beginning. Folio 1 has lost its outer half. This folio was restored and the text of folio 1r covered with a blank sheet. Thus the text begins on folio 1v:

Inc. ... ϊκτον ἐν τῶ, πράττ[ειν]. [*BHG* 875].
[Ed. PG 114, cols. 1045–1209].

5. SUBSCRIPTION

At the end of his text the scribe wrote a colophon that has been affected by damp and is now readable only by ultra-violet light:[1]

(f. 128v) in red: *Δόξα τῶ τελειοποιῶ θ(ε)ῶ δόξα σοι.*

Then, underneath an ornament, the scribe wrote the following subscription:

(f. 128v) *Ἔγραπται τὸ παρὸν βιβλίον τοῦ ὁσίου π(ατ)ρ(ὸ)σ ημ(ῶν) ιωάννου | τοῦ χρυσοστόμου. ἤτοι ὁ βίος αὐτοῦ διεξόδου κ(αὶ) | πόθου τοῦ πανιερωτάτου θεοπροβλήτου ἐπϊσκόπ(ου) | ἀρσινώης ὡς καὶ Ῥωμαίων πόλε(ως) πάμφρυ κυροῦ νικολάου | καὶ αὐθέντ(ου) ἡμ(ῶν). Ἔγραπται δὲ τῇ ἐμῇ χειρὶ | γρηγορίου ἁμαρτωλ(οῦ) | ἐκ τῆς θεί(ας) λαύρας τοῦ ἐν ἁγίοις [μεγαλο]μάρτυρος Γεωργ(ίου) | ἐχρονίας ἀνπγ χ(ριστο)ῦ.*

From this colophon Nikolaos, bishop of Arsinoe in 1483, became known, which helped J. Darrouzès to improve the list of bishops of this see.[2] The colophon also informs us about the monastery of St. George in the district of Paphos.[3] The phrase *ἐπισκόπου Ἀρσινόης ὡς καὶ Ῥωμαίων πόλεως Πάμφου* is further evidence for the status of the Orthodox Church during the Latin rule of Cyprus. After 1260 the Orthodox bishops, reduced to four, were forced to abandon their urban residences and settle in rural towns. Thus the bishop of Paphos took up residence either in the village of Polis of Chrysochou or even in the village of Arsos in the Audemou area and had under his jurisdiction the whole district of Paphos and the title "bishop of Arsinoe and Paphos".[4]

6. SCRIPT

The scribe, the monk Gregory, used a yellowish ink and wrote this small-sized book very carefully in a diminutive script. Despite the fact that the MS was affected by damp, the text is still readable. On folio 59v we can observe the enlarged kappas ( ), lambdas ( ), xis ( ), and taus ( ). The diaeresis appears quite often over iota (ϊ). The text has very few abbreviations, limited to the *nomina sacra.*

7. ILLUMINATIONS

Sporadic red initials projecting into the margins. An ornament appears on folio 128v before the colophon. On folio 128v there is a small circular stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with brown leather on cardboard. Purple leather was pasted on the spine, which bears the royal emblem four times and also the inscription *S. J. | CHRYSOSTOMI | VITA.* When the MS was rebound one paper flyleaf was added at the beginning and one at the end of the volume. The binding is in need of restoration.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner. The MS consists of sixteen quaternions. A bifolium was lost at the beginning. Quire signatures are preserved on the following folios: $7^r = \bar{\zeta}$, $15^r = \bar{\eta}$, $23^r = \bar{\theta}$, $31^r = \bar{\iota}$, $39^r = \overline{\iota\alpha}$, $47^r = \overline{\iota\beta}$, $55^r = \overline{\iota\gamma}$, $63^r = \overline{\iota\delta}$, $71^r = \overline{\iota\varepsilon}$, $79^r = \overline{\iota\varsigma}$, $87^r = \overline{\iota\zeta}$, $95^r = \overline{\iota\eta}$, $103^r = \overline{\iota\theta}$, $111^r = \overline{\kappa}$, $119^r = \overline{\kappa\alpha}$. The lower part of folio 7r and the upper part of folio 7v remained blank, probably because there was a lacuna in the exemplar.

[1] This colophon was edited by Omont, "Mss grecs XVe et XVIe siècles", p. 24. Darrouzès re-edited the colophon and corrected the word *Ἀρσενίου* to *Ἀρσινόης;* see Darrouzès, "Évêques inconnus", p. 99.

[2] See Darrouzès, "Évêques inconnus", pp. 98–102, esp. 101–2.

[3] On this monastery see Kyprianos, *Ἱστορία,* p. 393; see also Hackett, *Church of Cyprus,* p. 363.

[4] On the status of the Orthodox Church of Cyprus, established by the *Bulla* or *Constitutio Cypria* of Pope Alexander IV in 1260, see Hackett, op. cit., pp. 114–26; Ph. Kourites, *Ἡ Ὀρθόδοξος Ἐκκλησία ἐν Κύπρῳ ἐπὶ Φραγκοκρατίας,* Nicosia, 1907, pp. 57 ff; Darrouzès, "Évêques inconnus", pp. 97–98. On the bishops of Arsinoe see I. Tsiknopoullos, "Μερικὴ συμπλήρωσις τοῦ καταλόγου ἐπισκόπων Πάφου καὶ Ἀρσινόης", *KS* 34 (1970), 184–88; C. Chatzepsaltes, "Περὶ τῆς ἐπισκοπῆς Ἀρσινόης κατὰ τὴν Βυζαντινὴν περίοδον", in *Δώρημα στὸν Ἰωάννη Καραγιαννόπουλο, Βυζαντινά* 13, 1 (1985), 453–66.

10. LATER NOTES

The MS contains certain notes, mostly of the seventeenth century, in which Archbishop Nikephoros (1641–74) is mentioned.[5] This is clear evidence that the MS continued to be in the island at that time.

[1] On the upper part of folio 7^{v} in a pale black ink:

(f. 7^{v}) *τω μακαριωτ(ά)τ(ω)· και σωφωτ(ά)τ(ω) διδασκάλω | κ(αὶ) π(ατ)ρὶ ἡμῶν κ(αὶ) δεσπότη· κ(υρί)ω κ(υρί)ω Νικηφωρω.*

[2] In the outer margin of folio 59^{v}, upside-down, in a similar pale black ink:

† τώ μακαριωτατω κ(αὶ) σωφῶ διδασκάλω κἀι ημετέρω δεσπότη | Νϊκύφώρω αρχεί Επισκὼπω πασης Κηπρου κ(αὶ) Νέας ϊουστηνηανης.

[3] An effort was made by this seventeenth-century hand and in the same ink to copy an official letter of Archbishop Nikephoros, in the outer margin of folio 22^{v}, upside-down:

† Νἵκῦφόρος ἐλεων θ(εο)ῦ: ἀρχηἐπϊσκοπος πάσης κἵπρου καὶ νἐlασ ἵουστηνηανης † οϊ απανταχοὺ εὐρισκόμενοι ὀρlθόδοξοι καὶ ελεοιμοναισ χρϊστιανοι οσϊ τε τοῦ ἵερου κ(α)τ(α)λόγου· και.

[4] The same hand, using the same ink, wrote the following ownership entry containing a very peculiar but interesting curse, in the margin of folio 46^{v}, upside-down:

Ετουτον το βηβλιον ενε του αγιου μεγαλομάρτι-| ρος γεωργίου και ητοις το απόξενοα ναχη τον | δυγχαν βοηθον του και τῆν στενοσην πρικιον του | κ(αι) την καταραν μου φιλακτον του· κ(αι) ταναθεμμαν δικον του.

[5] A perhaps slightly earlier note of religious content appears in the lower margin of folio 53^{v} and continues on folio 54^{r}.

On the flyleaf I^{r} the following note was written in black ink:

Volume de 128 feuillets | Le feuillet 1 est mutilé | 9 Octobre 1884.

Below this was pasted the brief printed description of the volume by Omont.

11. HISTORY OF THE MANUSCRIPT

This MS, sponsored by Nikolaos, the bishop of Arsinoe and Paphos, was copied in the district of Paphos in 1483. It remained there in the monastery of St. George (Koumanos?) until the third quarter of the seventeenth century. It was probably acquired by Sauvan, the French consul at Larnaca, and sent to Colbert in whose collection it was given the number 6519. The MS subsequently became the property of the Royal Library and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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G. Cavallo, "Interazione tra scrittura greca e scrittura latina...", *Miscellanea ... F. Masai ...*, Ghent, 1979, p. 28.

Darrouzès, "Évêques inconnus", pp. 99, 101.

Darrouzès, "Mss originaires de Chypre", p. 184.

J. Darrouzès, "Textes synodaux chypriotes", *REB* 37 (1979), p. 29.

Ehrhard, *Überlieferung*, III, pp. 961–62.

Halkin, *Mss grecs de Paris*, p. 117.

F. J. Leroy, *L'homilétique de Proclus de Constantinople* (ST 247), Vatican City, 1967, p. 268.

Omont, *Inventaire sommaire*, I, p. 231.

Omont, "Mss grecs XVe et XVIe siècles", p. 24.

Vogel-Gardthausen, *Schreiber*, p. 95.

[65] Cyprus, Nicosia, Archbishopric Collection 5, A.D. 1492/3 (pls. 100, 197b).

1. Grammar, including Manuel Moschopoulos, *Schedographia.*

2. Western paper, well preserved, with anchor and star watermarks, and (f. 130) two pairs of scales.

3. Folios 130, 213 × 145 mm.

Justification 150 × 80 mm.

26–27 lines to the page.

Text in single column.

4. CONTENTS

The MS contains two grammatical works, both mutilated at the beginning. The first and shorter work is a very interesting grammar; the second is a

[5] On Archbishop Nikephoros (1641–74), see Hackett, op. cit., pp. 208, 212–13; C. P. Kyrris, "Νέαι ἱστορικαὶ καὶ προσωπογραφικαὶ εἰδήσεις ἐξ ἄρτι ἐκδοθέντων Κυπριακῶν ἐγγράφων. Ἐπίμετρον περὶ ἀρχιεπισκόπου Χριστοδούλου, Παρθενίου καὶ Νικηφόρου", *Κυπριακὸς Λόγος* 6 (1974), 47–49, 96–99, 178–83; see now Z. Tsirpanlis, "Χριστόδουλος καὶ Παρθένιος Ἀρχιεπίσκοποι Κύπρου καὶ οἱ σχέσεις τους μὲ τὸ Βατικανὸ (1639–1641)", in *Πρακτικὰ Συμποσίου Κυπριακῆς Ἱστορίας*, Ioannina, 1984, p. 101.

schedographic work of Manuel Moschopoulos[1] with texts from the Bible, church hymns, and also ancient Greek mythology. The first chapter of Moschopoulos' work is missing.

1. (ff. 1r–26v) Grammar (mutilus).

Inc. (f. 1r) *κυνῶ ποιητικῶς τὸ προσκυνῶ.*

Des (f. 26v) *ὡς τὸ κοινῶς λεγόμεν(ον) μαργέλιον ἢ | τοιοῦτ(ον)· κ(αὶ) ἕτερα·*

2. (ff. 27r–129v) Schedographic work mutilated at the beginning, consisting of twenty-two chapters, the first missing, numbered in red in the margin (= *β–κβ*).

Inc. (f. 27r) *Ὁ εὐσχήμων Ἰωσήφ. ἀπὸ τοῦ ξύλου καθελὼν τὸ | ἄχραντον σου σῶμα.*

Des. (f. 129v) *κρονίωνος | δὲ κ(αὶ) οὐ|ρανίω|νος | κ(αὶ) ÷ μοσχίωνος÷ ῑ (= ἰώτα) κ(αὶ) | <ὠ>μέγα·– +*

[Ed. *Τοῦ σοφωτάτου καὶ λογιωτάτου Μανουὴλ τοῦ Μοσχοπούλου, Περὶ Σχεδῶν,* Paris, 1545 (Ex officina Roberti Stephani), pp. 49–216; see also *Manuel Moschopulus, Περὶ σχεδῶν,* ed. J. Kurzböck, Vienna, 1773].

3. (f. 130r) A brief and curious treatise on etymology:

[Π]ερι [ἐ]τυ[μ]ολο[γ]ί(ας):

Inc. (f. 130r) *[Ἐ]τυμολογία ἐστὶν ἡ τῆς δυνάμεως τοῦ | ὀνόματος ὀρθώτης.*

Des. (f. 130r) *βοτάνη κ(α)τ(ὰ) τὸ | βαδίζειν ἄνω:–*

5. SUBSCRIPTION

The MS preserves an unusual subscription on folio 129v. Both the date and the name of the scribe are given in a curious cryptographic way:

(f. 129v) *† τῶ συντελεστῆ τῶν καλῶν θ(ε)ῶ χάρις †* |

† ζ̄α ῐ̄θ̄ |

θ̄ φ̄ ν̄ μ̄ ν̄ χ̄.

Thus the year the MS was copied seems to be A.M. 7001, *ἰ(νδικτιῶνος) θ′.*

The name of the scribe can be decoded more easily and can be read as: *θ(εο)φ(ά)ν(ης) μ(ο)ν(α)χ(ός).*[2] If the reading A.M. 7001 is correct, then this MS was copied by the monk Theophanes in A.D. 1492/93. In fact in 1492/93 it was the tenth (ῑ) indiction, not the ninth (θ̄), and one is inclined to read ῐ̄θ̄ as *ἰ(ανουαρίῳ) θ′.*

6. SCRIPT

The monk Theophanes is a good, careful copyist who writes in a compact manner with none of the peculiar characteristics of the fifteenth-century Cypriot script. He uses a pale black ink. On folio 2r reproduced here (pl. 100) we can observe the high-standing gammas ( ), iotas ( ), and taus ( ) and ( ), the enlarged alphas ( ), kappas ( ), lambdas ( ), and phis ( ), the one-stroke xis ( ) and zetas ( ), the archaising sigmas ( ) and omegas ( ), the sporadically majuscule nu ( ), and the ligature epsilon-rho ( ). At the end of the lines, when the last letter is an alpha, an omega, or even a word ending in *-ος,* the scribe usually writes these letters above the line, e.g. (line 6), (line 22).

The text has numerous abbreviations, and it is obvious that the scribe tried to save space. His text is also free of orthographic errors. One has the impression that the MS was copied by or for a scholar. The little usage made of the volume is a further indication that this may well have been the case. The scribe himself made certain additions or corrections in the margins of folios 8v, 12v, 24v, 26r, 27v, 37v, 44v, 46r, 47v, 48v, 50r, 52r, 58r, 60r–v, 61r, 66v, 68r–v, 70r, 72r, 77v, 78v, 79r, 81r, 87v, 88v, 89v, 90r, 94r–v, 97v, 101r, 106r, 107r, 110v, 111r, 113r, 115r, 116v, 118r, 119r, 120v, 125r, 127r, 129r. Folios 22v and 71r have respectively two and three extra lines of text on the lower part of the page.

7. ILLUMINATIONS

Tituli in red. Medium-sized red initials projecting into the margins. In a few cases these initials are large, e.g. folio 97r. Sporadic red letters also within the text. A circular stamp whose inscription is not clear appears on folios 1r, 7r, 13r, 26r, 102r, 118v, and 129v.

8. BINDING

When this MS was examined and described by Ch. Papaioannou in 1906 it still preserved an old binding with black leather on wooden boards and stamped ornamentation.[3] The volume was bound anew ca. 1953, and the earlier binding was unfortunately not preserved.

[1] Codex 35 of the collection of the Archbishopric in Nicosia, copied in 1519 by Alexander, *skeuophylax* of Ephesos, contains on ff. 1r–111v Manuel Moschopoulos' *Grammar;* see Papaioannou, "Κατάλογος", pp. 120–21.

[2] Cf. Papaioannou, "Κατάλογος", p. 86.

[3] Ibid.

9. QUIRE COMPOSITION

Quire signatures in the lower margins preserved on folios 7^r = *ϐ*, 15^r = *γ*, 23^r = *δ*, 31^r = *ε*, 39^r = *στ*, 47^r = *ζ*, 55^r = *η̄*, 63^r = *θ̄*, 71^r = *ῑ*, 79^r = *ῑα̅*, 87^r = *ῑϐ̅*, 95^r = *ιγ*, 103^r = *ιδ*, 111^r = *ιε*, 119^r = *ιστ*. The last gathering is not numbered.

The original MS consisted of sixteen quaternions and a binion at the end. It lost the first and last folios of the first quaternion, while folio 130 is a contemporary with the rest of the volume insertion. From folio 120 onwards the MS was slightly affected by damp without any damage to the text. Recent numbering of folios with pencil in the upper margin.

10. LATER NOTES

[1] On folio 130^v, which was originally used by the scribe to test his ink (i.e. *δοκίμιον τοῦ κονδυλίου*), a later hand wrote in a pale black ink the following note:

ψαλμός ὀφέλιμος εἰς | κορνομίζαν. | εἰ ἀληθὸς:· ὅμως | εἰς κτινῶν ἄγριον ·:· ελέ|ησον με ο θ(εό)ς ἐλέησον :· | ὅμως εἰς ἄν(θρωπ)ον | λαμπαμένον :– ἐνέ|γκατε :· ὅμως· ἀππέξω ·:· προσέ|χαιτε λαώς μου. |

[2] A seventeenth-century hand wrote in a black ink certain notes in the volume:

i. (f. 29^v) upper margin: *κύριε ι(ησο)ῦ χ(ριστ)ὲ προηγοῦ τῶν ἐμ(ῶν) πονημάτ(ων):–*

ii. (f. 30^r) inner margin: *μακάριος χαριτ(ι) χ(ριστο)ῦ μ(ητ)ροπολιτης παφου κ(αὶ) πάσης ἀρσενὼης.*[4]

iii. (f. 55^r) upper margin in a brown ink: *ἐν ἁγιω πν(εύμα)τι πανωσιωτ(α)τ(ε) κ(αὶ) αγιωτ(α)τε [---] τὸν αφεντην τον θ(εό)ν.*

iv. (f. 72^v) inner margin: *† βασίλι(ο)ς χαριτ(ι) χ(ριστο)ῦ ἐπισκοπος νεμεσου και κουρέ(ων).*[5]

v. (f. 73^r) inner margin: *† Νικηφόρος ἐλέω θ(εο)ῦ ἀρχιεπίσκοπ(ος) πάσης κύπρ(ου), κ(αὶ) νέ(ας) ἰουστινιανῆσ:–*[6]

[3] An even later hand wrote with a thin pen and pale black ink two notes:

i. (f. 95^r) upper margin: *[---] ἀκριβέμου αρχοντ(α) ἀφεντ(η) δανήλ φιλῶ το χέριν της [---] αφεντίης.*

ii. (f. 130^v) outer margin: *† ἀκριβέ μ΄. πατέρα χαῖροισ | και παρακαλῶ τον θεον.*

A later hand copied phrases of the note on folio 130^v such as:

εἰς κτινὸν ἄγριον | ἐλεησόν με ο Θεός.

In the outer margin of folio 1^r a very recent hand (Ch. Papaioannou?) wrote the note: *γραμματικὴ χειρήσια.*

11. HISTORY OF THE MANUSCRIPT

This volume, copied by the monk Theophanes in 1492/93 for an unknown sponsor, most probably in Cyprus, was evidently in the island in the seventeenth century, as the names of the bishops Makarios of Paphos (1668), Basil of Limassol, and Archbishop Nikephoros (1641–74) indicate. It is very probable that it was in the collection of the Archbishopric from that time. The MS was restored and rebound in the 1950's and lost its original binding.

12. BIBLIOGRAPHY

MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, p. 25.

Papaioannou, "Κατάλογος", pp. 85–86.

[66] Lesbos, Monastery of Leimonos 300, ca. 1500 (pls. 101, 197c).

1. *Codex musicus* (i.e. *Μαθηματάριον τοῦ Στιχηραρίου*).[1]

2. Paper thick, yellowish, with watermarks: scissors and a pair of scales with a star on the top, identified with Briquet nos. 2559 (A.D. 1497) and 2561 (A.D. 1498).[2]

3. Folios 233, 215 × 150 mm.

Justification 135–50 × 100 mm.

12–16 lines of text and equal number of lines of musical notation to the page.

4. CONTENTS

The volume is a textbook for teaching Byzantine

[4] This bishop seems to be Makarios, metropolitan of Paphos in 1668; see Georgiou, *Εἰδήσεις ἱστορικαί*, p. 95; Hackett, *Church of Cyprus*, p. 315, where another Makarios of Paphos of 1631 is mentioned; Hackett-Papaioannou, II, p. 83.

[5] This 17th-century bishop, Basil of Limassol and Kourion, is not included in the lists of Hackett-Papaioannou and is not mentioned by Georgiou.

[6] On the archbishop of Cyprus Nikephoros (1641–74) see above, p. 251 and n. 5.

[1] On the *μαθηματάριον τοῦ στιχηραρίου* see M. K. Chatzegiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς (1453–1820). Συμβολὴ στὴν ἔρευνα τοῦ Νέου Ἑλληνισμοῦ* (Ἐθνικὴ Τράπεζα τῆς Ἑλλάδος), Athens, 1980, pp. 229 and 232.

[2] M. K. Chatzegiakoumes, *Μουσικὰ χειρόγραφα Τουρκοκρατίας (1453–1832)*, I, Athens, 1975, p. 27; idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς*, op. cit., p. 113.

music, mutilated at the beginning and the end, containing compositions by various masters, such as Manuel Chrysaphes, Ioannes Koukouzeles, Thomas and John Kordokotos, Ioannes Glykys, Ioannes Kladas, and others.[3]

i. (ff. 1^{r}–100^{v}) Instructions on the feasts of the whole year:

Καλοφωνικὰ μαθήματα καὶ ἀναγραμματισμοὶ τοῦ ὅλου ἐνιαυτοῦ.

ii. (ff. 101^{r}–128^{v}) Instructions on the *Triōdion.*

iii. (ff. 129^{r}–147^{v}) Instructions on the *Pentēkostarion.*

iv. (ff. 148^{r}–167^{v}) Instructions on the *Theotokia.*

v. (ff. 168^{r}–222^{v}) *Kratēmata* (i.e. *κρατήματα κατ' ἦχον*).[4]

vi. (ff. 223^{r}–233^{v}) Instructions on the funeral service.

5. SUBSCRIPTION

Scribe B is John Kordokotos, who is also the author of a number of musical compositions in this volume. On folio 128^{v} he wrote the following subscription:[5]

Ἐτελιώθη τὸ παρ(ὸν) τετράδ(ι) τῶν ἁγί(ων) παθ(ῶν) | ἕως τὸ ἁγίω κ(αὶ) μεγάλ(ῳ) σαββάτ(ῳ) | ὑπο χειρ(ὸς) καμοῦ Ιω(άννου) ἱἐρέ(ος) | οὗ το ἐπίκλ(ην) κορδοκοτ(ὸς) | διἀπολλοῦ πόθου τοῦ θεο- | σεβεστάτου (πρωτο)ἱἐρέ(ος) κὺρ ἴλιοῦ του χοράνη.

Unfortunately, no date is given. However, the identification of the watermarks dating to 1497 and 1498 suggest a date a few years later, ca. 1500. From this subscription we are informed that John Kordokotos copied his part of the volume at the request and probably the expense of the *prōthiereus* Elias Choranes, otherwise unknown. John Kordokotos is also the composer of certain musical texts included in this MS. On folio 82^{r}, for example, he appears in the headtitle of a musical text as *εὐδομαδάρι(ος) καθολικ(ῆς) ἐκκλησί(ας) τ(ῶν) ρομαί(ων)* and on folio 83^{r} as *εὐδομαδάρι(ος) καθολικ(ῆς) ἐκκλησί(ας) τ(ῶν) ρομαί(ων) λευκ(οσίας).*[6]

Kordokotos seems to have come from a family of church singers (ψάλται), and another priest, Thomas Kordokotos, appears as the composer of certain ecclesiastical melodies included in this volume. On folio 11^{r} Thomas is referred to as *(πρωτο)ψάλτης αρχιἐπισκοπ(ῆς) γρεκ(ῶν).*[7]

6. SCRIPT

The MS was copied by two scribes. Scribe A, who remains anonymous, copied folios 1^{r}–6^{v}, 15^{r}–81^{v}, 87^{r}–100^{v}, 148^{r}–218^{v}, and 223^{r}–233^{v}. His script is rather diminutive and inclined to the right. In the part copied by scribe A the use of red ink is limited.

Scribe B is the priest John Kordokotos, who copied folios 7^{r}–14^{v}, 82^{r}–86^{v}, 101^{r}–147^{v}, and 219^{r}–222^{v}. His script is more elegant and upright. Both scribes use a brown ink for the text and the musical notation.

7. ILLUMINATIONS

Tituli in red. Elaborate red initials projecting into the margins. The musical notation partly in red.

8. BINDING

Only remnants of the wooden binding have been preserved and the stitching of the gatherings is affected. The volume is in need of urgent restoration.

9. QUIRE COMPOSITION

Quire signatures partly preserved, e.g. 7^{r} = *ζ΄*, 44^{r} = *κ΄*, 129^{r} = *ιζ΄*. Thus it appears that some of the gatherings were bound together in the wrong order. The volume has lost a number of folios at the beginning and end. Losses also occur within the various parts of the volume. In a few cases a later hand indicated the losses. See for instance folio

[3] A brief description of the MS was made by A. Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη, ἤτοι Γενικὸς Περιγραφικὸς Κατάλογος τῶν ἐν ταῖς ἀνὰ τὴν Ἀνατολὴν Βιβλιοθήκαις εὑρισκομένων χειρογράφων (Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Παράρτημα ΙΖ΄),* Constantinople, 1886, p. 116; see now the detailed description by Chatzegiakoumes, *Μουσικὰ χειρόγραφα,* op. cit., pp. 27–29 and pl. II; idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς,* op. cit., p. 113 and pl. 5 (= f. 124^{v}). Our description is based on Chatzegiakoumes' description but also on examination *in situ.*

[4] On the *κράτημα* and *κρατηματάριον,* see Chatzegiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς,* p. 229.

[5] This subscription edited by Chatzegiakoumes, *Μουσικὰ χειρόγραφα,* op. cit., p. 28; also idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς,* op. cit., p. 113.

[6] Cf. Chatzegiakoumes, *Μουσικὰ χειρόγραφα,* op. cit., p. 28; idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς,* op. cit., p. 113. On the flourishing of Byzantine music in Cyprus during the 16th century see ibid., p. 27.

[7] Cf. Chatzegiakoumes, *Μουσικὰ χειρόγραφα,* op. cit., p. 28; idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς,* op. cit., p. 113. On Thomas Kordokotos (fl. mid. 15th cent.) and John Kordokotos (fl. last quarter of 15th cent.) and their compositions, see Chatzegiakoumes, *Μουσικὰ χειρόγραφα,* op. cit., p. 315.

87ʳ: *λύπι τετράδι να σοσι;* and on folio 219ʳ: *ἡ ἀρχ(ὴ) λ(εί)π(ει).* A cross appears in the upper margin until folio 123ʳ. The upper and outer margin of the initial and final folios have been excised. The volume has been affected by damp at the inner margins.[8]

10. LATER NOTES

A note of 16 January 1663 appears in the lower margin of folio 26ʳ:

† 1663 ἠπίγαινα εἰς τὴν πῶλὴν ἐγὼ ὠ παπ(ά) κοστάντιος | με τὸ γέρο μάζη μοῦ· Ἰωαναρίου -16 κ(αὶ) ευγίκαμεν απτηπέζα | απτον αγι(ων) μιαλὸν (?) κ(αὶ) οἰπίγαμεν, έος τω παπ(ὰ) απὲ ...

11. HISTORY OF THE MANUSCRIPT

We do not know when this MS was taken out of Cyprus. One thing, however, must not pass unnoticed. In the collection of Leimonos a number of musical MSS are connected with Cyprus, such as nos. 240, 244, 300, and perhaps 237. Also, the MS Leimonos 70 was copied by the well-known scribe Romanos Anagnostes, while MS no. 2 contains works of St. Neophytos the Recluse. Nevertheless, we still lack specific evidence on the circumstances in which these volumes were acquired by the monastery of Leimonos.[9]

12. BIBLIOGRAPHY

M. K. Chatzegiakoumes, *Μουσικὰ Χειρόγραφα Τουρκοκρατίας (1453–1832)*, I, Athens, 1975, pp. 27–29 and pl. II (= f. 124ᵛ).

M. K. Chatzegiakoumes, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς 1453–1820. Συμβολὴ στὴν ἔρευνα τοῦ Νέου Ἑλληνισμοῦ* (Ἐθνικὴ Τράπεζα τῆς Ἑλλάδος), Athens, 1980, p. 113 and pl. 5 (= f. 124ᵛ).

A. Jakovljević, "Cypriot Musicians and Copyists of Byzantine Musical Manuscripts in the 15th and 16th Centuries", *Δίπτυχα* 2 (1980–81), pp. 72–78, esp. 75–76.

A. Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη, ἤτοι Γενικὸς Περιγραφικὸς Κατάλογος τῶν ἐν ταῖς ἀνὰ τὴν Ἀνατολὴν Βιβλιοθήκαις εὑρισκομένων Ἑλληνικῶν χειρογράφων*, in *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος* (Παράρτημα ΙΖ'), Constantinople, 1886, p. 116.

[8] Cf. Chatzegiakoumes, *Μουσικὰ χειρόγραφα*, op. cit., pp. 27–28; idem, *Χειρόγραφα ἐκκλησιαστικῆς μουσικῆς*, op. cit., p. 113.

[9] On Leimonos 244 see Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη*, op. cit., pp. 116–17; Chatzegiakoumes, *Μουσικὰ χειρόγαφα*, op. cit., p. 28. On Leimonos 240, see Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη*, op. cit., p. 116; Chatzegiakoumes, *Μουσικὰ χειρόγραφα*, op. cit., pp. 42–44 and pl. IV. On Leimonos 237, see Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη*, op. cit., p. 115; Chatzegiakoumes, *Μουσικὰ χειρόγραφα*, op. cit., p. 25; On Leimonos 70 see above, pp. 144–46, with further bibliography. Finally, on Leimonos 2 see Papadopoulos-Kerameus, *Μαυρογορδάτειος Βιβλιοθήκη*, p. 20.

[67] Paris, Bibliothèque Nationale, Graecus 254 [Colbert 591], A.D. 1509 (pls. 102, 198a).

1. *Mēnaion* for September.

2. Western paper, thin, of good quality and excellent preservation.

3. Folios III + 228 + γ', 297 × 207 mm.

Justification 215 × 135 mm.

30 lines to the page.

Text in single column.

4. CONTENTS

The MS is a luxurious *mēnaion* for September:

1. (f. 1ʳ) in red (1 Sept.) *ΑΡΧΗ ϹΥΝ Θ(Ε)Ω̄ ΑΓΙΩ ΤΟῩ ϹΕΠΤΕΒΡΙΟΥ ΜΗΝΟϹ:* | *ἔχων ἡμέρας· λ̄ ἡ ἡμέρα ἔχει ὥρας, ιβ̄, καὶ ἡ νύξ, ὥρασ,* | *ιβ̄. τῶ αὐτῶ μηνὶ ᾱ ἡ ἀρχῆ τῆς (ἰ)ν(δίκτ)ου ἤτοι τοῦ νέου ἔτους·* | *καὶ μνήμη τοῦ ος(ίου) π(ατ)ρ(ὸ)ς ἡμῶν, συμε(ὼν) τοῦ στυλίτου· καὶ ἡ* | *σύναξις τῆς ὑπεραγίας θ(εοτό)κου τῶν μηασηνῶν· καὶ* | *τοῦ ἁγίου μάρτ(υ)ρ(ος) ἀειθαλᾶ. καὶ τῶν ἁγίων μ̄ μαρτύρων* | *γυναικῶν* etc.

Inc. Τῆς αὐτολέκτου καὶ θείας διδασκαλίας χ(ριστο)ῦ.

[*Μηναῖα ... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου*, 6th ed. *(Φοϊνιξ)*, Venice, 1895, I, p. 1].

2. (f. 16ʳ) (2 Sept.) St. Mamas and Osios Ioannes Nesteutes:

Inc. Αἵματϊ τῶ σῶ σταζόμενος.

[*EPh* 35 (1936), 487; *Μηναῖα*, op. cit., I, pp. 13–20].

3. (f. 25ʳ) (3 Sept.) Anthimos martyr, bishop of Nikomedeia, and Theoktistos:

Inc. Ἔδωκας τὸ αἷμα σου.

[*EPh* 35 (1936), 488; *Μηναῖα*, op. cit., I, pp. 20–26].

4. (f. 33ᵛ) (4 Sept.) Babylas the martyr and Moses the Prophet:

Inc. Αἰν αἵματϊ βάψας.

[*Μηναῖα,* op. cit. I, p. 26].

5. (f. 44^{r}) (5 Sept.) Prophet *(= αφῆτου)* Zacharias, the father of the Prodromos:

Inc. Ὦ τοῦ παραδόξου θαύματος.

[*Μηναῖα,* op. cit., I, p. 33–37].

6. (f. 49^{r}) (6 Sept.) The Archangel Michael:

Inc. (f. 49^{v}) *Τριϊσηλίου θεότητος· παραστάτης φαιδρότατος.*

[*Μηναῖα,* op. cit., I, p. 37].

7. (f. 59^{v}) (7 Sept.) *Προεόρτια τῆς ὑπεραγίας θ(εοτό)κου* and St. Sozon:

Inc. Ὕμνον προεόρτιον.

[*Μηναῖα,* op. cit., I, pp. 44–50].

8. (f. 67^{v}) (8 Sept.) *Τὸ γενέσϊον τῆς ὑπεραγίας θ(εοτό)κου:*

Inc. Ἐξ ἄννης σήμερον ἄνθος.

[*EPh* 36 (1937), 18; *Μηναῖα,* op. cit., I, pp. 50–60].

9. (f. 80^{v}) (9 Sept.) Ioakeim and Anna:

Inc. Ἔδωκας φϊλάν(θρωπ)ε.

[*EPh* 36 (1937), 20; *Μηναῖα,* op. cit., I, pp. 60–66].

10. (f. 85^{r}) (10 Sept.) The martyrs Menodora, Metrodora, and Nymphodora:

Inc. Νυμφῖον ποθήσασα.

[*EPh* 36 (1937), 22; *Μηναῖα,* op. cit., I, pp. 66–70].

11. (f. 92^{v}) (11 Sept.) Theodora of Alexandria:

Inc. Γυναικῖα ἐν σώματι.

[*Μηναῖα,* op. cit., I, p. 70].

12. (f. 98^{v}) (12 Sept.) St. Autonomos:

Inc. Τὸ τῆς οἰκουμένης καύχημα.

[*EPh* 36 (1937), 24–25; *Μηναῖα,* op. cit., I, pp. 70–76].

13. (f. 103^{v}) (13 Sept.) *Τὰ ἐγκαίνϊα τῆς ἁγϊας | χ(ριστο)ῦ τοῦ θ(εο)ῦ ἀναστάσεως* and St. Kornelios:

Inc.(f. 104^{r}) Ἐγκαίνια τιμᾶσθαι παλαιὸς νόμος.

[*Μηναῖα,* op. cit., I, p. 77–86].

14. (f. 118^{r}) (14 Sept.) *Παγκόσμιος ὑψωὰς τοῦ τϊμϊου καὶ | ζωοποιοῦ στ(αυ)ροῦ.*

Inc. Στ(αυ)ρ(ὸ)ς ὑψοῦται καὶ δαίμονες φυγαδεύονται.

[*EPh* 36 (1937), 236; *Μηναῖα,* op. cit., I, pp. 87–96].

15, (f. 130^{v}) (15 Sept.) St. Niketas:

Inc. Νίκης ὡς ἐπώνυμος.

[*EPh* 36 (1937), 239; *Μηναῖα,* op. cit., I, pp. 96–100].

16. (f. 135^{r}) (16 Sept.) St. Euphemia:

Inc. Σήμερον ἐπέλαμψεν.

[*Μηναῖα,* op. cit., I, pp. 101–6; *EPh* 36 (1937), 241–42].

17. (f. 140^{v}) (17 Sept.) St. Sophia and her daughters Pistis, Agape, Elpis:

Inc. Εὑρέθη ὁ στ(αυ)ρός.

[*Μηναῖα,* op. cit., I, pp. 106–11; *EPh* 36 (1937), 242–43].

18. (f. 151^{v}) (19 Sept.) Sts. Trophimos, Sabbatios, and Dorymedon:

Inc. Τρυφὴν τὴν ἀδαπάνητον.

[*Μηναῖα,* op. cit., I, pp. 115–18; *EPh* 36 (1937), 244].

19. (f. 156^{r}) (20 Sept.) St. Eustathios:

Inc. Σήμερον ἐξέλαμψε· φωτοειδῆς ὥσπερ ἥλιος.

[*Μηναῖα,* op. cit., I, pp. 119–23].

20. (f. 161^{v}) (21 Sept.) The Apostle Kodratos:

Inc. Ὡς ἱεράρχης ὡς θεῖος ὑποφήτης.

[*Μηναῖα,* op. cit., I, p. 124; *EPh* 36 (1937), 247–48].

21. (f. 165^{v}) (22 Sept.) The Prophet Ionas, the priest Ionas, and Phokas the martyr:

Inc. Κήρυκα μετανοίας.

[*EPh* 36 (1937), 246–47].

22. (f. 173^{r}) (23 Sept.) *Σύλληψις προδρόμου.*

Inc. Ἱερατεύων ὁ θεῖος ζαχαρίας.

[*Μηναῖα,* op. cit., I, pp. 130–35].

23. (f. 179^{v}) (24 Sept.) St. Thekla:

Inc. Θέκλαν ὁμοφρόνως ἅπαντες.

[*EPh* 36 (1937), 289–92; *Μηναῖα,* op. cit., I, pp. 135–40].

24. (f. 185^{r}) (25 Sept.) St. Euphrosyne of Alexandria:

Inc. Ἐλαίω τὴν λαμπάδα σου.

[*EPh* 36 (1937), 292; *Μηναῖα,* op. cit., I, pp. 140–45].

25. (f. 191^{r}) (26 Sept.) *Transitus (μετάστασις)* of St. John Theologos, the Apostle and Evangelist:

Inc. Λεῦτε τῆς σοφῖας τὸν βῦθόν.

[*Μηναῖα,* op. cit., I, pp. 145–158].

26. (f. 205^{r}) (27 Sept.) St. Kallistratos:

Inc. Ὡς στρατευθεὶς ἀθλοφόρε.

[*EPh* 36 (1937), 297–98; *Μηναῖα,* op. cit., I, pp. 158–162].

27. (f. 209^{r}) (28 Sept.) St. Chariton *Homologētēs:*

Inc. Πάθη τὰ τοῦ σώματος.

[*Μηναῖα,* op. cit., I, pp. 162–66].

28. (f. 216^{v}) (28 Sept.) St. Kyriakos *anachōrētēs:*

Inc. Πάθη κῦριεύσασ τοῦ σώματος.

[*Μηναῖα*, op. cit., I, pp. 167–72; *EPh* 36 (1937), 483–85].

29. (f. 233r) (30 Sept.) St. Gregory the Illuminator, bishop of Armenia:

Inc. Μαρτύρων ἐν αἵματι.

[*Μηναῖα*, op. cit., I, pp. 172–76].

5. SUBSCRIPTION

At the end of his text the scribe subscribed his volume in the same black ink as his text:[1]

(f. 228v) *Φύλαττε τρϊὰς τοὺσ ἐμοὺσ τρεῖσ δακτύλουσ·*

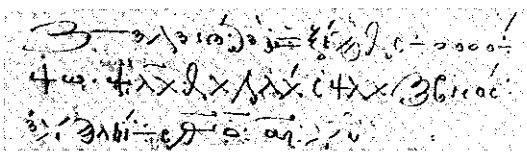
τοὺσ | γεγραφότασ τὴν δέλτον ταύτην·

ὁ π(ατ)ὴρ καὶ· | ὁ υἱὸσ καὶ τὸ ἅγιον πν(εῦμ)α:

Γέγονε δὲ ξύσμα | καὶ ληξότητα ὑπὸ χειρὸσ καμοῦ παύλου ἱερέ(ως) | τὴν χάριν καὶ τὴν προσηγορΐαν τοῦ οἰκοῦντοσ | ἐν πόλει ἄλσοσ· καὶ οἱ ἀναγινώσκον-(τες) αὐτ(ὴν), εὔχεσθαι | ὑπὲρ ἐμοῦ πρὸ(ς) τὸν κ(ύριο)ν διὰ τῶν πολλῶν μου σφαλμάτων: |

Γέγονε δὲ πάλιν ὑπο εξόδου καὶ συνδρομῆς τοῦ | πᾶνευγενϊκοτάτου καὶ ἀγχοινουστάτου νηφαλαιο-τ(ά)τ(ου) | κυρεῶ κϋριακῶ ἱερέα· οὗ ὁ γεννήτορ παπᾶστϊανός· καὶ ἔμπαλϊ φοίνϊκοσ· καὶ ὅπου ἂν θέλει | παράσχει αὐτὸ διὰ μοίρασ ψυχϊκῆς:

Then follows a cryptographic note of three lines:



ϡϑ χ(ριστο)ῦ.

Montfaucon deciphered this note as follows:[2]

Ἐτελειώθη δὲ ἡμέρα σαββά- ‖ τῳ τοῦ αὐγούστου μηνὸσ. ‖ ἐγχρονίασ ϡϑ' χριστοῦ.

This colophon is very informative. It gives the name of the scribe, the priest Paul, whose residence was in the town of Alsos, probably in the Audemou area in the district of Paphos. Paul goes on to tell us about the "noble" priest Kyriakos, the son of Papastianos, who sponsored this luxurious volume. At the time of the completion of the MS Kyriakos had not decided yet where to dedicate this *mēnaion* for the benefit of his soul. Finally, in a further cryptographic note, written probably as a demonstration of the scribe's knowledge of the secrets of his art, Paul gives us more details about the date of the completion of the volume, i.e. August 1509.

[1] This colophon was edited by Montfaucon, *Palaeographia*, pp. 288–89 and by Omont, "Mss grecs XVe et XVIe siècles", p. 34.

[2] Montfaucon, *Palaeographia*, p. 289; also Omont, op. cit., p. 34.

6. SCRIPT

Paul is an excellent scribe of professional competence.[3] His script has been described by Canart as "très élégant au demeurant, a des formes baroques et conserve parfois une stylisation rectangulaire".[4] The scribe uses a deep black ink that is well preserved. On folio 1r we can observe the enlarged taus ( ) and chis ( ), the wiry xis ( ), the peculiar beta ( ), the archaising sigma ( ), and the high-standing etas ( ), the deltas with diagonal tails ( ), the double lambdas ( ), and the ligatures epsilon-nu ( ), epsilon-rho ( ), and sigma-theta ( ).

7. ILLUMINATIONS

Numerous red initials projecting into the margins. Sporadically, entire *troparia* are also written in red. A small number of letters within the text are also written in red. There are a number of ornaments, mostly before the feasts of the various saints. Quite elaborate are those of folios 1r and 67v. Well executed are the ornaments of folios 80v, 87r, 98v, 103v, 118r, 151v, 161v, 165v, 191r, and 223r. Simple ornaments appear on folios 16r, 25r, 33v, 44r, 49r, 59v, 92v, 117r, 130v, 135r, 140v, 156r, 173r, 179v, 185r, 205r, 209r, and 216v. A small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1r and 228v.

8. BINDING

Modern binding in purple leather with the coat of arms of Colbert in the middle of the front and back covers. The monogram of Colbert appears six times on the spine which also bears the inscription *LIBER | ECCLESIAS. | TICUS.*

9. QUIRE COMPOSITION

The MS originally consisted of twenty-nine quaternions. The volume lost three folios at the beginning and one in the penultimate gathering. Quire signatures in the upper right corner. From folio 126r onwards very peculiar symbols are used instead of the Greek alphabet. The signatures are as

[3] A certain monk Paul owned a luxurious volume of St. Neilos in 1564/65 which served as the *ἀντίβολον*, or exemplar, for the present Vat. Ottobon. Gr. 25. There is no evidence to confirm that the scribe Paul of 1509 is the same person who owned the luxurious book of 1564/65; cf. Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 82, nn. 29–31. On this MS see below, pp. 350–54.

[4] Cf. Canart, "Les écritures chypriotes", p. 47. For a recent description of Paul's script see *Repertorium*, II, B, pp. 172–73.

follows: 6r = *б*, 14r = *γ*, 22r = *δ*, 30r = *ε*, 38r = *στ*, 46r = *ζ*, 54r = *η*, 62r = *θ*, 70r = *ι*, 78r = *ια*, 86r = *ιб*, 94r = *ιγ*, 102r = *ιδ*, 110r = *ιε*, 118r = <*ιστ*>, 126r = [symbol], 134r = [symbol], 142r = [symbol], 150r = [symbol], 158r = [symbol], 166r = [symbol], 174r = [symbol], 182r = [symbol], 190r = [symbol] 198r = [symbol], 206r = [symbol] 214r = [symbol] 221r = [symbol]. The scribe made a cross in the middle of the upper margin of the recto and verso of each folio.

10. LATER NOTES

An illiterate owner of the seventeenth century, the monk Chatzechristodoulos Cheretes, wrote an unfinished letter on folio 228v below the subscription:

(f. 228v) *χ χριστοδουλος γερομόναχως χερετοσε* | *πω̃λλα και παρακαλο τον αφετη τον* | *θεο να γισε παντα καλα κ(αὶ) να γνωριζις να* | *μιθις· και δια χ- ο. γενου φιλος (?) εγὼ το* | *σομα την δε ψυχην· ο κί- ριος ηνος (?) κ(αι) ουχυ ευκε*|*ρον ημων αμην:–*

On the same folio 228v by the same hand we are told that the volume belonged to the monastery of St. George: *τουτο το бιλιον* | *ενι τον γιερομ(ονάχου) χερετης μον(ης)* | *αγιου γεγωργι*|*ον* (sic) *Λαρκας (?).*

On the interior of the front cover was pasted the hand-written description of the MS when it was in the collection of Colbert.

On the flyleaf Ir the following note was written in black ink:

Volume de 228 feuillets | *11 Janvier 1884.*

Below this was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

Whether the sponsor of this luxurious *mēnaion* of 1509, the priest Kyriakos, donated this volume to a certain church or monastery we cannot tell. At a later period it became the property of Chatzechristodoulos Cheretes, who was a monk in the monastery of St. George, as his ownership entry on folio 228v indicates. In the seventeenth century the volume was acquired by and rebound in the collection of Colbert as no. 591. The volume was acquired by the Royal Library in 1732 (no. 2037) and subsequently passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Analecta Hymnica Graeca, I, ed. G. Schirò et al., Rome, 1966, pp. 52–62, 116–23, 294–306, 409, 417, 446.

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Atsalos, *La terminologie,* pp. 190, 191 and n. 1.

Canart, 'Les écritures chypriotes', p. 45, n. 73, p. 47 and n. 75.

Darrouzès, "Mss originaires de Chypre", p. 171.

S. Eustratiades, *Ποιηταὶ καὶ ὑμνογράφοι τῆς ὀρθοδόξου 'Εκκλησίας,* I, Jerusalem, 1940, pp. 68, 440, 700, 772, 776, 777.

S. Eustratiades, *Ταμεῖον ἐκκλησιαστικῆς ποιήσεως* (Sept.–Dec.), p. 7.

Montfaucon, *Palaeographia,* pp. 86, 105, and 288–89.

Omont, *Inventaire sommaire,* I, p. 28.

Omont, "Mss grecs XVe et XVIe siècles", p. 34.

Repertorium, II, A, no. 461, p. 170; B, p. 172; C, pl. 263 (= f. 210v).

Turyn, *Codices Graeci Vaticani,* p. 148.

Vogel-Gardthausen, *Schreiber,* p. 376.

Script. 16 (1962), 1, B. 105; 24 (1970), 429, B. 268; 34 (1980), 1, p. 38*, B. 155.

[68] Sinai, Monastery of St. Catherine, Graecus 813, A.D. 1507–10 (pls. 103–104, 198b).

[examined in microfilm]

1. *Octoēchos,* Psalter and Canticles, the *Akathistos* Hymn, and other canons.
2. Western paper, well preserved.
3. Folios I + 184, 198 × 143 mm.

26 lines to the page (= scribes A and B).

Text in single column.

4. CONTENTS

The first part of the MS (i.e. ff. 1r–73v) contains the *Octoēchos.*

1. (f. 1r) *Τῷ Σα(ббά)τω ἑσπ(ε)ρ(ας) εις το κ(ύρι)ε εκε(κ)ρα(ξα) στιχ(ηρα) ἀναστα(σιμα) ηχος ᾱ:*

Inc. Τάς ἑσπερινας ημων εὐχὰς. πρόσδεξαι ἅγιε κ(ύρι)ε.

[Cf. *'Οκτώηχος τοῦ ἐν 'Αγίοις πατρὸς ἡμῶν 'Ιωάννου τοῦ Δαμασκηνοῦ περιέχουσα τὴν ἐν ταῖς Κυριακαῖς τοῦ ἐνιαυτοῦ ψαλλομένην ἀναστάσιμον ἀκολουθίαν, νεωστὶ τυπωθεῖσα καὶ ἐξ ἀρίστων ἐκδόσεων διορθωθεῖσα μετὰ πάσης ἐπιμελείας* ('Εκ τοῦ τυπογραφείου τοῦ Φοίνικος), Venice, 1865, p. 11].

2. (f. 9v) *Τῳ Σαб(бάτω) ἑσπ(ερας) εἰς το κ(ύρι)ε ἐκεκρ(αξα) στιχ(ηρα) ἀναστασ(ιμα) ἦχος б:*

Inc. Τον προαιών(ων) ἐκ π(ατ)ρ(ὸ)ς γεννηθέντα· τὸν θ(εὸ)ν λόγον.

[Cf. *'Οκτώηχος,* op. cit., p. 32].

3. (f. 17v) *Τῷ σα(ββά)τω ἑσπ(έ)ρ(ας)· εἰς τὸ κ(ύρι)ε ἐκέ(κ)ρ(αξα) στιχ(η)ρ(α) ἀνα(στάσιμα) ἦχο(ς) γ̄:*

Inc. Τῷ σῶ σ(ταυ)ρῶ χ(ριστ)ὲ σ(ωτ)ὴρ, θανάτου κράτος λέλυται.

[Cf. *Ὀκτώηχος*, op. cit., p. 50].

4. (f. 25r) *Τῶ σα(ββάτ)ω εσπέρας εἰς τὸ κ(ύρι)ε ἐκέ(κ)ρ(αξα) στιχ(η)ρ(α) ἀναστάσιμα ἦχος Δ̄:*

Inc. Τὸν ζωοποιόν σου στ(αυ)ρὸν· ἀπαύστως προσκυνοῦντες χ(ριστ)έ.

[Cf. *Ὀκτώηχος*, op. cit., p. 69].

5. (f. 33r) *Τῷ Σα(ββα)τ(ῳ) ἑσπερ(ας) εἰς τὸ κ(ύρι)ε ἐκε(κ)ρ(αξα) στιχ(η)ρ(ὰ) ἀναστα(σιμα) ἦ(χος) πλ(άγιος) α:*

Inc. Διὰ τοῦ τιμίου σου σ(ταυ)ροῦ χ(ριστ)ὲ, διάβολον ἤσχυνας.

[Cf. *Ὀκτώηχος*, op. cit., p. 91].

6. (f. 40v) *Τῷ Σα(ββάτ)ω ἑσπ(ε)ρ(ας)· εἰς τὸ κ(ύρι)ε ἐκέ(κ)ρ(αξα) στιχ(η)ρ(α) ἀναστ(ασιμα) ἦχο(ς) πλ(άγιος) Β:*

Inc. Νίκην ἔχων χ(ριστ)ὲ· τὴν κατὰ τοῦ ἅδου ἐν τῶ στ(αυ)ρῶ ἀνῆλθες.

[Cf. *Ὀκτώηχος*, op. cit., p. 111].

7. (f. 48r) *Τῷ Σα(ββά)τῳ ἐσπέρας εἰς τὸ κ(ύρι)ε ἐκέ(κ)ρ(αξα) στιχ(η)ρὰ ἀναστασιμα ἦχο(ς) [πλάγιος] γ* | [i.e. *βαρύς*].

Inc. Δεῦτε ἀγαλλιασώμεθα τῶ κ(υρί)ω· τῷ συντρίψαντι θανάτου τὸ κράτος.

[Cf. *Ὀκτώηχος*, op. cit., p. 132].

8. (f. 55v) *Τῷ Σα(ββά)τ(ῳ) ἑσπέρ(ας) εἰς τὸ κ(ύρι)ε ἐκέκρ(αξα) στιχ(η)ρ(ὰ) ἀναστά(σιμα) ηχο(ς) πλ(άγιος) δ:*

Inc. Ἑσπερινὸν ὕμνον και λογικὴν λατρείαν· σοι χ(ριστ)ὲ προσφέρομεν.

[Cf. *Ὀκτώηχος*, op. cit., p. 152].

9. (f. 64v) *Ἐξαποστειλ(ά)ρ(ια) καὶ ἐωθινὰ τὰ ἴα ποίημα λέοντος δεσπότου* [i.e. Leo VI, the Wise].

Inc. Τοῖς μαθηταῖς συνέλθωμεν, ἐν ὄρει γαλιλαί(ας) πίστει χ(ριστὸ)ν θεάσασθαι.

[Cf. *Ὀκτώηχος*, op. cit., p. 175].

10. (f. 68r) *Ακολ(ου)θ(ια) τ(ῆς) ὅλης ἑβδο(μάδος) ... τῆ κυρ(ιακῇ) ἑσπέρ(ας) στιχ(η)ρὰ προσόμ(ια)* | *ἦχ(ος) β΄.*

Inc. Δός μοι μετάνοι(αν) λογισμ(ῶν).

11. (f. 76r) † *Μέθοδ(ος) τ(ῶν) ωρ(ῶν) τ(ῆς) μ(ε)γ(ά)λ(ης) παρασ(κευῆς).*

Inc. ὥρ(α) α ψαλμ(ὸς) β.

12. (f. 77v) *Διήγησ(ις) ... πάνυ ὀφέλιμος. τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμ(ῶν) ἀμφιλοχίου:*

Inc. Ἀδελφος τίς ἠττιθεὶς ὑπὸ του δαίμονος τ(ῆς) πορνεί(ας).

[*BHG* 1450w].

13. (ff. 79r–159v) The Psalter:

Δ(ΑΒΙ)Δ ΠΡΟΦΗΤΟΥ· ΚΑΙ ΒΑCΙΛΕΩC ΜΕΛΟC | *ψαλτήριον πάντερπνον.* | *πᾶν γλυκόν μελος:* † | *ψαλμὸς τῶ δα(βὶ)δ:* | *ᾱ.* |

Inc. Μακάριος ἀνὴρ. ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν.

14. (f. 159v) *Οὗτος ὁ ψαλμὸς ἰδιόγραφος του δα(βὶ)δ καὶ ἔξω|θεν τοῦ ἀριθμοῦ τῶν ϙ̅ψ̅ ψαλμῶν· ὅτε ἐμονο|μάχησ(εν) πρὸς τὸν γολιαθ:*

Inc. Νεκρὸς ἤμην ἐν τοῖς ἀ|δελφοῖς μου.

15. (ff. 160r–167v) The nine Canticles: *(Ὠδαί):*

(f. 160r): *Ὠδὴ μωυσέως ... α* |

[Cf. S. Eustratiades, *Εἱρμολόγιον*, Chennevières-sur-Marne, 1932, p. 200].

16. (ff. 168r–174v) *Ἀκολουθία τῆς ὑπ(ερα)γ(ίας) θε(οτὸ)κου· ἤγουν ὁ ἀκάθιστος ὕμνος.*

Inc. Βουλὴν προαιώνιον ἀποκαλύπτων σοι κόρη γαβριὴλ.

[Cf. *Ὡρολόγιον τὸ μέγα* (Φοῖνιξ), Venice, 1895, p. 421].

17. (ff. 174v–177v) *Του* | *ιω(άννου) εὐχαϊτ(ων): κα(νὼν) ὑπὲρ τ(ῆς) κοινησ σ(ωτη)ρίας καὶ ειρήν(ης) του κόσμου. οὗ η ἀκροστ(ι)χ(ὶς)·:· ὁ στ(αυ)ρὸ(ς) ὅπλον* | *πανταχοῦ νικηφόρον.*

18. (ff. 177v–179v) *Ἕτερος κα(νὼν) εἰς τ(οὺς) βαρε(ως) ἀσθενοῦντας, οὗ ἡ ἀκροστιχ(ὶς) ÷ νουσε* | *σὴν δεξιὰν δὸς, τῷ κάμνοντι χ(ριστ)έ μου.*

Inc. Σὺ φοβερὸς, καὶ τίς σοῖς ἀντιστήσηται.

19. (ff. 179v–181v) *Ἕτερος καν(ὼν) κ(α)τ(α)νυκτικὸς, εἰς τ(ὴν) ὑπ(ε)ρ(αγίαν) θ(εοτό)κον.*

Inc. Πῶς μου θρηνήσω τὸν ῥυπαρόν.

[Cf. *Ὡρολόγιον τὸ μέγα*, op. cit., p. 232].

20. (ff. 181v–183v) *Καν(ὼν) ἐπὶ ἐξόδου ψυχῆς.*

Inc. Δεῦτε συνάχθητε πάντες οἱ εὐσεβῶς· ἐν βίω ζήσαντ(ες).

[Cf. *Ὡρολόγιον τὸ μέγα*, op. cit., p. 389. Attributed to Andrew of Crete in Oxon. Auct. E. 5. 10, f. 316r].

21. (f. 183v) *Περὶ τ(ῆς)* ☾ , (= *σελήνης*).

22. (f. 184r) *Ἑρμηνεία τ(οῦ) ἁγ(ίου) ἰω(αν)νου τοῦ προδρόμου περὶ φλεβοτομί(ας).*

5. SUBSCRIPTION

The main scribe of this volume, Makarios Eukolios, wrote two subscriptions, which refer to the part of the MS copied by him (ff. 79r–184v). The first was written at the end of the Psalter and Canticles on folio 167v in black ink:

† *Τετερμάτωται δέλτος ἡ ποθουμ(ένη).*
ἄγοντος ἡμῖν, | *μηνός τε ἰουν(ίου) κϐ,*
ἐν πόλ(ει) κύπρου λευκουσί(αν) τ(ῆς)
θεοφρουρήτου.

γρα(φεῖσα) διὰ χειρὸς ἀναξίου μακαρίου
τάχα δὲ κ(αὶ) ἱερω|μονάχου
τοῦ ἐκ πόλ(εως) ρόδ(ου):–
δόξα δὲ πρέπει τῶ πάν|των δοτήρη θ(ε)ῶ
εἰς αἰῶνας αἰών(ων): ἀμήν:– |
ἐν ἔτει ζ$^{\omega}$ι$\overline{\eta}$ μηνὶ ἰουν(ίω) κ$\overline{\beta}$:– |

And underneath by the scribe: *δόξα σοι ὁ θ(εὸ)ς.*

The same scribe Makarios wrote a colophon at the end of the volume on folio 184^{v}:[1]

† Εἴληφε τέλος τὸ παρὼν ψαλτ(ή)ρ(ιον) διὰ χειρὸς κἀμοῦ | μακαρίου ἱερω(μον)αχ(ου) εὐκολίου ἐκ ρόδ(ου)· ἐν ἔτει ζι$\overline{\epsilon}$ | εν μηνὶ αὐγούστω κ$\overline{\gamma}$· ἐν κύπρω πόλεως λευκον|σίας.

These subscriptions refer only to the Psalter and Canticles and the hymnographical works at the end of the volume, i.e. folios 79^{r}–184^{v}. The scribe was the monk Makarios Eukolios from the island of Rhodes, who was working in Nicosia.[2] The two subscriptions he wrote give two different dates. The first (f. 184^{v}), speaking only of the Psalter, gives the date as 23 August A.M. 7015 (= A.D. 1507). The second (f. 167^{v}) gives the date of the completion of the volume as 22 June A.M. 7018 (= A.D. 1510). A possible explanation for the existence of the two dates is that Makarios, who continued to live and work in Nicosia after the completion of the Psalter and Canticles in August 1507, kept adding the hymnographical works in the last gatherings of his volume. When this work was completed he wrote on the empty space of folio 167^{v} the longer subscription of June 1510.

6. SCRIPT

Three hands can be distinguished in this MS. The dated part of the volume, which interests us here (ff. 79^{r}–184^{v}), was copied in Nicosia in 1507–10 by scribe A, the monk Makarios Eukolios from Rhodes. Makarios is a good, experienced scribe. He writes 26 lines to the page. On folio 79^{r} reproduced here we can observe the high-standing gammas ( ), iotas ( ), and taus (or), the enlarged alphas ( ), zetas ( ), thetas ( ), omicrons ( ), phis ( ), and psis ( ), and the ligatures alpha-rho-iota ( ), epsilon-xi ( ), pi-omicron ( ), and tau-omicron ( ).

Scribe A wrote in the upper margin of folio 79^{r}:

† Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εό)ς μου βοήθει μοι: †

On folio 159^{v}, at the end of the Psalter, he also wrote:

Τελος τ(ῶν) ϙ̃ πεντήκοντ(α) ψαλμῶν:–

Scribe B seems to be contemporary. He wrote the first part of this volume, i.e. folios 1^{r}–73^{v} (line 16). His script is a careful and calligraphic tiny minuscule similar to that of scribe A. On folio 33^{r} reproduced here we can observe the enlarged alphas ( ), epsilons ( ), upsilons ( ), and xis ( ), the high-standing gammas ( ), iotas ( ), sigmas ( ), and taus ( ), the deltas with diagonal tails ( ), and the ligature epsilon-xi ( ). The scribe uses few abbreviations, mostly of the *nomina sacra.*

Scribe B made additions of *troparia* in the margins, e.g. folios 4^{r}, 12^{r}, 19^{v}, 32^{v}, 40^{v}, and 51^{v}. On folio 33^{r} scribe B wrote: *Τέλος τοῦ δ^{ου} ἤχου:–* and on folio 40^{v} he wrote: *Τέλος τοῦ πλαγίου πρώτου.*

Scribe C copied folios 73^{v} (line 16) – 74^{v}, 77^{v}–78^{v}, and perhaps the two small texts on folios 183^{v} and 184^{r}. He writes 30 lines to the page, and he may also be contemporary. Scribe C wrote on folio 74^{v}: *Τελος τ(ῶν) φωταγωγ(ικῶν) καὶ τριαδικ(ῶν) τ(ῶν) ἠχ(ων):–*

7. ILLUMINATIONS

Scribe A has elaborate large red initials, some with floral designs, on almost every page. Scribe B has numerous medium-sized red initials, five to ten on every page at the beginning of the various *troparia.* Tituli also in red. Both parts of the MS have ornaments on the following folios (those with an asterisk are elaborate): 1^{r}*, 9^{v}, 17^{v}, 25^{r}, 33^{r}, 40^{v}, 48^{r}, 55^{v}, 64^{v}, 69^{v}, 74^{v}, 79^{r}*, 159^{v}, 160^{r}, 168^{r}, 174^{v}. A blessing hand appears on the wood of the interior front cover.

8. BINDING

Binding not observed in the microfilm. At the beginning of the microfilm there is, however, the following note: *"Bound with printed Apostolos (1525)".* We could not check this information.

9. QUIRE SIGNATURES

No quire signatures seem to have been preserved

[1] This second subscription was also edited by Gardthausen, *Catalogus codicum,* p. 175.

[2] Makarios Eukolios was not the only Rhodian scribe to have worked in Cyprus. Three centuries earlier another scribe from Rhodes, the priest George, copied for the Enkleistra of St. Epiphanios in the district of Paphos a luxurious Gospel Lectionary, the present Paris. Gr. 301 (A.D. 1204). On this MS see above, pp. 103–106 and pls. 21, 179.

in the first part of the volume. The second part, copied by the monk Makarios, has its own numeration of the gatherings in the upper right corner observed on folios 79^{r} = *α*, 91^{r} = *β*, 126^{r} = *ε*, 138^{r} = *στ*, 150^{r} = *ζ*. Folios 61^{r-v}, 75^{r-v}, and 77^{r} are blank. Folio 76^{v} was originally blank.

10. LATER NOTES

[1] On folio 76^{v}, originally blank, there is an almost contemporary note:

Ἔδωκα τὸν κωνσταντὴν μαστζήκην τρόνον ἕνα | διὰνα με φέρει νίμαν τοῦ χαμελαυχίου. | ἔδωκα τον ὑπ(ε)ρ(πυρα?) σ̄τ̄ να με φερει απου τ(ὴν) πολ(ιν) γουνα- | δερμά τια δώδεκα ὃς τα εὗρη ὅτι κουστέψουν. | ἀπου τα πρῶτα ἔδωκα τοῦ φρατζέσκου τὴν γυνὲ|καν ὑπ(ε)ρ(πυρα?) πέντε † ἔδωκα τ(ὸν) φρατζέσκον μουτι ϛ ου (?) | νίγον ἕνα· και σολδ(ία) δώδεκα: εδωκα του φρατζέσκου εις (?) [την?] | γυναίκαν ετερα ὑπ(ε)ρ(πυρα?) τρί(α) | † ἔδωκα τὸν γεωργ(ιον) κηριοτην υπ(έ)ρ(πυρα?) τρία.

The use in this note of the accusative of indirect object suggests that the writer of these accounts was not Cypriot or even Rhodian by birth.

[2] A later hand, the monk John, wrote an ownership entry on the front flyleaf I^{r}:

† Ετουτος ο αποστολος ψαλτηρι ενε του | του αγιου μοναστηριου ορεον κ(αι) καλον βυ|βλήον. † δοκειμιον του κοτηληου και του | μελανηου και του κακα γρεφεον κανο τας | τελως ιω(αννης) μοναχος ηγραψα τα.

The holy monastery of this note is most probably that of St. Catherine on Mount Sinai.

[3] The same hand, i.e. John the monk, wrote twice on folio I^{v}: *τάς εσπερινας ημῶν ευχὰς πρὸςδεξαι.* This is in fact the beginning of the text on folio 1^{r}.

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus by the monk Makarios Eukolios from Rhodes in 1507–10 and by at least another contemporary scribe, was acquired at a later period by the monastery of St. Catherine on Mount Sinai. It was briefly described by V. Gardthausen in 1886 and microfilmed by the Library of Congress in May 1950.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 45, n. 73.
Clark, *Checklist of MSS in Sinai*, p. 10.
Darrouzès, "Autres mss", p. 154, no. 107.
Gardthausen, *Catalogus codicum*, p. 175.
Kamil, *Catalogue*, p. 104.
Vogel-Gardthausen, *Schreiber*, p. 271.
Script. 30 (1976), B. 678.

[69] Paris, Bibliothèque Nationale, Supplément Grec, 465, A.D. 1512 (pls. 105, 198c).

1. Assizes of the Kingdom of Jerusalem translated into Greek from the original French text.
2. Western paper of good quality and preservation.
3. Folios 244 (f. 168bis), 212 × 155 mm.
Justification 150 × 100 mm.
21 lines to the page.
Text in single column.

4. CONTENTS

The volume is one of the two surviving MSS containing a translation into the Cypriot Greek vernacular of the "Assises de la cour des Bourgeois" made in Cyprus perhaps during the reign of King Hugh I (1205–18).[1] The text seems to have undergone various revisions and additions so that in the sixteenth century there existed in Nicosia eight volumes of this work of which only one was considered faithful to the original French text.[2]

1. (ff. 1^{r}–16^{r}) The table of contents containing 297 chapters beginning with a preface:[3] *Πίναξ τῆς ἀσίζασ τῶν ἰ(ερροσο)λήμων:–*

Inc. (f. 1^{r}) *Ὅδε λαλῆ καὶ ἐρμϊνέβη· τὸν πίνακαν τοῦ | παρῶντοσ βϊβλήου τῆς κρίσεωσ τῆς αὐλῆς του βϊσκουντάτου· ὁ ἐνδοξότατωσ | αὐθέντησ καὶ ὁδηγῶς τοῦ ρϊγάτου τῶν ϊἐρροσολήμων· ὀνῶματϊ κουντε ὁρφίου δὲ | ποιλϊοῦν· ἐπίκεν να το γράψουν εἰς τὴν δϊἄλεχτῶν του· φρανζόζηκα· εἰστὸ αὐτῶ ρϊγάλτῶν ἱἔρωσολήμων· τῶ πίων ἐμελταβάλτην εἰσ ρωμαλἰκὰ· ἐνεπϊσή|μων ἀνδρῶν.–*

2. (ff. 17^{r}–244^{v}) The Greek text of the Assises des Bourgeois.[4]

Inc. (f. 17^{r}) *Ἀκούσατε την ἀρχὴν με ὅλον τὸ τέλοσ τοῦ βϊβλήου· τῆσ αὐλῆσ τῆσ μπουργεζήασ· ἦν | ὁ κουντε ρφοὺν τε πηλοὺν· επίκεν καὶ ἔθελτο να τὴν κρατοὺν ἡς κρήσϊν εἰσ τὴν ἰ(ερουσα)λήμ:*

[1] See Sathas, *MB*, VI, pp. *νθ′* and *πε′*. In fact Leontios Machairas supported the view that it was Hugh I (1205–18) who was responsible for the translation; see *Makhairas* (ed. Dawkins), I, pp. 24, 36 and 26, 39.

[2] Cf. Sathas, *MB*, VI, p. *πγ′*.

[3] Edited first by C. E. Zachariae, *Historiae Juris Graeco-Romani Delineatio*, Heidelberg, 1839, pp. 139–57; also by Sathas, *MB*, VI, pp. 3–23. In his edition of the text of the Assizes, Sathas silently corrected the Greek text.

[4] Ed. by Zachariae, op. cit., p. 157. Zachariae edited the first 61 chapters from this MS when it was still in the monastery of Laura on Mt. Athos, ibid., pp. 157–90; cf. also Sathas, *MB*, VI, pp. 3–246, esp. 24 and 246.

Des. (f. 244^{v}) *Απὲ τὸ ἄχερον τὸ φέρνουν νἀπισουν κολφίνϊα· τουτέστην ἀποκαλάμας· κελέβη το δίκαιω νἀπάρουν δϊκαίο|μ(αν) τὸ δ'.*

5. SUBSCRIPTION

At the end of the table of contents, on folio 16^{r}, the scribe wrote in the same deep black ink the following subscription:[5]

Τέλοc τοῦ αὐτοῦ βυβλίου· | ἐν μιν(ὶ) φευραρίου· εἰc τ(ὴν) | ϊᾱ ϗφ·ιϐ χ(ριστο)ῦ.

Thus this volume, copied by a single scribe, unknown so far, was completed on 11 February 1512.

6. SCRIPT

The unknown scribe is a calligrapher following the tradition of the *Hodēgōn* style script. On folio 1^{r} we can observe the enlarged alphas ( ) and betas ( ), the one-stroke zetas ( ) and xis ( ), the ligature phi-rho ( ), as well as the words *λέγει* ( ) and *ἐπὶ* ( ).

At the beginning of the text, on folio 17^{r}, the scribe wrote in the upper margin and underneath a pi-shaped ornament in red:[6]

'Ενονόματι τοῦ χ(ριστο)ῦ τοῦ θ(εο)ῦ ἡμῶν· ἄρξωμε | γράφην τὴν βίβλων αὖτην | ὡσ νῶμων διἔθετο ἐν ἰ(ερουσα)λήμ· | Ο μϊσὲρ ὀρφοῦν τε πηλϊῦν ...

He left an empty space on folios 118^{r-v} and 119^{r} for the chapter *ρξ*, which was probably missing in his exemplar, and wrote in the upper margin of folio 118^{v} in black ink: *ρξς λύπει.*[7]

In the lower margin of folio 125^{r} in the same ink he wrote the following note:[8]

"Οδε λύπϊ τὸ ἄνοθεν κεφάλεον | καὶ ἄλλα ϐ̄ τα· ροξ̄ κ(αὶ) τὰ ροη̄ | ὅτϊ ἦτζου ἦτον το αθηβολ(ον).

The scribe found the missing text of these three chapters *(ροστ, ροζ, ροη)*, perhaps in a more complete MS, and copied them on folios 125^{r}–127^{r}.

The scribe seems either to have been very little educated or he made no effort to correct his text, for it is full of grammatical and orthographic mistakes. This caused all those who have up to now dealt with this text to refer to it as written "in dialecto barbara".[9] Sathas speaks of the «παράδοξοι παρατονισμοὶ καὶ παρασυλλαβισμοὶ τῶν λέξεων», which prove that these Cypriots were offsprings of the classical homeland of solecism and leaders among the widespread ignorance of their time.[10]

7. ILLUMINATION

Tituli of the various chapters in red. Red initials of large and small size, some of which are quite elaborate, projecting into the margins. Numerous letters in red also within the text. Elaborate red ornaments on folios 1^{r} and 17^{r}. A small circular red stamp with the inscription *BIBLIOTHEQUE ROYALE* appears on folios 1^{r} and 244^{r}.

8. BINDING

Modern binding on cardboard made after the MS was acquired by the Royal Library. The spine is of grey leather on which the following inscription was pasted: *ASSISIÆ | REGNI | HIEROSOL.* A paper flyleaf at the beginning and one at the end was added when the MS was rebound and restored.

9. QUIRE COMPOSITION

Gatherings mostly of twelve folios. Quire signatures in the outer corner of the upper margin, preserved on folios 17^{r} = *α*, 25^{r} = <*δ*>, 37^{r} = *γ̄*, 49^{r} = *δ*, 73^{r} = *στ̄*, 85^{r} = *ξ̄*, 97^{r} = *η̄*, 109^{r} = *θ*, 121^{r} = *ῑ*, 133^{r} = *ιᾱ*, 160^{r} = *ιγ̄*, 171^{r} = *ιδ̄*, 183^{r} = *ιε̄*, 195^{r} = *ιστ*, 207^{r} = *ι*<*ζ*>, 219^{r} = *ιη̄*.

10. LATER NOTES

In the lower margin of folio 1^{r} is written in black ink: *R.B. | no 3150 | 1842.*

Also in the upper margin of folio 1^{r} in a pale black ink: *Suppl. grec No. 465.* Within the text of folio 1^{r} the name Mynas, the person responsible for the transfer of this MS to France, is written in a pale black ink.

11. HISTORY OF THE MANUSCRIPT

This volume, copied in January 1512 by an as yet unknown professional scribe, was at a later period taken to the monastery of Laura on Mount Athos. It was first examined there and described in 1839 by Zachariae von Lingenthal, who also published the table of contents and the first sixty-one chapters of the text, remaining very faithful to the original text

[5] This colophon was first edited by Zachariae, op. cit., p. 157, then by Sathas, *MB*, VI, p. 23 and Omont, "Mss grecs XVe et XVIe siècles", p. 35.

[6] See Zachariae, op. cit., p. 157.

[7] Cf. Sathas, *MB*, VI, pp. 15 and 123. The missing chapter was *«Περὶ πόσας φορὰς δύναται χωρισθῆναι τὸ ἀντρόγυνον, ἀφοῦ γένη, τουτέστιν ἀφοῦ ἐσμίκτησαν».*

[8] Cf. Sathas, *MB*, VI, p. 129, n. 1.

[9] Zachariae, op. cit., p. 138.

[10] Sathas, *MB*, VI, p. ϛ'; cf. also Darrouzès, "Mss originaires de Chypre", p. 176, n. 4.

and reproducing its mistakes.[11] Shortly after this the MS disappeared and, as will be shown below, was taken to France. In 1877 Sathas published the entire text of this MS and gave a new description of the volume. At this point confusion arose concerning this MS. Sathas thought and suggested that it was a new MS very similar to that examined by Zachariae in the monastery of Laura.[12] The same view was shared by others and was adopted in a doctoral dissertation in 1923.[13] Two years later the catalogue of the Greek MSS of Laura was published by Eustratiades, and the MS reported by Zachariae did not appear there. What had happened to the Assizes MS of Laura? Zachariae's publication seems to have created interest in Paris in an important MS containing material relevant to the history of France. An educated Greek resident in Paris, Constantine Minadis, better known as Minoïde Mynas, was selected for a mission to Mount Athos and the Orient for the acquisition of important Greek MSS still remaining in these collections. Almost two centuries before him a Cypriot émigré in France, Athanasios the Rhetor, pillaged the libraries of Mount Athos, the Meteora, and Cyprus and took his collection of MSS to Paris.[14] In fact Mynas undertook three missions to Mount Athos and Asia Minor, which are very well documented in his surviving correspondence and in the MSS themselves. The harvest was rich, and in the period 1840–55 Mynas collected and brought back to Paris more than two hundred MSS which became part of the Supplément Grec of the Bibliothèque Nationale. Among them was the celebrated Laura MS of the Assizes which was acquired by the Royal Library in 1842 (see f. 1[r]). Omont identified it in Mynas' collection in 1892 and also in his 1916 study of Mynas' missions.[15]

[11] Zachariae, op. cit., pp. 138–90.

[12] Sathas, *MB*, VI, pp. ϛε'–ϛζ' ff, who thinks that Paris. Supp. Gr. 465 is a copy of the Laura MS (p. ϛζ'). Sathas even cited nine pages of differences between the Mynas copy and the 61 first chapters printed by Zachariae from the now missing MS; see ibid., pp. 586–94.

[13] See Sathas, *MB*, VI, p. ϛδ'; M. Grandclaude, *Étude critique sur les livres des Assises*, doctoral thesis, Paris, 1923, p. 38; cited by Darrouzès, "Mss originaires de Chypre", p. 176, n. 3.

[14] On the missions of Athanasios the Rhetor (1643–53) see Omont, *Missions*, pp. 1–26; see also above, Chap. II, pp. 24–25, with further bibliography.

[15] Minoïde Mynas (1798–1859) was charged with this mission by Villemain, the French minister of education, on 19 February 1840. Mynas arrived on Mt. Athos in June 1841 and in the monastery of Laura in January 1842. He stayed there for a few months during which he even prepared two catalogues of the MSS of the rich collection of this Athonite monastery (preserved in Paris. Supp. Gr. 675, ff. 162–200 and 205–262); see H. Omont, "Minoïde Mynas et ses missions en Orient (1840–1855)", *Mémoires de l'Institut National de France, Académie des Inscriptions et Belles-Lettres* 40 (1916), pp. 340–47 and 345, n. 9. In September 1843 Mynas was back in France with six boxes of MSS and marbles; see Omont, ibid., pp. 346–47. Mynas undertook two other missions in the East (1844–55), which are also well documented; see Omont, ibid., pp. 347–52. In a letter to Villemain dated 26 May 1842 and written on Mt. Athos, Mynas reported as follows on this MS: "6. Le droit civil promulgué à Jérusalem par le comte de Bouillon, premier prince de Palestine, et traduit du francais en très mauvais grec vulgaire ...". Cf. Omont, ibid., pp. 370–75, esp. p. 374.

On 31 August 1842 he sent from Thessalonike to the French ambassador in Constantinople a box containing ten MSS in order to be forwarded to France. Among them as number Θ was the present Paris. Supp. Gr. 465 described as "Législation de Jérusalem, par le comte de Bouillon, in –4°, chartaceus, complet, en grec vulgaire". Cf. Omont, ibid., pp. 375–76, esp. 376.

In his long report to the minister of education of 5 January 1844, Mynas included this MS in his list: "Manuscrit sur papier, in 4°, contenant les *Assises de Jérusalem*, par Godefroy de Bouillon, premier empereur francais, écrites en langue grecque vulgaire. Le rapport que le savant académicien, M. Giraud, a fait sur ce manuscrit (1842), en prouve toute l'importance". Cf. Omont, ibid., pp. 382–96, esp. 395.

Though Mynas does not seem to have been welcome in the monastery of Laura, there is no doubt that he finally managed to acquire the Assizes MS and perhaps a few others. It now seems almost certain that the Laura MS is the present Paris. Supp. Gr. 465.

Mynas' collection of Greek MSS was in great demand, and James Yates wrote to him on 14 July 1847 on behalf of the British Museum which "possiblement, il pourrait acheter votre collection entière". In fact one of his MSS containing Aesop's Fables reached the British Museum (Add. MS 22087); cf. Omont, ibid., pp. 350–51, and n. 1.

Mynas was an author in his own right and published a number of pamphlets addressed to the rulers of Europe and urging them to liberate the Greeks, mostly under Turkish rule at that time. He also wrote poems as well as works on Greek grammar, Aristotelian rhetoric, and Galen. On Minoïde Mynas' life and career see Omont, op. cit., pp. 337–40; see also idem, "Description du Mont Athos, par Minoïde Mynas (1842)", *Extrait du Bulletin de la section de Géographie* 1915, pp. 3–4; see also P. Larousse, *Grand dictionnaire universel du XIX siècle*, 11, Paris, 1874, p. 277.

12. BIBLIOGRAPHY

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D. S. Gines, "Ἡ ἑλληνικὴ συμβολὴ εἰς τὴν ἔρευναν τῆς ἱστορίας τοῦ Βυζαντινοῦ καὶ Μεταβυζαντινοῦ δικαίου", *EEBS* 24 (1954), 119.

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C. P. Kyrris, *The Kanakaria Documents, 1666–1850*, Nicosia, 1987, pp. XXIX, XXIII, and pl. 1 (= f. 62ʳ).

J.-A.-B. Mortreuil, *Histoire du droit byzantin ou du droit Romain dans l'empire d'Orient, depuis la mort de Justinien jusqu'à la prise de Constantinople*, III, Paris, 1866, p. 198, n. a (with a misprint in the number of the MS: 475 instead of 465).

Omont, *Inventaire sommaire*, III, p. 265.

Omont, "Mss grecs XVᵉ et XVIᵉ siècles", p. 35.

H. Omont, "Minoïde Mynas et ses missions en Orient (1840–1855)", *Mémoires de l'Institut National de France, Académie des Inscriptions et Belles-Lettres* 40 (1916), 374, 376, 395, 401.

H. Pernot and D. C. Hesseling, *Chrestomathie néohellénique* (Les Belles Lettres) Paris, 1925, p. 68.

Sathas, *MB*, VI, pp. ε′–στ′ and pl. I (= f. 62ʳ).

C. E. Zachariae, *Historiae Juris Graeco-Romani Delineatio, cum Appendice Ineditorum*, Heidelberg, 1839, pp. 138–90.

C. Zachariä's Reise in den Orient in den Jahren 1837 und 1838, Heidelberg, 1840 (repr. Frankfurt am Main, 1985), p. 257.

Script. 24,2 (1970), B. 263.

[70] Cyprus, Larnaca, Metropolis of Kition 50, A.D. 1519 (pls. 106, 199a).

1. *Triōdion.*

2. Western paper, worm-eaten, with very little damage to the text. Heavily affected by damp, especially at the beginning (i.e. ff. 1–50) and the end (i.e. ff. 205 onwards). The watermark is an anchor with a star above.

3. Folios 233 (ff. 50–69 omitted; see below), 320 × 225 mm.

Justification 225 × 153 mm; 15 mm between the two columns.

35 lines to the page.

Text in two columns.

4. CONTENTS

This volume contains the *Triōdion* starting from the Sunday of the Parable of the Pharisee and the Tax Collector to Easter Saturday:[1]

ΤΡΙΩΔ(ΙΟΝ) ΣΥΝ | Θ(Ε)Ω̃ ΑΓΙΩ | ΠΕΡΙΕΧ(ΩΝ) ΤΗΝ ΑΠΑ|ΣΑΝ ΑΚΟΛΟΥΘΙΑΝ ...

Inc. Μ[ὴ προσευξώμεθα φαρισσαϊκῶς ἀδελφοί].

5. SUBSCRIPTION

The scribe subscribed his volume on folio 232ᵛ, col. B:

Ἐγράπτ(η) τὸ παρ(ὸν) τριώδ(ιον)· ὑπὸ χειρὸς κἀμοῦ ἰωακὶμ ἱερομονάχ(ου) | ἐν μην(ὶ) ὀκτωβρ(ίω) ιγ ἐγχρονί(ας) τοῦ κ(υρίο)υ | ἡμ(ῶν) ι(ησο)ῦ χ(ριστο)ῦ αφ ιθ χ(ριστο)ύ: καὶ ἐτέ|θη εἰς τὸν πάνσεπτον ναόν. | τῆς ὑπεράγι(ας) θ(εοτό)κου ἐν χωρίω τριμήκλην(η): κ(αὶ) οἱ ἀναγϊνώσκοντ(ες): | αὐτὸ, εὔχεσθαι κ(αὶ) ὑπὲρ ἐμοῦ | τοῦ ἁμαρτωλ(οῦ)· ἵνα εὕρω ἄφε|σιν πλημμελημάτων· καὶ|ταξιώσι δὲ κ(αὶ) ὑμᾶς κ(ύριο)ς ὁ θ(εὸ)σ | τῆς βασιλείας τῶν οὐ(ρα)νῶν ἐν | χ(ριστ)ῷ ι(ησο)ῦ τῷ κ(υρί)ῳ ἡμ(ῶν). ὧ ἡ δόξα | κ(αὶ) τὸ κράτος εἰς τοὺς αἰών(ας) τ(ῶν) | αἰώνων ἀμήν:–

Thus this volume was completed on 13 October 1519 by the monk Ioakeim. It was dedicated to the church of the Holy Virgin in the village of Trimik-

[1] We were not able to examine the *editio princeps* of the *Triōdion* of 1522. For this first edition of 1522 by the printer Andreas Kounadis see F. R. Walton, "The Greek Book 1476–1825", in *Dixième Congrès International des Bibliophiles*, Athens, 1977, p. 35; for one of the few surviving copies, in the Gennadios Library in Athens, see ibid., pl. 17. We have examined one of the earliest editions of the *Triōdion* printed in Venice by Kounadis in 1565. The proof-reader and editor of this luxury edition, which contains many texts in red and an engraving of the Crucifixion on folio Iᵛ, was the Cypriot monk Symeon Verivelos. The title of this edition of the *Triōdion* is *ΤΡΙΩΔΙΟΝ | Τὸ παρὸν βιβλίον τετύπωται ἐνετήσιν, ἐγγὺς Ἰακώβου τοῦ | Λεογκίνου, ἀναλώμασι μὲν τοῖς αὐτοῦ, ἐπιμελεία | τε καὶ ἐπιδιορθώσει, Συμεὼν μοναχοῦ | Κυπρίου, τοῦ Βεριβέλου· | Ἔτει τῷ ἀπὸ τῆς ἐνσάρκου οἰκονομίας, αφξε′ |* *in fol.* At the end: *Venetiis apud Iacobum Leoncinum | 1565.* This edition seems to be close to the Kition MS, though a more thorough collation is needed before a definite assessment is made. Other editions of the *Triōdion* were published in Venice in 1620 and 1644, also by the Glykys printers in 1683, 1702, and 1793, and by the *Φοῖνιξ* editions of Venice in 1862, 1892, and 1897.

lini some twenty kilometres north of Limassol.[2] This *Triōdion* was copied three years before the *editio princeps* of this liturgical book containing the hymns sung in the Orthodox Church during Lent, i.e. from the Sunday of the Pharisee and the Tax Collector to Easter Saturday. The *Triōdion* in its present form was compiled by the copyists and the editors of its first edition.[3] This MS, which resembles the text of the early editions of the *Triōdion*, indicates that the definitive text was available in Cyprus prior to its publication and could be copied for the needs of a village church.

6. SCRIPT

The scribe uses a yellowish ink that is well preserved except on the folios affected by damp. His script is clear and slightly inclined to the right, with letters often written separately. On folio 182^{v} reproduced here we can observe the single-stroke zetas ( ), the archaising sigmas ( ), the double taus written in a climax style ( ), the ligatures alpha-gamma ( ) (= *ἁγ(ίου)*), epsilon-xi ( ), lambda-omicron-gamma ( ), and chi-epsilon-rho ( ). Abbreviations are used almost exclusively for the *nomina sacra*. Proper names always bear a horizontal stroke above them.

7. ILLUMINATIONS

Tituli and initials in red. The initials are mostly small in size and numerous in every folio. A few, however, are large with floral designs, e.g. folio 183^{v}. As headtitles in the various parts of the *Triōdion* there are simple red ornaments. They appear on the following folios (those marked with an asterisk are elaborate): 1^{r}* (pi-shaped), 4^{r}, 7^{r}, 11^{v}, 17^{r}, 22^{r}, 23^{v}, 29^{r}, 33^{v}*, 40^{r}, 49^{v}*, 74^{v}, 81^{v}, 82^{r}, 84^{r}, 86^{r}, 88^{v}*, 92^{r}, 94^{r}, 95^{v}*, 105^{r}, 107^{r}, 112^{v}, 116^{v} (in the upper margin), 124^{v}*, 128^{v}, 131^{r}, 132^{v}, 134^{v}, 136^{v}*, 160^{r}, 166^{v}, 173^{r}, 175^{r}, 177^{r}, 180^{r} (in the outer margin), 182^{v}*, 187^{r}, 187^{v}, 190^{r}, 191^{r}, 193^{v}, 197^{r}, 201^{v}, 203^{r}, 209^{v}, 214^{r}, 217^{r}*, 220^{v}, 232^{v}.

8. BINDING

Old binding, perhaps the original, with dark brown leather on wooden boards 13 mm thick. On the interior front cover the pasted paper leaf is missing and the wooden board can be examined.

9. QUIRE COMPOSITION

Quire signatures not preserved. The numbering of the folios in pencil is very recent. The numeration of folios after folio 49 goes to 70 without any loss of text; thus the MS contains 213 and not 233 folios. On folio 233 only one column was written. The gatherings, mostly quaternions, are as follows: 1–7, 8–15, 16–23, 24–31, 32–39, 40–47, 48–75, 76–83, 84–91, 92–99, 100–107, 108–114, 115–122, 123–130, 131–138, 139–147, 148–154, 155–164, 165–172, 173–180, 181–188, 189–196, 197–204, 205–211, 212–220, 221–228, 229–232, 233.

The MS suffered a few folio losses. Folio 1 has heavy text losses, especially in the inner margin. Folio 2 has a small hole in the middle towards the inner margin which affected the text of line 15. Folio 8 has a small oblong hole in the inner margin and a bigger one in the lower margin with almost no losses of text. Folio 17 has a small hole in the lower part of the inner margin with minor losses in the text of lines 25–27. Folios 20–24 have a vertical oblong hole in the inner part with minor losses of the text. Folio 40 has a small vertical oblong hole which slightly affected the text, especially on folio 40^{v}. Folio 47 has a hole in the lower part which affected the text of the last line. Folios 112–115 have a small hole in the lower part and near the outer margin with minor losses in a few letters of the text. The paper is worm-eaten, especially in the margins of folios 212–220, without any severe damage of the text.

10. LATER NOTES

This MS seems to have been used very little, and no important later notes have been observed. On folio 232^{v} between columns A and B, just opposite the subscription, there is the following note written vertically by a later hand: *ιδὲ χρονολογίαν.*

11. HISTORY OF THE MANUSCRIPT

This MS, copied during the Venetian rule of Cyprus in the Orthodox diocese of Ἀμαθοῦντος, Νεμεσοῦ καὶ Κουρέων, was later found in the collection of the metropolis of Kition in whose jurisdiction the village of Trimiklini belonged until recently. The MS was microfilmed in 1982 by the Land and Registry Department of the Republic of

[2] On the church of the Holy Virgin in the village of Trimeklene which seems to have been rebuilt in 1744, see R. Gunnis, *Historic Cyprus. A Guide to Its Towns and Villages, Monasteries and Castles*, London, 1936, p. 445.

[3] See in general Eleutheroudakes, *Ἐγκυκλοπαιδικὸν Λεξικόν*, XII, Athens, 1931, p. 299. We know of three more uncatalogued *Triōdia* from Cypriot collections: (i) Paphos, Metropolis 5 (14th cent.); (ii) Larnaca, Metropolis 45 (16th cent.); (iii) Larnaca, Metropolis 47 (17th cent.) (= *Τριώδιον* and *Πεντηκοστάριον*). Cf. MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, pp. 53, 60.

Cyprus, and copies were acquired by the Cyprus Research Centre and the Cultural Foundation of the National Bank of Greece. It remains as yet uncatalogued.

12. BIBLIOGRAPHY

MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, p. 53.

[71] Vienna, Vindobonensis Phil. Graecus 218, ca. 1500–1525 (pls. 107–108).

1. *Fior di Virtù* and Euripides, *Hecuba.*

2. Western paper, well preserved, watermarks identified by Hunger as Briquet 2601 (= Venice 1494–97), 2554 (= Udine 1499), 3496 (= Syracuse 1507), 2524 (= Venice 1504), and 3447 (= Verona 1515).[1]

3. Folios II + 161 (f. 75bis), 215 × 145 mm.

Justification 160 × 105 (scribe A) and 147 × 95 (scribe B).

Part I: 21–23 lines to the page; part II: 8 lines to the page and additional interlinear scholia.

4. CONTENTS

1. (ff. 1^{r}–75^{v}) The MS contains an anonymous translation from Italian into the Greek Cypriot dialect of *Fior di Virtù,* most probably made from the luxury edition with 35 woodcuts printed in Florence in 1491:[2]

(f. 1^{r}) *Αρχ(ὴ) σὺν θ(ε)ῶ ἀγ(ίῳ) τοῦ μεταγλωττισμάτ(ου) τοῦ βιβλίου ὁπου κράζε|ται φιουρδεβερτοῦ τουτέστην ἀθὸσ τῆσ ἀρετῆσ ἀ|πὸ φράγγικον εἰσ ρομέκον:–*

Inc. *Ἀρχεύγει ἕναν ἔργον πολλὰ διαφορικὸν τὸ πιὸν κρά|ζουν φιὸρ δὲ βερτοῦ.*

Des. (f. 75^{v}) *τὴν εὐδόμην ἡμέραν ἐκατέ | παυσ(εν) τὰ ἔργατα του.*

2. (f. 76$^{r–v}$) Euripides' Vita: *Γένος εὐρϊπίδου τοῦ ποιητοῦ.*

Inc. *Εὐρϊπίδη τῶ ποιητῆ π(ατ)ρὶς μὲν αἱ ἀθῆναι.*

[Ed. E. Schwartz, *Scholia in Euripidem,* I, Berlin, 1887, pp. 1–3].

3. (ff. 76^{v}–77^{r}) The Hypothesis of *Hecuba:*

Ἡ ὑπόθεσις τοῦ δράματος:–

Inc. *Μετὰ τὴν Τροίας ἅλωσιν, ἅραντεσ οἱ ἕλληνες καθωρμϊσθη|σαν ἐν τῇ ἀντιπέρας χερονήσω, τῆς Θράκης.*

4. (ff 78^{r}–157^{v}) Euripides' *Hecuba* with interlinear version.[3]

In the upper margin of folio 78^{r}: *·:· Εὐριπίδου ἑκάβη: +*

Inc. *Προλογίζει ὁ πολύδωρος: †*

Ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας.

Des. (f. 157^{v}) *στερρὰ γὰρ ἀνάγκη: †††*

5. SUBSCRIPTION

The MS preserves no subscription. It can be roughly dated in the first quarter of the sixteenth century on the basis of the watermarks identified in Briquet between 1494–97 and 1515. We refer here to the section of the MS containing *Fior di Virtù.* In fact the earliest surviving Greek translation of this work is in a Paris MS, Bibliothèque Ste

[1] Hunger, *Katalog,* I, p. 326.

[2] *Fior di Virtù* is an anonymous moralizing composition whose authorship is much disputed. It seems to have been composed in the first quarter of the 14th century. It may well have been influenced by a long moral poem of 232 sonnets composed in Italy in the 13th century with the title "Il Fiore"; see *Il Fiore, poëme Italien du XIIIe siècle en CCXXXII sonnets imité du roman de la rose par Durante,* ed. Ferdinand Castets, Paris, 1881; see also L. Di Benedetto, *Poemetti allegorico-didattici del secolo XIII* (Scrittori d'Italia 184), Bari, 1941, pp. 229–347. This attractive work composed in Italian was printed as early as 1470 (?) or 1471 (?). It was later translated into many languages, such as Spanish, French, Greek, Catalan, English, Russian, Slavonic, Armenian, Arabic, Roumanian, etc. Cf. *The Florentine Fior di Virtù of 1491,* trans. Nicholas Fernin, with facsimiles of all the original woodcuts, published for the Library of Congress, 1953, with a valuable introduction by Lessing J. Rosenwald. On the Greek translations see the excellent work of E. D. Kakoulide, "Fior di Virtù — *Ἄνθος Χαρίτων*", *Ἑλληνικὰ* 24 (1971), 267–311. We were able to examine briefly a number of printed Italian editions in the British Library, such as the Venice editions of 1470 (?), 1471 (?), 1474, 1477, 1490, 1499, and 1538 and the Florentine editions of 1477, 1488, 1489, and 1498. These editions form a close family to which the Cypriot MS is closely connected. From a preliminary examination we are inclined to accept that the Vienna MS is a translation from one of those Italian editions, perhaps a Florentine edition of 1491. We have compared the English translation made from the edition of Florence of 1491 with the first and last folios of the Vienna text and found the texts very close: they have the same beginning and ending and they both have 41 chapters. Cf. also Kakoulide, op. cit., pp. 272 and 287 and also *The Florentine Fior di Virtù of 1491,* op. cit., pp. 3–4 and 117–18. For a good description of the Vienna MS see Hunger, *Katalog,* I, p. 326.

[3] Euripides' *Hecuba* in this MS is too late to be considered in editions of the text. As far as the interlinear scholia are concerned, they are not grammatical or etymological but a translation of the text into more simple Greek.

Geneviève 3409, dated 1497.[4] Another Cypriot MS preserving a similar, but not the same, translation is contained in a Jerusalem MS, St. Saba 284, dated in 1527.[5] The Vienna MS seems to fit between those two dates.

6. SCRIPT

The MS was copied by two hands. Scribe A copied folios 1r–75v and B folios 76r–157v. Scribe A's script is provincial, clear, and slightly inclined to the right. The copyist uses a thick pen and a black ink. On folio 1r reproduced here we can observe the epsilon-like zetas written with a single stroke (and), the open thetas ( ), the majuscule deltas ( ), and the epsilon-rho ligature ( ). At the end of his text (f. 75v) scribe A wrote in red *τέλος*.

Scribe B is an excellent copyist writing in the style of good scribes of the late fifteenth and early sixteenth-century renaissance. His script is very calligraphic with high-standing letter forms such as the gammas ( ) and taus ( ), the archaising sigmas ( ), and alphas with long upright tails ( ). In the middle of the upper margin of folio 76r scribe B wrote *ἰ(ησοῦ)ς χ(ριστὸ)ς·– ἀμήν·–*

Neither of the two scribes left us his name, and while A appears to be a local copyist, B's origin cannot be determined.[6]

7. ILLUMINATIONS

Tituli in red. Scribe A has a few simple initial letters in red projecting into the margins. In the second part of the volume there are very elaborate initials with floral designs projecting into the margins. Very interesting is the way the scribe writes the word *χορὸς* ( ).

A simple ornament serves as headpiece of Part I on folio 1r. Two ornaments appear in Part II on folio 76r, and a more elaborate one with floral designs on folio 78r.

8. BINDING

Brown leather binding on cardboard done by the librarian Gerard van Swieten in 1754.[7]

9. QUIRE COMPOSITION

Quire signatures in the lower right corner and at times also in the upper right margin. The gatherings are quaternions. There are nine quaternions in the first part of the volume and a gathering of four folios. The second part, with a new foliation from the beginning, consists of ten quaternions and a gathering of four folios.[8] In Part II quire signatures are in the lower right corner. It appears that we have two parts from different contemporary MSS bound together in the same volume.[9] Folios 75 bis r–v and 158r–159v are blank.

10. LATER NOTES

On the front flyleaf Ir there is the following later note:

III. G. 28. | *Flos virtutis.* | *Liber e gallico in graecam vulga*|*rem linguam translatus.* | *2. Euripides·* | *Hecuba. fol. 76.* | *Vindobonensis Phil. et Philolog. CCXVIII.*

11. HISTORY OF THE MANUSCRIPT

Little is known of this MS, which does not show signs of wide use. It was acquired for two ducats (cf. f. 1r) by Johannes Sambucus (1531–84), who spent twenty-two years travelling and collecting MSS and antiquities in the East.[10] In fact it is one of the few MSS of Cypriot origin acquired by the Bibliotheca Caesarea Vindobonensis, whether directly from the island or elsewhere we cannot tell. It was first described by Nessel in 1690.[11]

12. BIBLIOGRAPHY

H. Gerstinger, "Johannes Sambucus als Handschriftensammler", in *Festschrift der Nationalbibliothek in Wien,* Vienna, 1926, p. 372.

[4] Ch. Kohler, *Catalogue de la Bibliothèque de Ste Geneviève,* II, Paris, 1896, pp. 680–81; cf. Kakoulide, "Fior di Virtù", op. cit., pp. 270–71 for the other Greek MSS preserving this text: (a) Paris, Ste Geneviève MS 3409, A.D. 1497, (b) Vindob. Phil. Gr. 218, (c) Escorial Ψ IV 22, (d) Jerus., Saba 284, A.D. 1527, (e) Vatican, Archivio di S. Pietro C 152, (f) Athos, Iveron 402 (Lampros 4522).

[5] On the Jerusalem MS see below, pp. 270–71.

[6] Scribe B's script is very similar to that of John of Korone who was active during the last quarter of the fifteenth century. Cf. *Repertorium,* I, no. 203 and pl. 203. We would like to thank Dr. E. Gamillscheg for this suggestion.

[7] Cf. Hunger, *Katalog,* I, pp. XVI, 326.

[8] Cf. ibid., p. 326.

[9] That this is actually the case was confirmed by a letter from Dr. Ernst Gamillscheg (20.2.1992) who states that: "handelt es sich hier um zwei selbständige kodikologische Einheiten die zusammengebunden wurden".

[10] See H. Gerstinger, "Johannes Sambucus als Handschriftensammler", in *Festschrift der Nationalbibliothek in Wien,* Vienna, 1926, pp. 251–400.

[11] See D. de Nessel, *Catalogus, sive recensio specialis omnium codicum manuscriptorum graecorum ... augustissimae Bibliothecae Caesareae Vindobonensis,* Vienna, 1690, vol. IV, p. 117.

H. Hunger, *Codices Vindobonenses Graeci. Signaturenkonkordanz der griechischen Handschriften der Österreichischen Nationalbibliothek,* Vienna, 1953, p. 39.

Hunger, *Katalog,* I, p. 326.

E. D. Kakoulide, "Fior di Virtù–Ἄνθος Χαρίτων', Ἑλληνικά 24 (1971), pp. 270, 272–74, 281, 284, 287–88, 302, and pl. 9a (= f. 1r).

D. de Nessel, *Catalogus, sive recensio specialis omnium codicum graecorum, nec non linguarum orientalium, augustissimae Bibliothecae Caesareae Vindobonensis ...,* 6 vols., Vienna, 1690, vol. IV, p. 117.

[72] Paris, Bibliothèque Nationale, Coislin 4 [anc. 381, Séguier 78], 12th century; insertions of 14th century; restorations of 1525/26 (pls. 109, 199b).

1. Old Testament, with the exception of the Psalms.

2. The original part of the MS (i.e. ff. 65–489, 12th cent.) in good bombycine paper. Also in bombycine paper are the inserted folios 3–48 extracted from a fourteenth-century MS. All other inserted folios date from 1525/26 and are written in western paper.

3. Folios V + 489 (ff. 40a, 78a bis), 379 × 277 mm.

Justification 270 × 200 mm (= original MS); 260 × 175 mm (= 14th cent. MS); 225 × 145 mm (= 16th cent. insertions).

45–50 lines to the page (= original MS); 37–38 lines (= ff. 3–48); 32–40 lines (= 16th-cent. insertions).

4. CONTENTS

The MS was described by Montfaucon, Omont, and more recently by Devreesse, who gave a detailed description of the volume.[1] Since we are interested here only in the inserted folios copied by the monk Gregory of Cyprus in 1525/26, we list the contents below briefly.

1. (ff. 3r–39v) Genesis
2. (ff. 40r–71v) Exodus
3. (ff. 71v–86r) Leviticus
4. (ff. 86r–106v) Numbers
5. (ff. 106v–124r) Deuteronomy
6. (ff. 124r–136r) Joshua
7. (ff. 136r–149r) Judges
8. (ff. 149r–150v) Ruth
9. (ff. 151v–169r) 1 Kings
10. (ff. 169r–183v) 2 Kings
11. (ff. 183v–200r) 3 Kings
12. (ff. 200r–216r) 4 Kings
13. (ff. 216r–228v) Paralipomenon I
14. (ff. 228v–245v) Paral. II
15. (ff. 245v–252v) 1 Esdras
16. (ff. 252r–257r) 2 Esdras
17. (ff. 257r–263r) Nehemiah
18. (ff. 263r–268r) Esther
19. (ff. 268r–275v) Judith
20. (ff. 275v–292v) 1 Maccabees
21. (ff. 292v–304v) 2 Maccab.
22. (ff. 304v–309v) 3 Maccab.
23. (ff. 309v–317r) 4 Maccab.
24. (ff. 317v–322v) Tobias
25. (ff. 323r–346r) Isaiah
26. (ff. 346r–370v) Jeremiah
27. (ff. 370v–372v) Baruch
28. (ff. 372v–375v) *Ieremiae lamentationes, oratio et epistola*
29. (ff. 375v–401v) Ezekiel
30. (ff. 401v–412v) Daniel
31. (ff. 412v–416r) Hosea
32. (ff. 416r–419r) Amos
33. (ff. 419r–421r) Micah
34. (ff. 421r–422v) Joel
35. (f. 422v) Obadiah
36. (ff. 422v–423v) Jonah
37. (ff. 423v–424v) Nahum
38. (ff. 424v–425v) Habakkuk
39. (ff. 425v–426v) Zephaniah
40. (ff. 426v–427v) Haggai
41. (ff. 427v–432r) Zechariah
42. (ff. 432r–433r) Malachi
43. (ff. 433v–445v) Proverbs
44. (ff. 445v–446r) *de Cant. Canticorum*
45. (ff. 449v–451v) Canticles
46. (ff. 452r–463v) Job
47. (ff. 463v–471r) Wisdom of Solomon
48. (ff. 471r–489r) Ecclesiasticus

5. LATER SUBSCRIPTION

The twelfth– and fourteenth–century parts of the volume preserve no subscription. In 1525/26

[1] See Montfaucon, *Bibliotheca Coisliniana,* p. 39; Omont, *Inventaire sommaire,* III, p. 111; Devreesse, *Fonds Coislin,* pp. 3–5.

Gregory of Cyprus, at that time a monk in the monastery of Dionysiou on Mount Athos, restored this MS, inserted folios 3–48 (containing Gen. 2: 7–Exod. 13: 9), in replacement of lost or damaged folios, which come from a fourteenth-century MS, and copied and inserted the following folios: I^{v}–II^{r}, V^{v}, where he prepared and copied a table of contents for the volume; 1^{r}–2^{v} in a two-column text (32 lines to the page, just. 230 × 145 mm, 15 mm between the columns); 48^{v} (line 7)–64^{r} (with the exception of f. 48^{v}, the text in two columns, 31–32 lines to the page); and the following single-column folios: 166^{r-v}, 284^{v-v}, 305^{r}–306^{v}, 322^{v}, 451^{r-v}, 464^{v} (the first 20 lines), 485^{r}–489^{r}. He also added all the missing or illegible parts in the inner margins; see esp. folios 3^{r}–48^{v} and 65^{r}–283^{v}.

After the completion of the restoration Gregory wrote at the end of Tobias in the lower blank space and in pale black ink the following note (f. 322^{v}):

† Ἀνεκαινήσθην ἡ παροῦσα βίβλος ὑπὸ χειρὸ(ς) γρηγορίου | μοναχοῦ τοῦ κυπρέου ἐν τῇ σεβα(σμίᾳ) καὶ ἱερὰ μονῇ | τοῦ κυροῦ Διονυσίου τὴν εἰς ὄνομα τοῦ τιμίου προφήτ(ου) προδρόμ(ου) κ(αὶ) βαπτιστοῦ ἰω(άνν)ου, τὴν κειμενην ἐν τῶ πρόc ποδω τοῦ μϊκροῦ ἄθωνος· | καὶ οἱ ἀναγϊνόσκοντεσ αὐτὴν εὔχεσθ(ε) αὐτῶν | διὰ τὸν κ(ύριο)ν ἐν τῶ ἔτει ζλδ. (i.e. A.M. 7034 = A.D. 1525/26).

Gregory gives no other details about his position in the monastery of Dionysiou or even who instructed him to restore this important volume of the Old Testament. From the note itself, however, it appears that Gregory was not uneducated. He also seems to have been involved in a theological debate, perhaps concerning the Mother of God, which resulted in his confinement in May 1535. For on folio 162^{r} of another MS (Paris, Coislin 363), formerly in the monastery of Dionysiou, we have the following note written in a deep black ink, probably by Gregory himself:

† Ἐν τῶ ζ$^{-ῶ}$μγ$^{-ῶ}$ ἔτει· αἰχμαλωτίστει | ὁ γρηγόριος ὁ κύπρεος, ἐν μη<νὶ> | μαΐω, ιθ: † [2]

6. SCRIPT

Gregory is a good scribe writing in a compact and right-inclined script.[3] He uses a pale black ink and writes 32 to 40 lines to the page. On folio 166^{r} reproduced here we may observe the high-standing iotas ( ) or ( ), kappas ( ) or ( ), sigmas ( ), and taus ( ), the enlarged alphas ( ), epsilons ( ), and psis ( ), and the ligatures alpha-gamma-alpha-theta ( ), alpha-nu ( ), alpha-xi ( ), delta-omicron-upsilon-lambda ( ), epsilon-theta ( ), epsilon-kappa ( ), epsilon-mu ( ), epsilon-nu ( ), epsilon-rho ( ), epsilon-upsilon-rho ( ), theta-sigma ( ), lambda-omicron-gamma ( ), pi-alpha-rho ( ) or ( ), sigma-theta-epsilon ( ), sigma-phi ( ), tau-epsilon-lambda ( ), and phi-rho-omicron ( ). Worthy of notice are the words *ἐπὶ* ( ), *κατὰ* ( ), *σε* ( ), *σου* ( ), *τὸ* ( ) or ( ), and the abbreviation for *τὸν* ( ).

7. ILLUMINATIONS

None preserved.

8. BINDING

Binding in pale brown leather on cardboard 6 mm thick. Purple leather with the emblem of Charles X and the inscription *VETUS | TESTAMENTUM* was pasted on the spine.[4] When the MS was rebound in France it was also restored.

9. QUIRE COMPOSITION

The gatherings of the original MS are quaternions.[5] Folios II^{v}–V^{r} and 486^{v} are blank.

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[2] Paris, Coislin 363 is a 12th-century parchment volume containing a *Collectio Canonum*. Folio 162 is a 16th-century paper insertion, and below the note on this folio is a brief text of 11 lines on the *Theotokos*.

Περὶ τῆς ἁγ(ίας) θ(εοτόκ)ου ὁπώσα ἐτη <ἔξη>σ(εν).

Inc. Ἔξησ(εν) *ἡ ἁγία θ(εοτό)κος τῇ ἀν(θρωπ)ίνη ζωῇ.*

Des. γίνοντ(αι) | δὲ ὁμοῦ πάντα τὰ ἔτη αὐτῆς πεντήκοντα ἐννέα.

On f. I^{r} or this MS is the following ownership entry:

† ὁ παρῶν τήπ(ος) ὑπάρχει τοῦ | κυρ(οῦ) διόνυσήου, καὶ οἰτις | το στερίσοι θέλ(ει) ἔχει ὅρων | ἱέροσὴλίας †

And on f. V^{v}: *† κτῆμα μονῆς του κῦ(ρου) Διονυσίου·–*

On Paris, Coislin 363, one of the MSS taken to France by Athanasios the Rhetor in the middle of the 17th century, see Devreesse, *Fonds Coislin*, pp. VI, 342–45, esp. 345. On the activities of Athanasios the Rhetor see also above, Chap. II, pp. 24–25.

[3] For a description of Gregory's script by Hunger, see *Repertorium*, II, B, no. 115, pp. 47–48. Hunger speaks of a "rechtsgeneigte, gedrängte Gebrauchsschrift einer geübten Hand mit Worttrennung und unsicherer Grundzeile".

[4] Cf. Devreesse, *Fonds Coislin*, p. 5.

[5] Cf. ibid., p. 5.

10. LATER NOTES

In the lower margin of folio 1[r] there is the following ownership entry: *† κτῆμα μονῆς του κῦ(ρου) Διονυσίου.*[6]

11. HISTORY OF THE MANUSCRIPT

This MS was most probably copied on Mount Athos in the twelfth century. In 1525/26 the volume was in the monastery of Dionysiou where it was restored by the monk Gregory of Cyprus. It was taken to France by Athanasios the Rhetor in the middle of the seventeenth century and was acquired by the chancellor Pierre Séguier (1588–1672) (no. 78 of his collection). Séguier left his MSS to his grandson, Henri du Cambout, duke of Coislin. D. Bernard de Montfaucon examined and described the MS in 1715. Coislin bequeathed his MSS to the Benedictines of St.-Germain-des-Prés in Paris in 1731, and finally the collection was transferred to the Bibliothèque Nationale in 1795/96.[7]

12. BIBLIOGRAPHY

Devreesse, *Fonds Coislin,* pp. 3–5.

Devreesse, *Introduction,* p. 101, n. 3.

Montfaucon, *Bibliotheca Coisliniana,* p. 39.

P. Moraux et. al., *Aristoteles Graecus,* I, Berlin-New York, 1976, p. 454.

Omont, *Inventaire sommaire,* III, p. 111.

Repertorium, II, A, no. 115, p. 62; B, pp. 47–48; C, pl. 67 (= f. 485[v]).

Vogel-Gardthausen, *Schreiber,* p. 93.

[73] Jerusalem, St. Saba 284, A.D. 1527 (pls. 110, 200).

[studied in microfilm]

1. *Fior di Virtù,* translated into the Greek Cypriot vernacular.

2. Western paper.

3. Folios 139, 218 × 160 mm.

Justification 170 × 95 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

The MS contains only one text, a translation of *Fior di Virtù* from Italian into the Cypriot vernacular.[1]

1. (f. 1[r]) *'ΑΡΧΗ ΣΥΝ Θ(Ε)Ω· 'ΑΓΙΩ ΤΟΥ ΜΕΤΑγλω|ττηεμάτου τοῦ βϊβλίου ὅπου κράζε|ται φϊορ δὲ βερτοῦ· τουτέστιν ἄν|θος τῆς ἀρετῆς· ἀπὸ φράγγικον εἰς | ρωμέκων. †*

κεφάλαιον : [and in the margin] *α[ον]*

Inc. 'Αρχεύγει ἕναν ἔργον πολλὰ διαφορϊκὸν | τὸ πϊὸν κράζουν φϊόρ δὲ βερτοῦ· τὸ | πῖον ξϊγᾶται διὰ ὅλα τὰ βϊτζια τὰ ἀν|θρώπϊνα.

Underneath in the margin, opposite the last line of the text: *πρόλογος.*

Inc. Δϊὰ να δροσίσω καμπόσον τὸ πτωχὸν ‖ [f. 1[v]] *πλάμα τὸ ἀνθρώπινον κατὰ τὸν ἀχαμνόν μου σκοπόν.*

Des. (f. 139[r]) *ὁ ἰουδεν|νάλϊος εἶπεν ὁ κοντὸς λόγος δϊὰδεννει τὸν οὐ(ρα)νὸν· ἀκόμη λα|λεῖ ὀῦλα τὰ πράματα τὰ κον|τὰ· ἀποῦ μεγάλην ὁμορφϊαν* ‖ [f. 139[v]] *ἔνϊ τϊμημένα:–*

5. SUBSCRIPTION

At the end of his text the scribe, the priest Loukas Ntorgia, wrote the following subscription on folio 139[v]:[2]

I(HCOY)C † X(PICTO)C|

'Ετελειώθ(η) ἡ παροῦσα δέλτος. τὸ φῖλορ δε Φερτοῦ· τὴν σήμερον· ἡ|μέρα παρασκευεῖ· ιδ̄· ἰουλϊου | μηνὸς· ὥρα ιδ̄ τῆς ἡμέρας ὑ|πὸ χειρὸς ἐμοῦ λουκὰ ἱ̈ερέως· ντόρ|γϊα· καὶ οἱ ἀναγινώσκοντεσ, εὔχαιδτέ μοι δϊὰ τὸν κ(ύριο)ν:– ἀμὴν– | ἐνχρονῖας ᾱ·φ·κζ· χ(ριστο)ῦ. ---

Then follows a humble poem of seven decapen-

[6] See Devreesse, ibid., p. 5, who read *κῦ(ρ).* See also above, note 2 and Coislin 54, ff. 1[r], 2[r]. For a similar ownership entry see B.L. Add. 10040, f. 6[v]: *ἡ παροῦσα βίβλος ὑπάρχει τῆς μονῆς τοῦ κυροῦ Διονυσίου.* Cf. P. Moraux et al., *Aristoteles Graecus,* I, Berlin-New York, 1976, p. 454.

[7] Cf. Devreesse, *Fonds Coislin,* pp. I, VI, XI, XIII–XIV.

[1] For a description of this MS, which was overlooked by Darrouzès, see *'Ιερος. Βιβλ.,* II, p. 411. This is the second Cypriot MS that preserves this translation, the first being Vindob. Phil. Gr. 218 discussed above (pp. 266–68). The two MSS belong to the same family of translations and their texts are very similar. However, many minor differences indicate that neither is copied from the other. The Jerusalem MS seems to have undergone minor philological improvements, perhaps at the hands of a man who had a slightly better knowledge of the Greek language. Furthermore, the text of the Vienna MS is shorter and ends on f. 122[r] of Jerus., Saba 284. Towards the end the two translations present more differences. The Jerusalem MS ends with a long text in the form of a conclusion to this ethical work: (f. 122[r]) *ξόμπλιν:*

Inc. Θέλης νάχῃς καλὴν ζωην· εἰς τοῦτον | τον κόσμον.

Des. (f. 139[v]) (see above).

[2] Both the colophon and the poem were edited in *'Ιερος. Βιβλ.,* p. 411, where the orthography of certain words was tacitly corrected.

tasyllabic verses copied and perhaps composed by the scribe:

Τὸ χέριν ἀποῦ σέγραψεν, πολλὴν κερὸν νὰ ζήσει–
Καὶ μετὰ χρόνια τὰ πολλὰ νὰ καλοθανατῖσει–
Καὶ μετὸν νοῦν κ(αὶ) με σκοπὸν συγχώρησιν νὰ πῖσει–
Καὶ τὸ κορμάκιν τοῦ χ(ριστο)ῦ νὰ δῆ νὰ τὸ γρονήσει–
ˣΑγγελοι τ(ὴν) ψυχούλλαν του, νὰ τ(ὴν) περϊκρατοῦσϊν.–
Χ(ριστ)ὲ να τὴν ἐβάλασιν, σόμορφον παραδήσει.–
Νὰ παρπατῆ νὰ χέρεται πολλὴν κερὸν να πήσει.–

Thus this volume was copied by the priest Loukas Ntorgia on 12 July 1527 probably for his own use. Loukas' family name seems to be Italian.[3]

6. SCRIPT

The entire MS was copied by a single scribe, the priest Loukas Ntorgia. His script is large and carefully executed. On folio 1ʳ we can observe the archaising lambdas ( ), omegas ( ), and deltas ( ) but also ( ), the enlarged zetas ( ), the high-standing gammas ( ) and taus ( ), and the ligature phi-rho ( ). The diaeresis appears very often above iota (ϊ). Various names of authors whose maxims are discussed in the texts appear in the outer margins: (f. 1ᵛ: *† του σὰν | μπερνάρ|δου | † τοῦ ἁγίου ἰω(άνν)ου | τοῦ χρυσο|στόμου;* (f. 2ʳ): *του προφήτου | ιἐξεκιήλ;* (f. 10ᵛ): *τοῦ τουλίου,* etc.

7. ILLUMINATIONS

Tituli and the names of the authors in the margins are in red. Elaborate red initials projecting into the margins. An elaborate ornament serves as headpiece on folio 1ʳ. Its two ends terminate in dragon heads. At various points in the text a pointing hand in the margin indicates the beginning of a new section: see for example folios 7ᵛ, 17ʳ, 18ᵛ, 28ᵛ, 29ᵛ, 39ʳ, 44ʳ, 58ʳ, 76ᵛ, 97ᵛ, 120ʳ, 126ᵛ, 127ᵛ, and 133ᵛ.

[3] There appears to be no study of mixed marriages in Venetian Cyprus. Loukas may well have been an offspring of such a marriage. The fact that he copied into the local Greek vernacular a moral text that had been translated from Italian is perhaps an indication that this may have been so. However, in a period when the Italian Renaissance had reached its peak, one must not be surprised that men of culture in the island were sometimes bilingual and appreciated Greek learning. On the Latin archbishop of Nicosia Filippo Mocenigo, who sponsored a luxurious volume containing the text of St. Neilos, the present Vat. Ottob. Gr. 25, see below, pp. 352–53.

8. BINDING

Not visible in the microfilm, apart from the wooden interior covers.

9. QUIRE COMPOSITION

Quire signatures in the upper right corner not always visible in the microfilm, e.g. $17^r = \gamma$, $39^r = \varsigma$, $47^r = \zeta$, $55^r = \eta$, $71^r = \iota$ (?), etc.

10. LATER NOTES

On the interior of the front cover was pasted a label with the inscription: *Χειρογράφων | ἁγίου Σάββα | ἀριθ. 284.*

On the back flyleaf by a later hand: *† ἐτοῦτο το βιβλι(ον) τοῦ οσιου κ(αὶ) θεοφόρου σάβα.*

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus in 1527, was at a later period taken to the monastery of St. Sabas in Palestine and is still in the Orthodox Patriarchate of Jerusalem.[4] It was described by A. Papadopoulos–Kerameus in 1894 and microfilmed for the Library of Congress in 1950.[5]

12. BIBLIOGRAPHY

Clark, *Checklist of MSS in Jerusalem,* p. 12.
Ἱεροσ. Βιβλ. II, p. 411.
Vogel–Gardthausen, *Schreiber,* p. 266.

[74] Athens, Metochion of Panagios Taphos in Cple 19, A.D. 1530 (pls. 111, 201a).

1. *Mēnaion* for January.

2. Western paper, well preserved except for the first and last quaternions, the leaves of which are becoming detached.

3. Folios I + 200 (numbered in February 1989 in pencil), 310 × 207 mm.

Justification 225 × 155 mm.

34–35 lines to the page.

18–21 letters per column.

Text in two columns with 15 mm between the columns.

[4] For the numerous Cypriot MSS taken to Palestine and donated to the Holy Sepulchre or the monastery of St. Sabas, especially during the Turkish rule of the island, see above, Chap. II, pp. 31–34, with further bibliography.

[5] See *Ἱεροσ. Βιβλ.,* II, p. 411; Clark, *Checklist of MSS in Jerusalem,* p. 12.

4. CONTENTS

1. (f. 1r) in red ink: *ΜῊΝ ἸΑΝΝΟΥΆΡΙΟϹ Ἡ-|ΜΕΡΑϹ ΕΧΩΝ ΛΑ̅· Η Η|ΜΕΡΑ Ἔ̆ΧΕΙ Ὥ̆ΡΑϹ : Ι | καὶ ἡ νὺξ ιδ̅ τη πρώτη τοῦ αὐτοῦ μην(ὸς) | <ἡ> περιτομὴ τοῦ κ(υρίο)υ καὶ θ(εο)ῦ και σ(ωτῆ)ρ(ο)ϲ ἡμ(ῶν) ι(ησο)ῦ χ(ριστο)ῦ | κ(αὶ) τοῦ ἐν αγί(οις) π(ατ)ρ(ὸ)ϲ ἡμ(ῶν) βασιλ(είου).* [*BHG* 244]

2. (f. 9r) *Μηνὶ τω αυτῶ· βα προεὸρτϊον τῶν | φώτων καὶ μνήμη τοῦ ἐν ἁ|γίοιϲ π(ατ)ρ(ὸ)ϲ ἡμῶν ϲϊλβέστρου | πάπα ῥώμησ.* [*BHG* 1628].

3. (f. 16r) *Μηνὶ τω αὐτῶ γ′ προεόρτ(ιον) τῶν | φώτων. καὶ τοῦ ἁγΐου προφήτου | μαλαχίου : καὶ του ἁγϊ(ου) μ(ά)ρ(τυρος) γορδίου.* [*BHG* 1013 and 703].

4. (f. 32r) *Μηνὶ τῶ αὐτῶ ε̅ προεόρτ(ιον) | τῶν φώτων. καὶ τῶν ἁγϊων | θεοπέμπτου. και θεονᾶ. και | τῆϲ ὁσίαϲ ϲυγκλητϊκῆϲ.* [*BHG* 2443 and 1694].

5. (f. 47r) in red ink: *ΜΗΝὶ τῶ αὐτῶ Ἕ̆ΚΤΗ | ΤᾺ ἌΓΙΑ ΘΕΟΦάΝΙΑ: | τοῦ κ(υρίο)υ καὶ θ(εο)ῦ καὶ ϲ(ωτῆ)ρ(ο)ϲ ἡμ(ῶν) ι(ησο)ῦ:* [*BHG* 779 ff].

6. (f. 62r) *Μηνὶ τῶ αυτῶ ζ′. ἡ ϲύναξϊϲ | τοῦ τιμΐου προφήτ(ου) προδρόμου | καὶ βαπτιστοῦ ἰω(άννου).* [*BHG* 831 ff].

7. (f. 69v) in red: *Μηνὶ τῶ αὐτῶ | η′ τοῦ οϲ(ίου) π(ατ)ρ(ὸ)ϲ ἡμ(ῶν) | γεωργ(ίου) τοῦ χοζεβίτ(ου) | κ(αὶ) τῆϲ ὁσίαϲ δομνήκ(ας) | κ(αὶ) αἱμιλιανοῦ τοῦ ὁμο|λογητοῦ:* [*BHG* 669, 562, and 33].

8. (f. 76r) *Μηνὶ τῶ αὐτῶ θ̅ τοῦ | ἁγίου μάρτϋροϲ πολϊεύκτου:* [*BHG* 1566].

9. (f. 81r) *Μηνὶ τῶ αὐτῶ ϊ τοῦ ἐν ἁγί(οις) | π(ατ)ρ(ὸ)ϲ ἡμῶν γρηγορίου· ἐπισκόπου | νΰσσηϲ· καὶ δομετιανοῦ ἐπϊ|σκόπου μελιτϊνῆϲ· καὶ τοῦ | ὁϲϊου π(ατ)ρ(ὸ)ϲ ἡμῶν μαρκϊανοῦ | πρεσβυτέρου καὶ οἰκονόμου τ(ῆς) | μεγά(λης) ἐκκλησίαϲ.* [*BHG* 716, 1240, 1032].

10. (f. 89r) *Μηνὶ τῶ αὐτῶ ια̅′ τοῦ ὁϲϊου | καὶ θεοφόρου π(ατ)ρ(ὸ)ϲ ἡμῶν θεοδο-‖* [col. B] *ϲΐου τοῦ κοινοβϊάρχου:* [*BHG* 1776].

11. (f. 94v) *Μηνὶ τῶ αὐτῶ ·ιβ̅· τῆϲ ἁγϊ(ας) | μάρτϋροϲ τατϊανῆϲ:* [*BHG* 1699].

12. (f. 98r) *Μηνὶ τῶ αὐτῶ, ιγ̅ : τῶν <ἁ>γί(ων) | μαρτΰρων, ἑρμϋλου καὶ στρατονίκου:* [*BHG* 744y].

13. (f. 104v) *Μηνὶ τῶ αὐτῶ ϊδ̅ ἀποδίδομ(εν) | τ(ὴν) ἑορτὴν. εἰϲ τὸ κ(ύρι)ε ἐκε(κραξα) τέσσαρεϲ και δεκάτη ἡμέρ(α) | τοῦ ἐνεστῶτοϲ μηνὸϲ, | μνήμη τῶν ὁσίων π(ατέ)ρων | ἡμῶν, τῶν ἐν ϲϊνᾶ ὄρει κ(αὶ) | ῥαϊθῶ ἀναιρεθέντων:* [*BHG* 1318 and 1448].

14. (f. 105v) *Μηνὶ τῶ αὐτῶ ·ιε̅· τοῦ ὁϲΐου | π(ατ)ρ(ὸ)ϲ ἡμῶν· παύλου τοῦ θηβαίου: | καὶ τοῦ ὁϲϊου π(ατ)ρ(ὸ)ϲ ἡμῶν ἰω(άννου) τοῦ καλυ|βήτου.* [*BHG* 1466 and 868].

15. (f. 111r) *Μηνὶ τω αὐτω ιϛ̅· ἡ προ|σκΰνησϊϲ τῆϲ τϊμΐαϲ ἁλύ|σεωϲ τοῦ ἁγϊου καὶ πανευ|φήμου ἀποστόλου πέτρου.*

16. (f. 116r) *Μηνὶ τῶ αὐτῶ ·ιζ· τοῦ ὁϲίου | καὶ θεοφόρου π(ατ)ρ(ὸ)ϲ ἡμῶν ἀντωνίου | τοῦ μ(ε)γ(ά)λ(ου)· τελεῖτ(αι) ἀγρυπνί(α).* [*BHG* 140].

17. (f. 123v) *Μηνὶ τῶ αὐτῶ ιη̅ τοῦ* (sic) *ἐν ἁγϊοιϲ | π(ατέ)ρων ἡμῶν· καὶ αρχϊεπϊσκόπ(ων) ἀλεξανδρείαϲ: ἀθανασϊου | καὶ κυρίλλου:* [*BHG* 183 and 2095].

18. (f. 129r) *Μηνὶ τῶ αὐτῶ ·ιθ· τοῦ οϲΐου π(ατ)ρ(ὸ)ϲ | <ἡ>μῶν. μακαρίου τοῦ αἰγυπτϊου:* [*BHG* 999g].

19. (f. 133v) *Μηνὶ τῶ αὐτῶ κ′. τοῦ ὁϲϊου π(ατ)ρ(ὸ)ϲ ἡμ(ῶν) | εὐθυμϊου τοῦ μεγ(ά)λ(ου). εἰ θέλει ὁ προειπὼϲ [προεστὼϲ ?] | γίνεται ἀγρυπνία· εἰ δ'οὖν κ(α)τ(ὰ) τὸ ϲύνηθεϲ.* [*BHG* 647].

20. (f. 142r) *Μηνὶ τῶ αὐτῶ κα′. τοῦ ὁϲΐου π(ατ)ρ(ὸ)ϲ | ἡμῶν. καὶ ὁμολογητοῦ μαξίμου: | καὶ τοῦ ἁγΐου μ(ά)ρ(τυρ)οϲ νεοφύτου. καὶ τοῦ ἁγΐου | μαρτϋροϲ εὐγενϊου. καὶ τῆϲ ϲυνοδί(ας) | αὐτοῦ.* [*BHG* 1231, 1325y, 608y].

21. (f. 149r) *Μηνὶ τῶ αὐτῶ κβ̅· τοῦ ἁγϊου ἀ-|ποϲτόλου· τϊμοθέου· καὶ τοῦ ἁγίου | ὁσϊομάρτϋροϲ ἀναστασίου τοῦ περσ(η).* [*BHG* 1847 and 84].

22. (f. 155r) *Μηνὶ τῶ αὐτῶ κγ̅· τοῦ ἁγίου ἱερομ(ά)ρ(τυρ)οϲ κλήμεντοϲ ἀγκΰραϲ καὶ ἀγαθαγγέλου:·* [*BHG* 352].

23. (f. 160v) *Μηνὶ τῶ αὐτῶ κδ̅ τῆϲ ὁϲϊαϲ | μ(άρτυ)ρ(ο)ϲ ἡμῶν ξένηϲ.* [*BHG* 633]. [But not St. Neophytos Enkleistos!]

24. (f. 163v) *Μηνὶ τῶ αὐτῶ : κε̅· τοῦ ἐν ἁγίοιϲ | π(ατ)ρ(ὸ)ϲ ἡμῶν: γρηγορίου. τοῦ θεολόγ(ου).* [*BHG* 723].

25. (f. 169v) *Μηνὶ τῶ αὐτῶ κϛ̅· τοῦ ὁϲΐου | π(ατ)ρ(ὸ)ϲ ἡμῶν ξενοφῶντοϲ: καὶ τῆϲ | ϲυνοδΐαϲ αὐτοῦ:* [*BHG* 1877u].

26. (f. 173v) *Μηνὶ τῶ αὐτῶ· κζ· ἡ ἀνακο|μϊδὴ τοῦ λειψάνου. τοῦ | ἐν ἁγίοιϲ π(ατ)ρ(ὸ)ϲ ἡμῶν· ἰω(άννου) τοῦ | χρυϲοστόμου.* [*BHG* 877 ff].

27. (f. 180r) *Μηνὶ τῶ αὐτῶ κη̅. τοῦ ὁϲΐου π(ατ)ρ(ὸ)ϲ ἡμῶν ἑφραὶμ τοῦ σύρου·* [*BHG* 583].

28. (f. 183v) *Μηνὶ τῶ αὐτῶ κθ̅· ἡ ἀνακομιδὴ | τοῦ λειψάνου: τοῦ ἐν ἁγίοιϲ π(ατ)ρ(ὸ)ϲ | <ἡ>μῶν ἰγνατΐου τοῦ θεοφόρου:·* [*BHG* 813].

29. (f. 187v) *Μηνὶ τῶ αὐτῶ λ′ τοῦ ἁγίου ἱερο-|μ(ά)ρ(τυρ)οϲ ἱππολύτου πάπα ῥώμησ: | οὕτινοϲ ἡ ἀκολουθία. ψάλλετ(αι) ἐν τοῖϲ | ἀποδείπνοιϲ: τὴν δὲ ἀκολουθίαν: | τῶν ἁγϊων τρϊῶν μ(ε)γ(ά)λ(ων) <ἱ>εραρχῶν :· | βαϲϊλείου τοῦ μεγάλου: γρηγορίου τοῦ θε|ολόγου: καὶ ἰω(άννου) τοῦ χρυϲοστόμου:– | τὴν γεγονυῖαν παρὰ τοῦ ἁγϊωτάτου μ(ητ)ρο|πολίτου εὐχαϊτων κυροῦ ἰωάννου:* [*BHG* 466, etc.].

30. (f. 196ᵛ) *Μηνὶ τῷ αὐτῷ λα΄ τῶν ἁγίων | καὶ θαυματουργῶν ἀναργύρων | κύρου · καὶ ἰωάννου.* [*BHG* 469].

5. SUBSCRIPTION

At the end of his text on folio 200ʳ the scribe subscribed his volume in an elegantly and freely written colophon:

Ἐτελειώθ(η) τὸ παρὸν μηναῖον | ὁ γεννάριος δι᾽ὰ χειρὸς | ἐμοῦ ἀμβροσίου ἱερομονάχου | ὑπὸ τὴν μονὴν ἀνδρείων | ἐχρον(ίας) ⸗αφλ χ(ριστο)ῦ κ(αὶ) κατετέθη εἰς τ(ὴν) μον(ὴν) | τ(ῆς) ὑπ(ε)ρ(αγίας) θ(εοτό)κου τῶν ἀψιθίων | δόξασοι ἁγία τριὰσ | κ(αὶ) ὁ πανάγαθος θ(εὸ)ς νὰ ἀξιώσ(η) τῆς βασιλείας τῶν | οὐ(ρα)νῶν εἴτις ἤτον ἡ ἀρχεὶ να γἵνοῦν τούτ(α) τὰ βιβλία.[1]

Below this is the monogram:

From this colophon we learn that Ambrosios, who in 1530 was a monk in the monastery τῶν Ἀνδρείων in Nicosia, copied this *mēnaion* with a number of other books, most probably also *mēnaia*, for the monastery of Theotokos τῶν Ἀψι<ν>θίων in the Kyrenia district in northern Cyprus.[2] This is in fact the first dated MS copied by this famous scribe. Unfortunately, the other books or *mēnaia* mentioned in the colophon have not yet been discovered.

[1] This colophon was edited in *Ἱεροσ. Βιβλ.*, IV, p. 34. A plate of the colophon was published by Constantinides, "'Ο βιβλιογράφος Φιλόθεος", pl. IV (= f. 200ʳ).

[2] Little is known of the monastery of Theotokos τῶν Ἀψινθίων, which lies some 13 miles north of Nicosia. The abbot of this monastery, Leontios, went to Nicaea with the bishop of Solea (also called Leontios) in 1222. The monastery was in a dilapidated state in 1735 when the Russian monk Vasilij Barskij visited it and stayed there overnight. He found only one poor monk and two or three *kellia* still standing together with the main church. By that time the monastery was subordinate to the nearby monastery of St. John Chrysostom. The Archimandrite Kyprianos makes no mention of the monastery in his monastery lists of Cyprus in 1788, and it seems that it was deserted and in ruins. On the monastery of Theotokos τῶν Ἀψινθίων see Hackett, *Church of Cyprus*, 89–90, 362; G. Jeffery, *Historic Monuments of Cyprus*, Nicosia, 1918, p. 275; R. Gunnis, *Historic Cyprus*, London, 1936, p. 434; A. Stylianou, *Αἱ περιηγήσεις τοῦ ρώσσου μοναχοῦ Βασιλείου Γρηγόροβιτς Βάρσκυ–Πλάκα–Ἀλπόβ, ἄλλως Βασιλείου Μοσκοβορώσσου Κιεβοπολίτου ἐν Κύπρῳ*, *KS* 21 (1957), 48, 49, 125; K. P. Kyrris, "Κυπριακὰ ἁγιολογικὰ καὶ μοναστηριακὰ μελετήματα", *KS* 27 (1963), 217–22.

6. SCRIPT

Ambrosios makes his debut among the known Cypriot scribes with this excellently and very carefully executed volume. His script is an imitation of the *Hodēgōn* style with some influences from the printed texts of the sixteenth century. This influence is obvious in the way Ambrosios writes the tau-omicron ( ), as is known from the Aldine editions since the turn of the sixteenth century. On folio 76ʳ reproduced here we can observe the enlarged alphas ( ) or ( ), epsilons ( ), zetas (or), upsilons ( ), phis ( ), psis ( ), and omegas ( ), the letters with the long tails, like the gammas ( ), deltas ( ) but also ( ), xis ( ), and rhos ( ), and the ligatures alpha-zeta ( ), alpha-xi ( ), epsilon-xi ( ), theta-epsilon-zeta ( ), lambda-theta ( ), mu-alpha-rho ( ), and sigma-tau ( ). Worth noticing are the abbreviation for *καὶ* ( ) and the words *ἐπὶ* ( ), and *περὶ* ( ).

7. ILLUMINATIONS

Simple ornaments before the feasts of the celebrated saints. See for instance folios 1ʳ, 9ʳ, 16ʳ, 32ʳ, 47ʳ, 62ʳ, 69ᵛ, 76ʳ, 81ʳ, 89ʳ, 94ᵛ, 98ʳ, 104ᵛ, 105ᵛ, 111ʳ, 116ʳ, 123ᵛ, 128ʳ, 133ᵛ, 142ᵛ, 149ʳ, 155ʳ, 160ᵛ, 163ᵛ, 169ᵛ, 173ᵛ, 180ʳ, 183ᵛ, 187ᵛ, 196ᵛ. Most elaborate is the pi-shaped ornament on folio 1ʳ. Tituli and initial letters in red. A number of initial letters very ornamental and excellently executed. A black and, on certain folios, yellowish ink was used which is very well preserved. There is no damage to the paper caused by the ink, such as appears in later MSS copied by Ambrosios.

8. BINDING

The original binding is preserved but in bad condition. It consists of wooden boards 5 mm thick at the front and 10 mm at the back binding covered with black leather. The binding is now separated from the volume. It preserves three of the original five nails on the front and four on the back cover. The manuscript is in urgent need of repair of its binding and its first and last quaternions.

9. QUIRE COMPOSITION

The MS consists of twenty-five quaternions. Quire signatures in the lower right margin of the gatherings preserved on folios 9ʳ = *β*, 41ʳ = *στ*, 73ʳ =

ι, 105^{r} = *ιδ*, 113^{r} = *ιε*, 121^{r} = *ιστ*, 129^{r} = *ιζ*, 145^{r} = *ιθ*, 161^{r} = *κα*, 177^{r} = *κγ*.

10. LATER NOTES

On folio 200^{v} there are a number of notes written by one hand in black ink in two columns and dated in 1594. Among others, in column A:

† Τ(ου)το το χαρτὴ ἦναι του κωστάκη και ὅπιος το κεύ την να ἔ<χη> | την καταρ(αν) του θ(εο)ὺ ·:· 1594 ·:·

In column B: ... *ἔγραψα ἐγὸ Κωνσταν(τινος) του κόστα εν το προ|ηλαβον ·:· ἦσ το ετους. 1594 ·:·*

† And below: *Ὦ χ(ριστ)ὲ μου φώτϊσων των νούν τουτού | ὡς καπερ εφὼτησασ την ηκοὺ|μενην καὶ τους απωστὸλους τουσ* (?) *| δε δάκατήν καὶ πρωεδὴ|δαξασην | την ηκουμένην και- | τάς εσπερινάς ἡμών εὐχὰς πρώσ|δεξε ἄγηε· κ(ύρι)ε καὶ παράσχου ἡμήν | αφεσην ἀμαρ τηών ὅτη μώνος | ἢ ὡ δὴξας εν κὼμω την ανὰ|στασην ·:· † | ταίλοσ καὶ τω θ(ε)ῶ χάρις.*

On the interior of the back wooden board a later hand, most probably the same man, wrote the following note in black ink:

† Τοῦτο το βηβλην ἦνε | του κοστα κα πηος το κλε|πτη να ἔχη την καταρα | του θ(εο)ὺ αμην αμὴν | † ἄρξου χήρ μ(ου) ἀγαθὴ γράψ(ον) | τα καλὰ μη δαρθῆς και | λυπηθὴς και στο ξήλο | κραιμαστης †.

Later the MS became the property of the monastery of St. Sabas in Palestine as a note in black ink in the lower margin of folio 1^{r} indicates:

Τὸ παρὸν μηνέων ἦνε τῆς λαΰρας του αγιου σάββα κ(αὶ) ὅπιος ἀποξε[νώσει] | [α]ὐτω νὰ ἔχη το ἀνάθεμα. ἀμῆν· κ(αὶ) ἐμου του α[μαρτωλοῦ].

11. HISTORY OF THE MANUSCRIPT

This MS was written in 1530 for the monastery of Theotokos τῶν Ἀψινθίων in Cyprus. Some sixty years later, in 1594, it became the property of a certain Kostakes and still later entered the collection of the Laura of St. Sabas in Palestine. Subsequently it became the property of the Metochion of Panagios Taphos in Constantinople and was first described by A. Papadopoulos–Kerameus in 1899.

12. BIBLIOGRAPHY

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Polites, "Eine Schreiberschule", pp. 279–80.

Vogel–Gardthausen, *Schreiber*, p. 15.

[75] Sinai, Monastery of St. Catherine, Graecus 950, ca. 1530 (pls. 112, 201b).

[studied in microfilm]

1. *Hōrologion* by Thekaras.[1]
2. Western paper, well preserved.
3. Folios 254, 153 × 107 mm.
18 lines to the page.
Text in single column.

4. CONTENTS

1. (ff. 3^{r}–5^{v}) Fifty verses by the monk Dionysios.

Inc. (f. 3^{r}) *Λειμῶν θεαὐγῆς, τερπνοσυν|θέτων ὕμνων.*

Des. (f. 5^{v}) *Ὁ κεχάρϊν σοι πάρ ἐχων ἐν τοῖς | ὕμνοις.*

2. (f. 6^{r}) Five verses by Thekaras: *Στίχοι τοῦ θηκαρά:*

Inc. Σύνταξϊς ὕμνων πυρπνό|ων θεοσδότον.

Des. Εὔχεσθαί με γοῦν τῆσ δὲ χά|ρϊν ὦ φῖλοι:–

3. (ff. 7^{r}–26^{v}) The liturgy of *Mesonyktikon* (in red) *Ἐκ τ(ῶν) δογμάτων τοῦ αγ(ιου) διο(νυσίου) | τοῦ ἀρεοπαγίτ(ου)· ἐκλογ(ὴ) κ(αὶ) σύνταξις | θηκαρᾶ μοναχ(οῦ)· εἰς τ(ὸ) μεσονυκ(τικόν):*

Inc. Ἐκ τοῦ ὕπνου ἐξανϊστάμε|νος εὐχαρϊστῶ σοι ἁγία | τρι|άσ.

4. (ff. 27^{r}–34^{r}) The liturgy of the *Orthros Ἀρχὴ τοῦ ὄρθρου:*

Inc. Κ(ύρι)ε ὁῖδα ὅτϊ γῆ καὶ σποδὸς | εἰμί:

(ff. 28^{v}–34^{r}) (in red): *Ἀρχὴ τοῦ ὄρθρου μετὰ τὸ | δόξα ἐν ὑψίστοις θ(ε)ῶ· τοῦ ἁγ(ἵου) | νϊκηφόρου π(ατ)ριάρχου κων|σταντινουπόλεωσ:–*

Inc. Σὺ κ(ύρι)ε μόνος ἀγαθὸς ὁ ἐν π(ατ)ρὶ | καὶ υἱῶ καὶ ἁγίω πν(εύματ)ι πάση | τῆ κτίσει εὐφημούμενος· εἷς | καὶ μόνος θ(εό)ς.

5. (ff. 34^{r}–95^{v}) The nine Canticles: *Ἀρχ(ὴ) των ὠδῶν. προοίμιον τ(ῆς) ᾱ* ☧ *(= ὥρ(ας).*

[1] On the ecclesiastical book known as the *Hōrologion* or *Ὡρολογιον τὸ Μέγα*, containing various liturgies and hymns, see *ΘΗΕ*, XII, cols. 596–98.

Inc. Οὐκ εἰμὶ ἄξιος ἀτενίσαι | καὶ ἰδεῖν εἰς τὸ ὕψος τῆς δόξης σου.

6. (ff. 96r–150v) The liturgy of the Hours: in the upper margin: *Αρχ(ὴ) τῶν ὡρ(ῶν)· ὕμνος εἰς τὴν πρώτην ὥρ(αν).*

Inc. Δόξα τῇ παντοκρατορικῇ | δυναστεία σου παναγία | τριὰς ὁμοούσιε.

7. (ff. 151r–163v) The liturgy of the *Apodeipnon: ἀπόδειπνον.*

Inc. Ἀπέλασον κ(ύρι)ε τὴν ἀχλὺν τ(ῆς) ταλαιπόρου ψυχῆς μου.

8. (ff. 164r–249r) Prayers of Contrition by the monk Thekaras,[2] taken mostly from Ephraim the Syrian and offered from Monday to Sunday. Title in red: *ΠΕΝΘΟC | TH Bα΄, (*i.e. *Δευτέρα) | ευχ(αὶ) τοῦ αὐτ(οῦ) συλλεχθῆσαι ἀποθεί(ας) | γραφῆς· τὰ πλεῖστα δὲ ἀπὸ τ(οῦ) ἁγ(ίου) | ἐφραὶμ. τοῖς βουλομένοις | πολεμῆσαι τ(ὴν) ἑαυτῶ<ν> πρὸ(ς) τὰ | πάθη καὶ τὰς ἡδονὰς ἐγκειμέ|νην προαίρεσϊν.*

Ὑμν(ων) ἱερ(ῶν) ἐν|ταῦθα πέλει φίλε·
πένθος | δ' ἔναρξις ἀκριβῆς μάκαρ·
ὅ|περ ἐκ π<ολ>λῶν παρακληθήσει | μάλι.
τὴν τῶν οὐ(ρα)νῶν ἐφευ|ρῶν βασϊλείαν.
θυκαρᾶ | (μον)αχ(οῦ) πένθος τῇ ·ϐ̄· 5

Inc. Δέξαι δέησιν ῥυπαροῦ κ(αὶ) | ἀκαθάρτου στόματος δέσποτα τῶν ἁπάντων.

Des. (f. 249r) *Ἀποστόλων ὁσίων ἱεραρχ(ῶν) | καὶ ἡμῶν δεομένων δέξαι | φωνὰς· επου(ρά)νιε κ(ύρι)ε δό|ξα σοι.*

[Ed. F. Assemani, S. Ephraem Syri, *Opera omnia,* 6 vols., Rome, 1732–46, vol. 3, p. 492 ff.].

5. SUBSCRIPTION

The scribe, the monk Ambrosios, subscribed his volume on folio 249r in the same black ink as his text:

Δόξα σοι ἁγ(ία) τριὰς ὁ θ(εὸ)ς | ἡμῶν δόξα σοι.
ἀμϐρόσιος μοναχὸς | κ(αὶ) ἁμαρτωλὸς.

And underneath:

Χ(ριστό)σ μου λόγε δὸς λόγω τῶ σοὶ | ποθοῦντϊ.
καὶ κατάνυ|ξϊν διενικὴν [i.e. *διηνεκῆ*] *καρδίασ:|*
τοῦ σοῦ δούλου τοῦ σε | ποθοῦντος: |
Ναί.

This is one of the few MSS copied by Ambrosios without any date; another example is the scroll of Dionysiou 795. However, since this volume was donated to Makarios, archbishop of Sinai (1545–57), it can be assumed that it was copied between 1530—when the earliest dated example of Ambrosios' work survives—and 1557. The script of this pocket-sized volume points to an early date for its copying. Also, since Ambrosios refers to himself as a monk and not as abbot of the monastery τῶν Ἀνδρείων in Nicosia, a post which he seems to have occupied at the latest in 1535, it is probable that this volume was copied prior to that date. The date of completion of this MS can be determined even more closely by the reference to the dates of Easter and other movable feasts of the ecclesiastical calendar, copied by a contemporary hand and referring to the years *ϛλη΄* to *ϛξστ΄* (i.e. 1529/30–1557/58). It is most likely that this MS was copied in the year 1529/30.

6. SCRIPT

The scribe wrote at the end of Thekaras' verses on folio 6r in red: *τέλος;* at the beginning of the *Orthros* in the upper margin of folio 28v in red: *ἄρξου ὦδε;* at the end of the nine Canticles on folio 95v: *Ὁ θ(εὸ)ς ἱλάσθητί μοι | τῶ ἁμαρτωλῶ. καὶ σῶ|σον με ὡς μόνος | φϊλάν(θρωπ)ος.* On folio 163v the text is written in such a way that it forms the letter iota.

On folio 7v reproduced here we can observe the enlarged alphas ( ), zetas ( ), xis ( ), chis ( ), psis ( ), and omegas ( ), the majuscule thetas ( ) and nus ( ), the archaising sigmas ( ), the high-standing taus ( ), and the deltas and rhos with crossing tails ( ), ( ). *Καὶ* is normally abbreviated as ( ).

7. ILLUMINATIONS

Tituli and initials in red. Some initials at the beginning of the various parts of the *Hōrologion* are large and elaborate with floral designs. At the beginning of the text on folio 3r there is a good headpiece ornament. Elaborate ornaments also appear on folios 7r (pi-shaped) and 164r (pi-shaped with a cross on the middle of the *pyle*). Though space has been left by the scribe on the upper part of folio 27r, the ornament was never executed. A very simple ornament appears at the beginning of the *Ἀπόδειπνον* on folio 151v. The initial letters of the fifty verses of Dionysios the monk and Thekaras on folios 3r–6r are in red.

8. BINDING

Leather binding observed in the microfilm.

[2] The compilation of this work commonly referred to as Thekaras is attributed to the monk Thomas Magister, a famous scholar and philologist active in Thessalonike in the early 14th century; cf. Beck, *Kirche,* pp. 704–5.

9. QUIRE COMPOSITION

Quire signatures seem to start from folio 7r onwards. The end of the gatherings is also given in the inner and lower margin on the verso of the last folio: $14^{v} = \alpha^{ov}$, $22^{v} = \bar{\beta}$, $30^{v} = \bar{\gamma}$, $38^{v} = \bar{\delta}$, $46^{v} = \bar{\varepsilon}$, $54^{v} = \bar{\sigma\tau}$. On folio 63^{r} the signatures are given in the outer and lower corner: $63^{r} = \bar{\eta}$, $71^{r} = \theta'$, $79^{r} = \bar{\imath}$, $87^{r} = \overline{\imath\alpha}$, $95^{r} = \overline{\imath\beta}$, $103^{r} = \overline{\imath\gamma}$, $111^{r} = \overline{\imath\delta}$, $119^{r} = \cdot\imath\bar{\varepsilon}$, $127^{r} = \cdot\imath\sigma\bar{\tau}$, $135^{r} = \cdot\imath\bar{\zeta}$, $143^{r} = \cdot\imath\bar{\eta}$, $151^{r} = \cdot\imath\bar{\theta}$, $159^{r} = \bar{\kappa}$, $167^{r} = \kappa\alpha$, $175^{r} = \overline{\kappa\beta}$, $183^{r} = \overline{\kappa\gamma}$, $191^{r} = \overline{\kappa\delta}$, $199^{r} = \overline{\kappa\varepsilon}$, $207^{r} = \kappa\sigma\bar{\tau}$, $215^{r} = \overline{\kappa\zeta}$, $223^{r} = \overline{\kappa\eta}$, $231^{r} = \overline{\kappa\theta}$, $239^{r} = \bar{\lambda}$, $247^{r} = \overline{\lambda\alpha}$. Thus the MS preserves thirty-one quaternions numbered as α–$\lambda\alpha$ and six folios at the beginning.

10. CONTEMPORARY AND LATER NOTES

On folios 1^{r}–2^{v} continue the notes which start on folios 249^{v}–254^{r} and give the dates and days of the week of Christmas eve, the beginning of the *Triōdion*, of the *Apokreō*, of Easter Sunday, of the Sunday of All Saints, and the feast of the Holy Apostles for the year *ζλη'*, third indiction (= f. 249^{v}), to the year *ζξστ'*, first indiction (= f. 2^{v}) (i.e. the years 1529/30–1557/58).

On folio 6^{r} a later note by Makarios, archbishop of Sinai (1545–57)[3] in deep black ink:

† Τοῦτ(ον) τὸν θϋκαρὰν ἀφιέρωσ(εν) αὐτ(ὸν) ὁ μακαριϊστὸς· ματθαίος κώτισ εἰσ τὴν καθολϊκ(ὴν) | ἐκκληϊ(αν) τοῦ ἁγίου κ(αὶ) θεοβαδίστου ὄρουσ | σϊνά. κ(αὶ) εἴτις τὸν ξενόσει ἀπὸ τὸν | ἅγϊον τόπον τούτον· να ἐν ἀφορισμ(ένο)σ· | καὶ ἀσϋγχώριτος ἐν τονῦν αιώνη. | κ(αὶ) ἐν τὸ μελλ(ον)τϊ ἀμήν. μακάρϊ-οσ | ἀρχιεπϊσκοπος σϊνὰ ὄρουσ ἔγραψα:

And underneath by a different hand: *πλὴν με συγνώμην τῶν π(ατέ)ρων.*

The same hand which added this last line in the lower margin of folio 6^{r} wrote in the upper margin of folio 3^{r}:

*<Εἰς τὸ σίναιον ὄρος ἐγρα(φη?) ἀμβροσίου (μον)αχ(οῦ) τοῦ ἀπε ζωνιω*ς (?).

If this information is correct, then the famous scribe Ambrosios may well have spent some time on Mount Sinai where he is reported to have copied this volume. However, the fact that this note is later makes this information doubtful.

In the outer margin of folio 166^{v} there is the following later note in a pale black ink:

Αὐτῷ ὑπάρχ(ει) τοῦ αγιου | κ(αὶ) θεοβαδίστου ὄρουσ | σινά κ(αὶ) ὅποιος το | ξενὸσι νὰ ἔχει τὰς | ἀρὰς τῶν ἁγίων κ(αὶ) | δικέων θεο πατῶρον | ἰωακεῖμ κ(αὶ) ἄννης | κ(αὶ) παντ(ων)· τῶν ἁγίων | αμήν αμήν.

11. HISTORY OF THE MANUSCRIPT

This small-format volume copied by Ambrosios, later abbot of the monastery τῶν Ἀνδρείων in Nicosia ca. 1530, was acquired shortly after—if not commissioned—by a certain Matthaios Kotis. The latter donated the volume to the monastery of St. Catherine on Mount Sinai sometime between 1545 and 1557, as the note of the archbishop of Sinai Makarios indicates. The MS was briefly described by V. Gardthausen in 1886 and was microfilmed by the Library of Congress in May 1950.

12. BIBLIOGRAPHY

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Gardthausen, *Catalogus codicum*, p. 203.

Kamil, *Catalogue*, p. 109.

Polites, "Eine Schreiberschule", p. 280, no. 1.

Vogel–Gardthausen, *Schreiber*, p. 15.

[76] Paris, Bibliothèque Nationale, Graecus 931 [Colbert 4491], ca. 1530–52 (pls. 113–15).

1. St. Clement of Rome, *Constitutiones apostolicae*, and *Interrogationes et responsiones theologicae*.[1]

2. Western paper, whitish, of good quality and preservation (i.e. ff. 4–193); folios 1–3 and 202–205 bombycine paper; folios 194–201 western paper.

3. Folios III + 205 + γ', 204 × 148 mm.

Justification (main scribe) 133 × 90 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1^{r}–3^{v} and 202^{r}–205^{v}) Theological texts mutilated at the beginning:

Inc.... αἱμάτων κ(αὶ) δόλιον ϐδελίσσετ(αι) κ(ύριο)ς.

2. (ff. 5^{r}–193^{v}) St. Clement of Rome, *Constitutiones apostolicae*, mutilated at the beginning and end, starting from book II, chapter 14:

[3] Makarios was deposed and exiled in 1557; cf. N. E. Tzirakes in *ΘΗΕ*, XI, cols. 172–73.

[1] For a brief description of the MS see Omont, *Inventaire sommaire*, I, p. 179.

Inc. *Ετοῦτον ἥλιον αὐτοῦ ἀνατέλλοντος ἐπὶ δικαίοις καὶ ἀδίκοις.*

Des. (f. 193^{v}) *σὲ ὄντα θ(εὸ)ν, ἀγέννητον ἕνα· ἀπρόσιτον μόνον, διὰ τὴν μεγάλην σου δόξαν· κ(ύρι)ε βασϊλεῦ* | ... [i.e. book VII, chapter 49].

3. (ff. 194^{r}–201^{v}) *Interrogationes et responsiones de variis rebus theologicis,* mutilated at the beginning and the end.

Inc. *Ο ἅδης τόπος εστιν εν τη κτήσι ακατα-*| *σκεύαστος· χορίον υπόγεον, ἐν ᾧ φῶς κόσμου ουκ επι λάμπη.*

Des. *ὅτι ἀντὶ τοῦ πεπτω*|*κότως ἄνωθεν εποίησεν ὁ θ(εὸ)ς τὸν* | *ἄν(θρω)πον* | ...

[Ed. F. X. Funk, *Didascalia et Constitutiones Apostolicae,* 2 vols., Paderborn, 1905–6].

5. SUBSCRIPTION

The MS preserves no subscription. It was, however, no. 29 of list 17 edited by Omont, *"Constitutiones apostolicae per Clementem"*, and all the other MSS of this list had been sent to Colbert from Cyprus.[2] Darrouzès, who examined the MS, was hesitant to attribute the main copyist of this codex to Cyprus for "l'écriture est régulière, élégante, d'aspect inusité en Chypre". He stated, however, that "les ff. 1–3, 202–204, 4^{r-v} auraient pu cependant être écrits en Chypre".[3] The problem was recently solved by Mgr. P. Canart who suggested that "la main principale, qui a copié le corps du manuscrit (ff. 5–193^{v}) est incontestablement ... celle d'Ambroise".[4]

We have examined the MS *in situ* and are inclined to accept Canart's view. Thus it is very probable that the anonymous main scribe of this volume is Ambrosios, monk and later abbot of the monastery τῶν 'Ανδρείων in Nicosia, and the volume can be dated between 1530 and 1552 when this scribe was active in Cyprus.

6. SCRIPT

The main scribe A copied folios 5^{r}–193^{v} in a pale black ink which is unusual for Ambrosios. This MS, however, could be one of the earliest he copied and is close in size and script to Sinai, Gr. 950, which he copied ca. 1530.[5] On folio 115^{r} reproduced here we can observe the enlarged alphas ( ), betas ( ), deltas ( ) or ( ), epsilons ( ), omicrons ( ), and sigmas, ( ) the letters with projected tails, like the zetas ( ), lambdas ( ) but also ( ), xis ( ), rhos ( ), and phis ( ), and the ligatures epsilon-iota ( ), epsilon-pi ( ), epsilon-upsilon ( ), pi-rho ( ), sigma-theta ( ), sigma-epsilon-omega ( ), sigma-chi-iota ( ), phi-rho ( ). Worthy of note are the right-inclined pis ( ) and the word *τὸ* ( ).

Scribe B copied folios 1^{r}–3^{v} and 202^{r}–205^{v}. He uses a deep black ink and writes in a compact and right-inclined script 30 lines to the page (justification 165 × 110 mm). We reproduce here folio 2^{r} in an effort to help palaeographers identify this scribe.

Scribe C copied folios 194^{r}–201^{v} in a pale black ink. He is contemporary with the main scribe—but they do not work together—and writes 21 lines to the page (justification 155 × 95 mm). On folio 194^{r} reproduced here we can observe the high-standing etas ( ) and taus ( ), the enlarged alphas ( ), xis ( ), and phis ( ), the ligatures alpha-gamma-alpha ( ), alpha-zeta ( ), epsilon-xi ( ), epsilon-sigma-tau ( ), and the word *τὸ* ( ).

7. ILLUMINATIONS

We refer here only to the main part of the MS copied by scribe A. Tituli mostly in red. Small or medium-sized red initials in the margins. Sporadic summaries of the text in the margins, some in red. Ornaments in red or pale black ink similar to that of the text appear on folios 5^{r}, 69^{r}, 91^{r}, 115^{r}, and 162^{r}. On folios 1^{r} and 204^{v} a circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.* Another circular stamp with the inscription *BIBLIOTHEQUE NATIONALE, MSS* and in the centre the initials *R.F.* appears on folios 5^{r}, 60^{r}, and 201^{v}.

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick with the coat of arms of Colbert in the centre of the front and back covers. On the spine the monogram of Colbert five times and the inscription: *CONSTITV*|*TIONES* | *APOSTOLICAE.* When the MS was rebound three paper flyleaves were added at the beginning and three at the end.

9. QUIRE COMPOSITION

The main corpus of this volume has later quire

[2] See Omont, *Missions,* II, p. 983, no. 29.

[3] Darrouzès, "Mss originaires de Chypre", p. 182 and n. 3.

[4] Canart, "Les écritures chypriotes", pp. 46, n. 73, 48, n. 77.

[5] On Sinai, Gr. 950 see above, pp. 274–76.

signatures in Latin characters in the lower right corner as follows: 4^r = b; 12^r = c; 20^r = d; 28^r = e; 36^r = f; 44^r = g; 52^r = h; 60^r = j. The other signatures of the gatherings, which are mostly quaternions, have been excised. Folios 194–201 written by scribe C represent a quaternion (i.e. $\bar{\theta}$ given in the upper right corner) taken from another codex and bound here together with the main body of the MS after it suffered losses at the beginning and end. Folio 25 has a small hole in the centre with minor losses of text in two lines. Folio 205 mostly excised.

10. LATER NOTES

On folio 4^{r-v}, which was originally blank, there are texts by two later hands:

[1] (f. 4^r) *<Σ>τίχοι θεολογικοί:*

Inc. <X>c' (?) το δϊκτικόν (?) οὐκ ἔχων τῶν πνευμάτων.

Des. (mutilus) (f. 4^r) *ἐξ ἧς ἐλήφθησαν μέχρι τῆς ἐκ ...*

[2] (f. 4^{r-v}) Another hand wrote *troparia,* one with musical notation:

Inc. Παρθένος και ἄσπειλος.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in Cyprus by Ambrosios of the monastery τῶν Ἀνδρείων ca. 1530–52, was sent to Colbert, probably by the consul Balthasar Sauvan, in the 1670's or 1680's and was registered as no. 4491 in his collection. While in Colbert's possession the volume was rebound and restored. Colbert's MSS were acquired by the Royal Library and subsequently passed to the Bibliothèque Nationale.[6]

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", pp. 46, n. 73, 48 and n. 77.

Darrouzès, "Mss originaires de Chypre", p. 182.

F. X. Funk, *Didascalia et Constitutiones Apostolicae,* 2 vols., Paderborn, 1905–6, vol. I, p. xxx.

Omont, *Inventaire sommaire,* I, p. 179.

Omont, *Missions,* II, p. 983, no. 29.

Pitra, *Iuris Ecclesiastici,* I, p. 47.

SC 320, p. 72 (sigl. z).

[6] On the dispatches of MSS from Cyprus by Sauvan to Colbert and on the fate of his collection see above, Chap. II, pp. 26–27.

[77] Cyprus, St. Mamas Lectionary, A.D. 1531 (pls. 116–17, 202).

1. Gospel Lectionary.

2. Western paper, thick, yellowish, well-preserved.

3. Folios I + 301 + α' (38bis, 65bis, 161bis), 220 × 160 mm.

Justification 155 × 95 mm.

20–21 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1^r–53^r) Lessons from John.

The MS is mutilated at the beginning and begins with the lesson for Easter Sunday:

Inc. (f. 1^r) *καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκή-*| *νωσεν ἐν ἡμῖν.* [John 1:1]

[Then follows on f. 1^r the lesson from John for Monday *τῆς διακαινησίμ(ου):*

Inc. Ὃν οὐδεῖς ἑώρακε πό ποτε. [John 1:14].

2. (ff. 53^v–81^r) Lessons from Matthew:

(f. 53^v) *Τῇ δ̄ τ(ῆς) ᾱ ευδ(ομάδος), τῇ ἐπαύριον* | *τοῦ ἁγιου πν(εύματο)ς.*

Inc. Εἶπεν ὁ κ(ύριο)ς ὁρᾶτε μὴ κατα|*φρονήσητε ἑνὸς τῶν μϊκρῶν τοῦ*|*των.* [Matt. 18:10].

3. (ff. 81^v–114^v) Lessons from Luke:

(f. 81^v) *Cα(ββάτῳ) ᾱ τοῦ νέου ἔτους.*

Inc. Τῷ καιρῷ ἐκείνῳ, ἦλθεν ὁ ἰ(ησο)ῦς | *εἰς κά-περναοὺμ πόλιν τῆς* | *γαλϊλαίας·* [Luke 4:31].

4. (ff. 114^v–172^v) Lessons for Lent:

(f. 114^v) *Εὐα(γγέλια) ἀνα*|*γινωσκόμ(εν)α τῇ ᾱ' εὐδομ(ά)δ(ι) τῶν νηστει(ῶν).*

Inc. (f. 115^r) *Εἶπεν ὁ κ(ύριο)ς ἔχετε πίστιν θ(εο)ῦ.* [Mark 11:22].

5. (ff. 172^v–199^r) Lessons for Holy Week:

Εὐα(γγέλια) τῶν ἁγί(ων) παθῶν τοῦ κ(υρίο)υ | *ἡμ(ων) ἰ(ησο)ῦ χ(ριστο)ῦ:*

Inc. Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μα|*θηταῖς, νῦν ἐδοξάσθη ὁ* | *υἱὸς τοῦ ἀν(θρώπ)ου.* [John 13:31].

6. (ff. 199^r–211^r) Lessons for the Hours of Good Friday:

Εὐα(γγέλια) τῶν ὡρῶν τῇ μ(ε)γ(ά)λη παρα-(σκευῇ):– | *ὥρα ᾱ':*

Inc. Τῷ καιρῷ ἐκείνῳ ἰδὼν ἰούδας | *ὁ παραδιδοὺς αὐτόν.* [Matt. 27:3].

7. (ff. 211^r–213^v) Lessons for Holy Saturday. In the upper margin of folio 211^r: *Εὐα(γγέλια) η̄ τω ἁγίω κ(αὶ) μ(ε)γά)λ(ῳ) κα(ββάτῳ) εἰς τὸν ὄρθρ(ον).*

Inc. Τῇ ἐπαύριον ἥτις ἐστὶ μετὰ τ(ὴν) | *παρασκευ-ήν.* [Matt. 27:62].

8. (ff. 213^{v}–287^{r}) *<Mēnologion>:*
i. (ff. 213^{v}–223^{r}) September.
ii. (ff. 223^{v}–229^{v}) October.
iii. (ff. 229^{v}–234^{r}) November.
iv. (ff. 234^{r}–244^{v}) December.
v. (ff. 245^{r}–255^{r}) January.
vi. (ff. 255^{r}–259^{v}) February.
vii. (ff. 260^{r}–262^{r}) March.
viii. (ff. 262^{r}–263^{v}) April.
ix. (ff. 263^{v}–266^{v}) May.
x. (ff. 266^{v}–274^{v}) June.
xi. (ff. 274^{v}–277^{v}) July.
xii. (ff. 278^{r}–287^{r}) August.

9. (f. 287^{r-v}) Lessons for various ceremonies:

Εὐα(γγέλια) ἀναγινωσκόμ(εν)α· εἰς διαφόρουσ μνήμ(ας) | καὶ λειτ(ουρ)γ(ίας) καὶ παννυχίδ(ας):

i.e. (f. 287^{r}) *Εἰς ἐγκαίνια ναοῦ.*

(f. 287^{r}) *Εἰς μνήμην φόβου ϲειμ(οῦ).*

(f. 287^{r}) *Εἰς τ(ὴν) εὐχαριστήριον κατὰ πολεμ(ίων).*

(f. 287^{r}) *Εἰς σχήμα μο(να)χοῦ.*

(f. 287^{r}) *Εἰς γυναικῶν σχῆ(μα).*

(f. 287^{r}) *Εἰς ἀσθενοῦντ(ας) καὶ ἐπὶ ἐλαίου ἀρρώ-στ(ου).*

(f. 287^{r}) *Εἰς μο(να)χ(ὸ)ν καὶ ἱερομ(έ)ν(ους).*

(f. 287^{v}) *Εἰς ὁσῖουσ.*

(f. 287^{v}) *Εἰς γυναικασ καὶ ὁσί(ας).*

10. (ff. 287^{v}–301^{r}) The eleven *ἑωθινὰ εὐαγγέλια:*

Inc. (f. 287^{v}) *Τῷ καιρῷ ἐκείνῳ ἐπορεύθησαν οἱ | ἕνδεκα μαθηταὶ εἰς τὴν Γαλϊλαίλαν.* [Matt. 28:18].

5. SUBSCRIPTION

At the end of his text the scribe wrote on folio 301^{v} the following subscription:

Τὸ τέλοϲ ἧκε τοῦ παρόντοϲ ἁγίου | εὐαγγελἵου· τοῦ θ(εο)ῦ καὶ ϲ(ωτή)ρ(ο)ϲ, | ὑπὸ χειρὸϲ μἵχαήλ τε καὶ | θύτου· ἐν τῇ ἐξόδω τοῦ κϋ|ροῦ σὴρ Γαϲπαρἵ λϊεροὺ· δϊὰ ψυ|χηκὴν μερἵδα τοῦ κ(υρίο)υ· καὶ κα-| λὸϲ ἀνέθηκεν ἐν τῷ πανϲεπτω | τῶ ναῶ, φημἵ ἁγίου [...[6–8 letters]*...] | τοῦ παλαλωνίου [...*[6–8 letters]*...·] [Γεωρ-γίου?] | λϊπὸν μὴ λάθητε· ὁ μ [...*[6–8 letters]*...] | εἴ τιϲ δὲ βροτὸϲ εὑρέθη ἁρ[πά]\[ϛ]αι, καὶ ὑϲτερήϲε τοῦ ναοῦ τοῦ δέ | [ἔ]ξει τὰϲ ἀρὰϲ τῶν ἁγί(ων) π(ατέ)ρων· | ἔτοϲ ζϖ τοῦ ἀδὰμ. | εἰδὲ τοῦ χ(ριϲτο)ῦ ἔτοϲ ϡφλᾶ· χρ(ιϲτο)ῦ.*

Beneath by the scribe in two dodecasyllables:

Τρία ταύτα φύλαξον· καὶ ϲῶζει | τέκνον·
τϊμὰν τὸν θ(εὸ)ν καὶ γωνείϲ | τε καὶ νόμουϲ.

From this informative and partly poetic subscription we learn that this Gospel Lectionary was copied by the priest Michael and sponsored by Sir Gaspar Lierou (or Lieros) in 1531. It was dedicated to a certain church *tou Palaloniou.* Unfortunately the name of the saint to whom this church is dedicated is lost. The date is given as A.M. 7040 (= A.D. 1531/32) and A.D. 1531. It is therefore most probable that the volume was copied between September and December 1531. The place in which the MS was copied is not mentioned. Nevertheless, the western name of the sponsor as well as the double dating, from Adam and Christ, points to a Latin-controlled land. This may well be Cyprus, for the MS is the property of the village church of St. Mamas some 27 kilometres north of the town of Limassol. That this may have been so is also indicated by the fact that close to the village of St. Mamas the toponym *παλιάλωνον* is known even today.

6. SCRIPT

The volume was copied in a pale black ink well preserved by a single scribe, the priest Michael. He is a careful scribe who writes in a clear script and observes the rules of orthography.[1] On folio 53^{v} reproduced here we can observe the enlarged betas ( ), epsilons ( ), thetas ( ), kappas ( ), and phis ( ), the high-standing gammas ( ) and taus ( ), the deltas and rhos with diagonal tails ( ) and ( ), and the ligatures epsilon-upsilon ( ) and ( ) and epsilon-xi ( ). Worth noticing are the double gammas with the second one high-standing ( ).

The scribe wrote at the end of the lessons from John on folio 53^{r}:

ϡ Ω χ(ριϲτ)έ μου, cῶcον:–

And underneath in *monokondylion:*

Τέλοϲ τὸ κατὰ ἰ̈ωάννην:

He also wrote at the beginning of Matthew in the upper margin of folio 53^{v}:

ἰ(ηϲοῦ)ϲ † Χ(ριϲτό)ϲ.

7. ILLUMINATIONS

Tituli in red. Large, elaborate initial letters, several with floral designs or a pointing hand projecting into the margins. It is most probable that the scribe himself drew the ornaments and the elabo-

[1] A special study is needed before one can decide whether a number of 16th-century MSS had as exemplars earlier MSS or printed books. This applies to a number of Cypriot MSS and perhaps to those from other Orthodox lands controlled by Latins, such as Crete. What appears certain for copyists working mostly in the West is the influence on their style of the early printed Greek books.

rate letters. A number of ornaments appear at various sections of the Gospel Lectionary. An elaborate pi-shaped ornament appears at the beginning of the lessons from Matthew on folio 53^{v}. Another elaborate ornament appears on folio 81^{v}, at the beginning of the lessons from Luke. There is also an elaborate headpiece ornament at the beginning of the *Ἅγια Πάθη* on folio 172^{v}, at the beginning of the *mēnologion* on folio 213^{v}, and at the beginning of the *evangelia matutina* on folio 287^{v}. Mostly simple ornaments appear on folios 114^{v}, 117^{r}, and 199^{r} and at the beginning of the months of the *mēnologion,* i.e. folios 223^{v}, 229^{v}, 234^{r}, 245^{r}, 255^{r}, 260^{r}, 262^{r}, 263^{v}, 266^{v}, 274^{v}, and 278^{r}. Worth mentioning is the ornate alpha with floral designs covering the interior margin of folio 243^{r}. Red crosses within the text indicate to the reader where to stop when reading the various lessons.

8. BINDING

Brown leather binding on wooden boards 10 mm thick, with gilt-stamped designs in good condition, perhaps the original of the volume (see pl. 117). The upper part of the spine slightly affected.

9. QUIRE COMPOSITION

Quire signatures in the lower and outer margin of the first folio of the gatherings preserved in a few cases only. The MS lost one folio of text at the beginning. A small hole in the middle of the upper part affected the text of lines 7–10 of folios 260–301. More affected are folios 288 onwards. Arabic numerals are recent. Folios 38, 65, and 161 are numbered twice.

10. LATER NOTES

No later notes have been observed, a sign that little use was made of this Lectionary.

11. HISTORY OF THE MANUSCRIPT

This volume, copied by the priest Michael in 1531, was dedicated to an unknown church, most probably that of St. George close to the present village of St. Mamas in the district of Limassol, Cyprus. The MS was first examined in the church dedicated to St. Mamas and microfilmed by Professor G. Krodel in 1972.[2] A new microfilm of the MS was made by the Research Centre of the Monastery of Kykkos in November 1987.

[2] See G. Krodel, "The New Testament Manuscripts of Cyprus", *Epeteris* 5 (1971–72), 77, no. 13.

12. BIBLIOGRAPHY

G. Krodel, "The New Testament Manuscripts of Cyprus", *Epeteris* 5 (1971–72), p. 77, no. 13 (Aland, no. *l* 2188).

[78] Paris, Bibliothèque Nationale, Graecus 317 [Colbert 638], A.D. 1533 (pls. 118, 203).

1. Gospel Lectionary.

2. Western paper, thick, rough, of excellent quality and preservation.

3. Folios IV + 223 + γ′, 298 × 208 mm.

Justification 230 × 150 mm. 17 mm between the two columns.

25 lines to the page.

Text in two columns.

4. CONTENTS

The MS is a luxurious Gospel Lectionary volume with musical notation in red. It contains the daily lessons from John, Saturdays and Sundays from Matthew and Luke, *παννυχίδες,* Lent and Holy Week, *πάθη, ὧραι, evangelia matutina,* and *mēnologion.*

1. (f. 1^{r}, col. A) *† Εὐαγγέλιον· Τῇ Ἁγίᾳ | Κ(υρ)ί) Μ(ε)γ(άλη) Κυ(ριακῇ) Τοῦ | Πάσχα ... | Ἐκ τοῦ Κ(α)τ(ὰ) Ἰω(άννην) ...*

Inc. Ἐν ἀρχῇ, ἦν ὁ λόγος. [John 1:1].

2. (fol. 39^{r}, col. B) *Τῇ ὅ μετὰ τὴν ν̄ (= πεντηκοστὴν) | ἥγουν τοῦ ἁγίου πν(εύματο)ς.*

Inc. Εἶπεν ὁ κ(ύριο)ς ὁρᾶτε | μὴ καταφρονήσητε ἑνὸς τῶν μικ(ρῶν) | τούτων. [Matt. 18:10].

3. (f. 43^{r}, col. A) *Σάββατ(ον) α′. μετὰ τὴν πεντ(η)κ(ο)στ(ὴν) | ἐκ τοῦ κατὰ ματθ(αῖον).*

Inc. Εἶπεν ὁ κ(ύριο)ς τῶ αιτοῦντι σε δίδου. [Matt. 5:42].

4. (f. 62^{v}, col. B) (upper margin) *ἀρχ(ὴ) τοῦ κατὰ λουκ(ᾶν) ἁγ(ίου) εὐα(γγελίου). |*

.. Σάββατ(ον) τοῦ ναίου ἔτ(ους) | ἐκ τοῦ κ(α)τ(ὰ) λουκ(ᾶν).

Inc. Τῶ καιρῶ ἐκείνω· | ἦλθεν ὁ ἰ(ησοῦ)ς εἰς κα-| περναούμ. [Luke 4:31].

5. (f. 87^{r}, col. A) *Εὐαγγ(έλια) ἀναγινωσ(κό)μ(ε)ν(α) | εἰς τὴν παννυχίδ(α) | τῆς ᾱ ευδ(ομάδος) τῶν νηστ(ειῶν).*

6. (f. 88^{v}, col. A) *† Σάββατον πρῶτον· τῶν ἁγίων | νηστειῶν:··· | ἐκ τοῦ κατὰ μάρκον.*

Inc. Τῶ καιρῶ ἐκείνω· ἐπορεύετο ὁ ἰ(ησοῦ)ς τοῖς

| *σάββασι διὰ τῶν* | *σπορίμων.* [Mark 2:23].

7. (f. 99r) *† Εὐαγγέ(λια) τησ* | *μ(ε)γ(άλης) ἐβδομάδοσ·* | *πρωῒ καὶ ἑσπέρα.* | *ἐκ τοῦ κ(α)τ(ὰ) μ(α)τθ(αῖον).*

Inc. Τῶ καιρῶ ἐκείνω. | *ἐπανἄγων ὁ ἰ(ησοῦ)σ εἰς* | *τὴν πόλιν ἐπεί|νασε.* [Matt. 21:18].

8. (f. 122v, col. B) *Εὐαγγ(έλια)* | *τῶν ἁγ(ίων) παθῶν τοῦ* | *κ(υριο)υ ἡμῶ(ν) ἰ(ησο)ῦ χ(ριστο)ῦ.* | *ἐκ τοῦ κ(α)τ(ὰ) ἰω(άννην):·*

Inc. Εἶπεν ὁ κ(ύριο)ς τοῖσ ἐ|αυτοῦ μαθητ(αῖς) | *νῦν ἐδοξάσθη* | *ὁ υἱὸς τοῦ ἀν(θρώπ)ου.* [John 13:31].

9. (f. 143r, col. A) *Εὐαγγέ(λια) τῶν ὡ|ρῶν· τῆ ἁγία κ(αὶ)* | *μεγά(λη) παρα(σκευῆ) ὥρα* | *ᾱ· εὐαγγέ(λιον) ᾱ.*|

Inc. Τῶ καιρῶ ἐκείνω· | *ἰδὼν ἰούδασ ὁ πα|ραδιδοὺσ αὐτόν.* [Matt. 27:3].

10. (f. 153r, col. A) *Εὐαγγ(έλια) ἑωθινὰ* | *ἀναστ(ά)σ(ιμα) ῑᾱ· εὐα(γγέλιον) α.* |

Inc. Τῶ καιρῶ ἐκείνω· | *ἐπορεύθησαν οἱ* | *ἕνδεκα μαθη|ταὶ εἰσ τὴν γαλι|λαίαν.* [Matt. 28:16].

11. (ff. 163r–219r) *Mēnologion:*

i. (ff. 163r–171v) September.
ii. (ff. 171v–177v) October.
iii. (ff. 177v–181v) November.
iv. (ff. 181v–190v) December.
v. (ff. 190v–198r) January.
vi. (ff. 198r–203v) February.
vii. (ff. 203v–204v) March.
viii. (ff. 204v) April.
ix. (ff. 205r–207v) May.
x. (ff. 207v–213r) June.
xi. (ff. 213r–214r) July.
xii. (ff. 214r–219r) August.

12. (ff. 219r–222v) *Εὐαγγέλια ἀναγϊνωσ|κόμε(να) εἰς διαφόρουσ* | *μνήμ(ας) καὶ λιτὰς καὶ λιτ(ανίας)* ‖ [f. 219v] *καὶ παννυχ(ίδας).*

Inc. Εἰς ἐγκ(αί)ν(ια) να|οῦ. Then follow other lessons such as (f. 220r) *εἰ<ς> ἀνομβ(ρίαν);* (f. 220v) *εἰς σχῆμα μοναχ(ῶν);* (f. 221r) *εἰς μνήμην φόβου* | *ἐθνῶν;* (f. 221v) *εἰς σεισμόν;* (f. 222v) *εις μάρτυρασ;* (f. 222v) *εἰς ὁσίουσ;* (f. 222v) *εἰς γυνέκασ ὁσίασ κ(αὶ) μ(ά)ρ(τυρας).*

5. SUBSCRIPTION

At the end of his text the scribe wrote on folio 222v, col. A: *τέλος τῶ θεῶ δόξα.*

The scribe subscribed his volume at the end in the same pale black ink as the text on folio 222v, col. B:[1]

Ἐτελιώθ(η) τὸ παρῶν ἅγιον ἐ|υαγγέλιον· ὑποχειρὸς ἐμοῦ | *στεφάνου ἀναγ(νώστου)· καὶ οἱ λειτουρ|γοῦντεσ εἰς τὸν αὐτὸν <ν>ἀ|ὂν τ(ῆς) ἁγ(ίας) παρα(σκευῆς) μνημονέβε|τε τὸν π(ατέ)ραν του δϊὰ τὸν κ(ύριον)* | *ὀνόματι φίλιππ(ον) :·····:* | *† ἐν μηνὶ μαρτ(ίῳ)· ῑη̄ τὸ ἀ|πὸ τοῦ χ(ριστο)ῦ ἔτος· ͵ᾱφλγ̄.* | *ιν(δικτιῶν)ος· σῑ·* [illegible] *(= ἡλίου) κύκ(λος)· ῑγ·* | [illegible] *(= σελήνης) κύκ(λος)· ῑᾱ.*

The colophon continues underneath a simple ornament:

Καὶ διὰ ἐξόδου· τοῦ θεωσε|βεστάτου ἱερέ(ως)· κϋροῦ παπ(ᾶ) | *κλύμη· παρθένου· ἐκ νίσου·* | *ρόδου· πν(ευ)μ(α)τικοῦ, καὶ διδασκ(ά)λ(ου)* | *δι ὅτης ὁ αὐτῶς κὺρ παπ(ᾶ)* | *κλύμης· εὐρϊσκόμενοσ·* | *ἐν τη νίσω λίντ(ω)· καὶ διἀτὴν* | *καλήν του ἀκουὴν· καὶ δι|δασκαλείαν· στέλλουσίν του* | *μείαν γραφῆν· ἡ συνά|δελφοὶ τοῦ μονἀστηρίου* | *τῆς ἁγί(ας) παρα(σκευῆς) εἶνα ἔλθη* | *τοῦ ψάλην· καὶ καλιουργ(εῖν)* | *τὸ αὐτῶν μοναστῆριν τὴν* | *ἁγ(ίαν) παρα(σκευὴν) καὶ ἐρχόμενοσ·* | *ὁ ἀνοθ(εν) κϋρ παπ(ᾶ) κλύμησ·* ‖ [f. 223r, col. A] *μετῆν ἀδελφῆν του· ὀνὦματι ἀνέζα· εἰς τ(ας) ῑε̄·* | *ἰουνίου·: τῆς ἐνχρ(ονίας) ͵αφλβ̄* | *χ(ριστο)ῦ. καὶ εἰς τ(ὴν)· θ̄ ἰουλίου ἐ|κοιμήθην· καὶ εἰς τ(ὰς) κγ̄·* | *ἰουλίου· ἐκοιμήθην καὶ ἡ* | *αδελφοί του· μέσα εἰς τὸν <ν>ἀ|ὧν τῆς αὐτ(ῆς) αγ(ίας) παρα(σκευῆς)* | *καὶ οἱ ἀναγϊνόσκοντεσ* | *μακαρίζετε αὐτ(οὺς): καὶ ἡ λει|τουργοῦντεσ· εἰς τὴν λει|τουργείαν· μνημονεβε|τε αὐτοὺσ διὰ τὸν κ(ύριο)ν:···* | *ἀμὴν:···*

The scribe gave further information on the copying of this MS lower down in the same pale black ink:

† Ἀκόμ(η)· εἰς τ(ὴν) σῑ ἀπριλλ(ίου)· τ(ῆς): αὐτ(ῆς) | *ἄνοθ(εν) ἐνχρονίασ:· ἀφῆκεν ὁ* | *κυρ γεὄργης τοῦ διμίτρη· που|τιἔρης· νομίσματα ῑ· διἀλίψιν* | *ὁπου ἐλύφτην ἡσοδίγημαν* | *του αὐτοῦ ἁγ(ίου) εὐα(γγελίου)· καὶ ἡ λιτουρ|γοῦντεσ· τὸν αυτ(ὸν) ναὦν τ(ῆς) ἁγ(ίας)* | *παρα(σκευῆς)· μνημονεύεται αὐτ(ὸν)· κ(αὶ) τὴν συμβίαν τ(ου) ὀνόματι μύρε:–* | *καθῶς καὶ τὸν μακαρίτ(ην)· κύρ παπ(ᾶ)* | *κλίμ(ην)· μετην ἀδελφοσύνην τ(ου):–*

Another note was written underneath by the scribe:

† Ἀκόμ(η)· ἀφῆκεν ὁ κυρλουρέντζοσ | *ὁ σαψάρης μαρτζέλουσ ·δ̄·* | *καὶ ἐγοράσαν τα χαρτιά τοῦ* | *αὐτοῦ ἁγ(ίου) εὐα(γγελίου)· καὶ ἡ λιτουργοῦν|τεσ· μνημο-*

[1] The first part of this colophon was edited by Montfaucon, *Palaeographia*, p. 88, and also by Omont, "Mss grecs XVe et XVIe siècles", pp. 38–39. J. Darrouzès kindly provided us with his own as yet unpublished transcription of this colophon with which we collated our own transcription from the actual MS.

νεύετε αὐτ(ὸν)· κ(αὶ) τὴν | συμβίαν τ(ου)· ὀνόματι κλέρα:–

This long colophon is very informative. In addition to the name of the scribe, the *anagnōstēs* Stephanos, son of Philippos, and the exact date of the completion of the volume, i.e. 18 April 1533, the 6th indiction,[2] when the sun was in its 13th cycle and the moon in its 11th cycle, we are given information about the sponsors of this Gospel Lectionary and the monastery of St. Paraskeve,[3] where it was dedicated. Thus we are told about the priest and *pneumatikos,* or spiritual father, Klemes Parthenos from the island of Lindos (i.e. Rhodes), whose famous piety made the monks of the monastery of St. Paraskeve in Cyprus invite him to become their priest and spiritual father. Klemes, who is the sponsor of this volume, came to Cyprus with his sister Aneza on 15 June 1532. He died on 9 July of the same year, and his sister died two weeks later, on 23 July 1532. Klemes might have provided some of the money needed for the copying of this luxurious Gospel Lectionary, but he lived for such a short time after his arrival in Cyprus—only 24 days—that perhaps the copying of the volume, if it had started, had not advanced very far. Therefore, others were called on to finance the copying, which was only completed nine months later in April 1533. A certain George, son of Demetrios Poutieres, offered ten *nomismata* for the completion of the Lectionary, which may represent the amount paid to the scribe and perhaps for the binding of the volume. Another sponsor, Lourentzos Sapsares, gave four *marcellous*[4] for the acquisition of the paper required for this luxurious volume.

All these contributors and their wives, Myre (wife of George Poutieres) and Klera (wife of Lourentzos Sapsares), were to be commemorated by the later users of this Gospel Lectionary. There are in fact signs of a wide use of this *Evangelistarion,* most probably in the monastery of St. Paraskeve where the volume was originally dedicated.

6. SCRIPT

The *anagnōstēs* Stephanos is an excellent, experienced scribe. He uses a pale black ink that is well preserved. His script is large, upright, liturgical, and clear. On folio 1[r] reproduced here we can observe the enlarged etas ( ), thetas ( ) and ( ), phis ( ), and chis ( ), the majuscule nus ( ), the single-stroke zetas ( ), and the ligatures alpha-rho ( ), epsilon-gamma ( ), epsilon-rho ( ), double lambda ( ), tau-alpha ( ), and rho-chi ( ).[5] On folio 20[v], col. A, the scribe wrote only 9 lines without any interruption to the text. Likewise on folio 162[v], col. A, at the end of the *evangelia matutina,* the scribe again wrote only 9 lines and started the *mēnologion* on folio 163[r].

7. ILLUMINATIONS

Tituli, musical notation, and initials in red. The MS contains many very elaborate ornaments in which red, blue, green, and a pale brown ink were used. Ornaments appear on the following folios (the most elaborate are indicated by an asterisk): 1[r]*, 39[r], 42[v], 43[r], 62[v]*, 86[v], 87[v], 88[v]*, 99[r], 122[v], 143[r], 153[r], 163[r]*, 171[v], 177[v], 181[v], 188[v], 190[v], 198[r], 203[v], 205[r], 207[v], 213[r], 214[r], 219[r], 222[v]. Various drawings in red appear in the margins, e.g. folio 184[v] outer margin (a flying bird, a dog, a two-headed dragon, and a hare); on folio 188[v] an angel was drawn in the outer margin. A small circular red stamp bearing the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1[r] and 223[v].

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick, well-preserved. The binding is now covered by paper, and thus the covers and spine are not visible. Omont described it as "reliure aux armes du roi".[6] When the MS was re-

[2] The 6th indiction for 1533—before 1 September—is given correctly; cf. D. H. Lietzmann and D. K. Aland, *Zeitrechnung der römischen Kaiserzeit des Mittelalters und der Neuzeit für die Jahre 1–2000 nach Christus* (Sammlung Göschen, Bd., 1085), Berlin, 1956, p. 61.

[3] The monastery of St. Paraskeve is not mentioned in Hackett, *Church of Cyprus.* It may well be in Famagusta as another contemporary Lectionary, now in the Rare Book library of the University of Sydney, tells us. On the Sydney Stewart MS see below, p. 298. The probable location of this monastery in Famagusta has also been suggested in *Repertorium,* II, A, no. 504, p. 180. On the present churches of St. Paraskeve in Cyprus see R. Gunnis, *Historic Cyprus,* London, 1936, pp. 227, 235–36, 262, 314–15, 351, 355, 363, 455, 466–67.

[4] Marcèllo (dial. *marcèlo, marzèlo)* was a Venetian silver coin of the 15th century; cf. S. Battaglia, *Grande dizionario della lingua Italiana,* IX, Torino, 1975, p. 770.

[5] For a description of Stephanos' script by Hunger see now *Repertorium,* II, B, pp. 189–90.

[6] Omont, "Mss grecs XVe et XVIe siècles", p. 38. However, one would expect to find the coat of arms of Colbert on this luxurious binding.

bound four paper flyleaves were added at the beginning and three at the end of the volume.

9. QUIRE COMPOSITION

Quire signatures in red in the centre of the lower margin are preserved on folios 11^{r} = *ϭ′*, 21^{r} = *γ̄*, 29^{r} = *δ*, 39^{r} = *στ* (!), 49^{r} = *ξ̄*, 59^{r} = *η̄*, 69^{r} = *θ′*, 78^{r} = *ζ̄*, 88^{r} = *ια′*, 100^{r} = *ιϭ′*, 108^{r} = *ιγ′*, 118^{r} = *ιδ*, 128^{r} = *ιε′*, 137^{r} = *ιστ′*, 147^{r} = *ιξ*, 157^{r} = *ιη′*. No other signatures observed. Folio 157^{v} remains blank through the negligence of the scribe without any interruption of the text.

10. LATER NOTES

The MS preserves a number of later notes in Arabic in the margins, especially at the beginning of the various parts of the Gospel Lectionary, e.g. folios 16^{r}, 17^{r}, 107^{r}, 132^{v}, 143^{r}, etc. In the upper margin of folio 1^{r} *Colbert 638 Regius* | *2464* is written in black ink. On the flyleaf I^{r} there is a brief hand-written description of the volume in black ink. Underneath also in black ink: *Volume de 223 feuillets* | *31 Octobre 1885*. Below this was pasted the brief printed description of the MS by Omont.

11. HISTORY OF THE MANUSCRIPT

This luxurious volume, copied in 1533 for the monastery of St. Paraskeve in Cyprus, reached Colbert's collection in the seventeenth century, as no. 638, and became the property of the Royal Library in 1732 and subsequently of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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A. Gastoué, *Introduction à la paléographie musicale byzantine. Catalogue des manuscrits de musique byzantine de la Bibliothèque Nationale de Paris et des bibliothèques publiques de France,* Paris, 1907, pp. 66 and 78.

C. R. Gregory, *Die griechischen Handschriften des Neuen Testaments,* Leipzig, 1908, p. 282 (= *l* 90).

Gregory, *Textkritik,* p. 395.

Martin, *Description,* pp. 159–60, 170.

Montfaucon, *Palaeographia,* p. 88.

Omont, *Inventaire sommaire,* I, p. 32.

Omont, "Mss grecs XVe et XVIe siècles", pp. 38–39.

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J. M. A. Scholz, *Biblisch-kritische Reise in Frankreich, der Schweitz, Italien, Palästina, und im Archipel, in den Jahren 1818, 1819, 1821, nebst einer Geschichte des Textes des N.T.,* Leipzig–Sorau, 1823, p. 8.

L. Tardo, *L'antica melurgia bizantina nell'interpretazione della scuola monastica di Grottaferrata,* Grottaferrata, 1938, p. 49.

Vogel–Gardthausen, *Schreiber,* p. 405.

Revue de l'Orient chrétien 11 (1906), 319, 425; *Revue de philologie,* 14 (1890), 180.

[79] Jerusalem, Staurou 9, A.D. 1535 (pls. 119, 204–206).

[studied in microfilm]

1. Gospel Lectionary.

2. Western paper in good condition, slightly worm-eaten, especially at the inner upper and lower margins of the first folios, without any damage to the text.

3. Folios I + 296 (31bis, 165bis, 291bis, 41 omitted), 350 × 238 mm.

Justification 235 × 155 mm.

27 lines to the page.

Text in two columns.

4. CONTENTS

The volume contains a Gospel Lectionary and has suffered no losses.

1. (f. 1^{r}) upper margin: *· · ΤΗ̄ 'ΑΓΙΑ ΚΑῚ Μ(Ε)-Γ(ΑΛΗ) ΚΥΡΙΑΚΗ̄ ΤΟῩ ΠᾺΣΧ(Α)* | Underneath the headtitle: *ΕῪΑΓΓῈΛΙΟΝ* | *'ΕΚ ΤΟῩ ΚΑΤᾺ 'ΙΩᾺ(ΝΝΗΝ) 'ΑΓΊΟΥ ΕῪΑΓΓΕ(ΛΊΟΥ).*

Inc. *'Εν ἀρχῇ ἦν ὁ λόγος.* [John 1:1].

2. (f. 37^{v}) *Τῇ ἐπαύριον τῆς N̄ (= πεντηκοστῆς) ἤγουν* | *τοῦ ἁγ(ίου) πν(εύματο)ς·–* | *ἐκ τ(οῦ) κατ(ὰ) ματθ(αῖον):*

Inc. *Εἶπεν ὁ κ(ύριο)ς ὁρᾶτε* | *μὴ καταφρονήσητε* | *ἑνὸς τῶν μικρῶν τούτων.* [Matt. 18:10].

3. (f. 77^{v}) upper margin in red: *Τῇ ϭ τ(ῆς) ιϭ̄ εὐ-δ(ομάδος) ἀρχὴ τῶν καθημερϊν(ῶν) εὐαγγ(ελίων)* | *τοῦ μάρκου:*

Inc. *'Εν ταῖς ἡμέραις* | *ἐκείναις ἦλθεν ὁ ἰ(ησοῦ)ς* *ἀποναζαρὲτ* | *τῆς γαλϊλαίας.* [Mark 1:9].

4. (f. 97^{v}, col. B) *'Αρχὴ τῶν εὐαγγελίων τῶν* | *καθημερινῶν τοῦ* | *Νέου ἔτους* | *Τῇ ϭ̄ τ(ῆς) ᾱ* | *εὐδ(ομάδος)* | *ἐκ τ(οῦ) κατ(ὰ) λουκ(ᾶν).*

Inc. *Τῶ καιρῶ ἐκείνω* | *ἠρώδης ὁ τετράρ|χης.* [Luke 3:19].

5. (f. 179^{v}) Gospels for Lent: *CΑΒΒΆΤΩ Α ΤΩ̄Ν ΝΗΣΤΕΙΩ̄Ν | ΚᾺΙ ΤΟΥ̃ ἉΓΙΟΥ ΜΕΓΑΛΟΜΆΡΤΥ|ΡΟC ΘΕΟΔΏΡΟΥ ΤΟΥ̃ ΤΎΡΩΝΟC | ΕὙΑΓΓΈΛΙΟΝ | 'ΕΚ ΤΟΥ̃ ΚΑΤᾺ ΜΆΡΚΟΝ.*

Inc. Τῶ καιρῶ ἐκείνω· | ἐπορεύετο ὁ ἰ(ησοῦ)c τοῖc cάββαcϊ | διὰ τῶν cπο|ρίμων. [Mark 2:23].

6. (f. 214^{r}) *ΕὙΑΓΓΈΛΙΑ ΤΩ̄Ν ἁγίων πα|θῶν τοῦ κ(υρίο)υ καὶ | θ(εο)ῦ καὶ σ(ωτῆ)ρ(ος) ἡ|μῶν ἰ(ησο)ῦ χ(ριστο)ῦ | εὐα(γγέλιον) α^{ον} | ἐκ τοῦ κατ(ὰ) ἰω-(άννην).*

Inc. Εἶπεν ὁ κ(ύριο)c τοῖc | ἑαυτοῦ μαθητ(αῖc)· | νῦν ἐδοξάcθη | ὁ υἱὸc τοῦ ἀν(θρώπ)ου. [John 13:31].

7. (f. 244^{v}) *<Mēnologion>.*

Inc. ΜΗΝῚ CΕΠΤΕ|ΒΡΊΩ 'ΑΡΧῊ | ΤΗ̄C ΙΝΔΊ-ΚΤΟΥ | καὶ μνήμη τοῦ ὁcίου π(ατ)ρ(ὸ)c ἡμ(ῶν) | cυμεὼν τοῦ | cτυλίτου καὶ τοῦ μεγάλου ἐμπριcμοῦ. | ... ἐκ τ(οῦ) κατ(ὰ) λουκ(ᾶν).

Inc. Τῶ καιρῶ ἐκείνω | ἦλθεν ὁ ἰ(ησοῦ)c εἰc τὴν | ναζαρέτ. [Luke 4:16].

i. (ff. 244^{v}–253^{v}) September.

ii. (ff. 253^{v}–258^{r}) October.

iii. (ff. 258^{r}–261^{v}) November.

iv. (ff. 261^{v}–268^{v}) December.

v. (ff. 268^{v}–275^{v}) January.

vi. (ff. 275^{v}–277^{v}) February.

vii. (ff. 277^{v}–279^{v}) March.

viii. (ff. 279^{v}–280^{r}) April.

ix. (ff. 280^{r}–281^{r}) May.

x. (ff. 281^{r}–285^{r}) June.

xi. (ff. 285^{r}–285^{v}) July.

xii. (ff. 285^{v}–288^{v}) August.

8. (ff. 288^{v}–294^{v}) *Evangelia matutina: ΕὙΑΓΓΈΛΙΑ | 'ΕΩΘΙΝᾺ 'ΑΝΑ|cτάcϊμα τὰ | ἕνδεκα | ἑωθϊνὸν α^{ον} | ἐκ τ(οῦ) κατ(ὰ) ματθ(αῖο)ν.*

Inc. Τῶ καιρῶ ἐκείνω | ἐπορεύθηcαν οἱ | ἕνδεκα μαθηταὶ· | εἰc τὴν γαλιλαίαν. [Matt. 28:16].

5. SUBSCRIPTION

At the end of this handsome and luxurious volume, on folios 295^{r}–296^{r}, the scribe, the abbot Ambrosios, wrote two colophons. The first is a poetic one of thirty dodecasyllables, some of which have only eleven or even thirteen syllables, in which Ambrosios speaks about himself and his spiritual father, Gerasimos, perhaps former abbot of the monastery τῶν 'Ανδρείων in Nicosia, and begs for the reader's forgiveness for he is a humble, ignorant, and sinful monk. The second colophon is more informative and speaks about the sponsor of the MS, the nun Xene from Cyprus, who dedicated this volume to Jerusalem, the place not mentioned. It also gives us the date when the manuscript was completed, i.e. 1535.[1]

(f. 295^{r}) *Τίμιοι πάντεc ἀδελφοὶ καὶ π(ατέ)ρεc· |*
Εὔξαcθαι ἅμα καὶ cύγνωταί μοι φίλ(οι). |
Ἦτϊ ἐcφάλην ἐν γνώcει καὶ ἀγνοίᾳ· |
Εἴc τε γραμμάτων τ(ὴν) θέαν καὶ τ(ὴν) λέξιν· |
Καὶ προcοδϊῶν ἅμα καὶ ἀντϊcτίχων· |
'Ιδιοτεύω γὰρ λόγω καὶ τῇ γνώcει· |
Καὶ ὡc νομίζω οὔτε μιᾶ ἡμέρᾳ· |
Ἢ ἡμίωρον ἢ cτιγμῆ τῇ τελείᾳ· |
Ἐμεινεν ἔνδων cύννουc ὁ λογϊcμός μου· |
'Αλλὰ μὴν τοῦτο μεθ' ὁμϊλίαc πάcηc. |
Μοναχῶν ἅμα καὶ κόcμου δηλονότϊ |
Καὶ παντόμεμπτον εὖ οἶδ' ὅτϊ τϋγχάνει· |
Ὅμωc cύγνωται πατέρεc οἱ τῶ κλήρω· |
Καὶ cυγχωρεῖτε οἱ νῦν κατηλεγμένοι· |
Μᾶλλον δέηcιν ὑπὲρ ἐμοῦ ποιεῖcθαι. |
Πρεcβείαιc νυνϊ τ(ῆc) ἀχράντ(ου) παρθένου· |
Εὑρεῖν αὐτὴν ἐν τῇ μελλούcη κρίcι(ει)· |
Βοηθὸν μέγα<ν> προcτάτην τε καὶ ῥύcτ(ην)· ‖
[f. 295^{v}] *Cὺν αὐτῶ ἄμφω γερακίμω τὰc πρεcβεί(ας)· |*
Γεράϊμον λέγω ἡμέτερον πατέρα· |
Τὸν ἐκλάμψαντοc δίκην πυρcοῦ | φωcτῆροc· |
Οὗ τ(ῶν) εὐχῶν δέομαι ἐγὼ ὁ τάλ(ας)· |
Ὅτι ἄωτοc τϋγχάνω καὶ π(αν)τλήμω(ν)· |
Διὸ καὶ cϋχνῶc μνήcκεcθαί μου π(ατέ)ρεc· |
Οὐ δι' ἀρετὴν οὔτε δι' ἡcυχίαν· |
'Αλλὰ δωρεὰν ὡc ὁ χ(ριcτὸ)c κελεύει· |
Καὶ δι' ἀγάπην ἀρχαίαν καὶ φιλί(αν) |
Ἵνα δώῃ μοι cυγνώμην ὁ δεcπότηc· |
Καὶ cϋγχώρηcϊν τ(ῶν) πολλ(ῶν) μου cφαλμάτ(ων)· |
'Εν τῇ μελλούcῃ αὐτοῦ δικαίᾳ | κρίcει.

Underneath follows the colophon:

(f. 295^{v}) *Μνήcθητϊ κ(ύρι)ε τ(ῆc) δούλης cου ξέ-νηc | (μον)αχ(ῆc) τῆc κϋπριότηccαc· τῆc πόθω κτϊ-|cαμένηc τήν ἁγίαν βίβλον ταύτ(ην)· ‖* [f. 296^{r}] *'Εγράφει δὲ χειρὶ ἀμβροάω ἱερο(μον)άχ(ῳ) τάχα | κ(αὶ) ἀνάξϊοc ποιμὴν τ(ῆc) μονῆc | τῆc ὑπεραγ(ίαc) δεcποίν(ηc) ἡμῶν θ(εοτό)κου | τῶν ἀνδρείων | ἐν πόλει λευκουcία. | κ(αὶ) εἴτϊc βουληθῇ cυλήcαι τὸ ἅγϊον εὐα|γγέλϊον τοῦτον ἀποῦ τ(ὴν) ἁγίαν ἱερου-| caλήμ. να ἔχει ἀντίδικον τὸν δεcπότ(ην) ἐν ἡμέρᾳ κρίcεωc· | ἐχρονί(ας) τῆc ἐνcάρκου οἰκονομίαc ϛαφλε χ(ριcτο)ῦ. | μνήcθητί μου κ(ύρι)ε ἐν τῇ βαcιλεία cου. | Τέλοc.*

[1] Both the poem and the colophon were edited in *'Ιερoc. Βιβλ.*, III, pp. 31–32; the colophon only was reproduced by Polites, "Eine Schreiberschule", p. 280.

6. SCRIPT

This is perhaps the most calligraphic MS surviving from Ambrosios' hand. It is carefully executed in a clear liturgical script, slightly inclined to the right, following the tradition of the *Hodēgōn* style. On folio 1[r] reproduced here we can observe a number of enlarged letter forms such as the alphas ( ), epsilons ( ) and ( ), zetas ( ), thetas ( ) and ( ), upsilons ( ), and phis ( ); also the strongly right-inclined pi ( ), archaising sigmas ( ), deltas with long tails ( ), and parallel and crossing lambdas ( ). The abbreviation for *καὶ* ( ) is enlarged; *πρὸς* is regularly written ( ). Among ligatures found in other folios are *τὸ* ( ) and *τῶν* ( ) and sigma-phi-rho ( ).

7. ILLUMINATIONS

Tituli, many in majuscule and in red ink. Enlarged, elaborate initials projecting into the margins with floral and figured designs. On folio 13[r] for instance a hand holding a cross projects from a decorative epsilon. A human figure plays a trumpet lying on a decorated tau on folio 16[r]. On folio 35[v] the vertical line of the tau is a human figure. A hare is drawn above the tau on folio 83[v]. A mouse is drawn above the tau on folio 181[v]. In the relevant lesson referring to Judas who hanged himself (i.e. f. 205[v]), a hanging human body serves as the vertical line of a tau. Floral epsilons and taus appear throughout the volume. Elaborate ornaments appear on folio 1[r]: a pi-shaped headpiece and a floral design around the lower and outer margin. Ornaments also appear on folios 37[r], 179[v], 214[r], and 244[v]. There are simple ornaments at the beginning of the months of the *mēnologion* on folios 258[r], 261[v], 268[v], 275[v], 277[v], 280[r], 281[r], 285[v]. There is a circular stamp in the upper and outer margin of folio 1[r] with the inscription *ΘΕΟΛΟΓΙΚΗC CΧΟΛΗC CTAYPOY.*

8. BINDING

The binding is not visible in the microfilm. A. Papadopoulos-Kerameus, who examined the actual MS, says nothing about the binding.

9. QUIRE COMPOSITION

The MS is comprised of a binion at the beginning and 37 quaternions. In a later numbering of the MS folio 41 was omitted, folio 291 was numbered twice, and two folios remained unnumbered after folios 31 and 165 respectively. Thus the volume contains 298 folios.[2] Quire signatures by the scribe in the lower right corner survive on folios 11[r] = $\bar{\delta}^{ov}$, 27[r] = $\bar{\delta}$, 34[r] = ε^{ov}, 43[r] = $\sigma\tau^{ov}$, 51[r] = ξ, 59[r] = η, 67[r] = θ, 75[r] = ι, 83[r] = $\overline{\iota\alpha}$, 91[r] = $\overline{\iota\delta}$, 99[r] = $\overline{\iota\gamma}$, 107[r] = $\overline{\iota\delta}$, 115[r] = $\overline{\iota\varepsilon}$, 123[r] = $\iota\overline{\sigma\tau}$, 131[r] = $\overline{\iota\xi}$, 139[r] = $\overline{\iota\eta}$, 147[r] = $\overline{\iota\theta}$, 155[r] = $\overline{\varkappa}$, 163[r] = $\overline{\varkappa\alpha}$, 170[r] = $\overline{\varkappa\delta}$, 178[r] = $\overline{\varkappa\gamma}$, 194[r] = $\varkappa\varepsilon$, 202[r] = $\varkappa\overline{\sigma\tau}$, 210[r] = $\varkappa\zeta$, 218[r] = $\overline{\varkappa\eta}$, 226[r] = $\overline{\varkappa\theta}$, 234[r] = $\overline{\lambda}$, 242[r] = $\overline{\lambda\alpha}$, 258[r] = $\overline{\lambda\gamma}$, 266[r] = $\overline{\lambda\delta}$, 274[r] = $\overline{\lambda\varepsilon}$, 282[r] = $\lambda\overline{\sigma\tau}$.

10. LATER NOTES

No later notes. The MS shows few signs of later use.

11. HISTORY OF THE MANUSCRIPT

This volume, sponsored by the nun Xene from Cyprus, was copied by the famous scribe Ambrosios in 1535. According to the colophon, it was then taken to Jerusalem and dedicated there, probably in the monastery of Stauros. The MS was examined in 1887 by Papadopoulos–Kerameus who published a good description of the volume in 1897. By that time all the MSS of the various Orthodox monasteries in Palestine had been gathered in the central Patriarchal Library in Jerusalem but kept separately.[3] The volume was microfilmed in December 1949 by the Library of Congress.[4]

12. BIBLIOGRAPHY

Clark, *Checklist of MSS in Jerusalem*, p. 13.

Constantinides, "'Ο βιβλιογράφος Φιλόθεος", pp. 78, n. 3, 80, n. 1.

Ἱεροσ. Βιβλ., III, pp. 31–32.

Polites, "Eine Schreiberschule", p. 280.

Vogel–Gardthausen, *Schreiber*, p. 15.

Script. 25 (1971), 102.

[80] Athos, Dionysiou 795, *Eilētarion*, ca. 1535–52 (pls. 120, 207a).

1. Liturgy of St. John Chrysostom.

2. Western paper, thick, well preserved.

3. The scroll, or *eilētarion*, is formed by eighteen paper folios of ca. 295 × 222 mm glued to one another. The final dimensions of the scroll are ca. 5.300 × 222 mm.

[2] Cf. also *Ἱεροσ. Βιβλ.*, III, p. 31.

[3] See ibid., I, pp. *γ'*–*ζ'*.

[4] See Clark, *Checklist of MSS in Jerusalem*, p. 13.

Width justification ca. 115–25 mm.

18–22 letters per line.

Text in single column. Text was copied on both sides of the scroll (recto and verso).

4. CONTENTS

Λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου Χρυσοστόμου.

Inc. Ὁ θ(εὸ)ς ὁ θ(εὸ)σ ἡμῶν· ὁ τὸν | οὐ(ρά)νϊον ἄρτον τὴν τρο|φὴν τοῦ παντὸς κόσμου· | τὸν κ(ύριο)ν ἡμῶν καὶ θ(εὸ)ν ἰ(ησοῦ)ν χ(ριστὸ)ν | ἐξαποστείλας.

Des. πλήρωσον χαρᾶς καὶ εὐφρο|σύνησ τὰσ καρδί(ας) ἡμ(ῶν). πά(ν)τοτε νῦν κ(αὶ) ἀεὶ | κ(αὶ) εἰς τοὺσ αἰῶν(ας) | τῶν | αἰώνων | ἀμ(ήν).

5. SUBSCRIPTION

At the end of the scroll the scribe wrote the following colophon:

Τέλος εἴληφ(εν) | ἡ θεία λειτουρ(γία) τοῦ ἐν ἁ-γ(ίοις) π(ατ)ρ(ὸ)ς | ἡμ(ῶν) Ἰω(άννου) τοῦ χρ(υσο-στόμ)ου.

A few lines below this the scribe wrote:

Θ(εο)ῦ τὸ δῶρον καὶ | Ἀμβροσίου ἱερομονάχου· | κ(αὶ) καθηγουμένου | μονῆσ τ(ῆς) ὑπ(ε)ρ(α)γ(ίας) θ(εοτό)κου | τῶν ἀν|δρείων:–

Though the colophon contains no date, we have at least an indication that at the time he completed this scroll Ambrosios was the abbot of the monastery of Theotokos τῶν Ἀνδρείων in Nicosia. We know that in 1530 he was a monk in that monastery[1] where he became abbot by at least 1535.[2] We can, therefore, suggest that this scroll was written some time after this latter date. One would have liked to know whether this scroll was commissioned by a monk or even the community of the monastery of Dionysiou. Unfortunately, the laconic colophon says nothing about the patron of this MS. A careful examination of the colophon, however, shows that the word *πόνος* (labour) was left out at the end. Thus one gets the impression that this scroll is a donation by God and by the scribe himself. If this is so, then the scroll was donated to the monastery of Dionysiou by Ambrosios himself.

6. SCRIPT

This is the only scroll known so far to have been copied by Ambrosios.[3] Its script is very careful and calligraphic, liturgical and slightly inclined to the right. Ambrosios uses two pens, a thick one for the main text of the liturgy and a thin one used in a few instances, mostly when the deacon participates in the liturgy. It is in these cases that letters planned to be inserted later in red ink were left out, i.e. *[α]ἴρων, [Υ]ψώθητι,* etc. The scroll is a luxury production by a confident and distinguished scribe. Certain enlarged letter forms as well as decorative ligatures occur very often throughout the liturgy. Examples are the enlarged epsilons ( ), zetas ( ), thetas ( ), and omegas ( ), the abbreviated *καὶ* ( ), and the epsilon-upsilon ligature ( ). We know from surviving scrolls in other Athonite monasteries that the task was usually entrusted to famous scribes, like Ioasaph, Chariton, and others of the scriptorium of the monastery τῶν Ὁδηγῶν in Constantinople.[4] That Ambrosios copied an *eilētarion* for the monastery of Dionysiou shows not only his fame, which may have reached the Holy Mountain around the middle of the sixteenth century, but also his possible connection with the scribal style of the famous monastery in Constantinople.

7. ILLUMINATIONS

Red initial decorative letters excellently executed project into the margins. Headtitles also in red.

10. LATER NOTES

The scroll is very well preserved and seems to have been used very little. At the end of the text a recent hand (L. Polites?) wrote in pencil just below

[1] See Jerusalem, Metochion of Panagios Taphos in Cple 19 [now Athens N.L.], f. 200[r]; *Ἱεροσ. Βιβλ.*, IV, p. 34; Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 78, n. 3 and pl. IV; Polites, "Eine Schreiberschule", p. 280.

[2] See the colophon of a lectionary he completed in 1535 (Jerus., Staurou 9, f. 296[r]): *Ἱεροσ. Βιβλ.*, III, p. 32; Polites, "Eine Schreiberschule", p. 280.

[3] Another luxurious *eilētarion* containing the *Ἀκάθιστος Ὕμνος* (dimensions 6400 × 215 mm), now in the Athonite monastery of Iveron (mon. no. 502), was copied by the Cypriot calligrapher Loukas, bishop of Buzău, in 1590/91. At the end of the *eilētarion* there is the following subscription in gold ink:

Θ(εο)ῦ τὸ δῶρον κ(αὶ) ἐπισ|κόπου πόνοσ,
λουκᾶ | κυπρίου τοῦ γράψαντος | ἐν πόθω:–

And below in red ink:

Ἐγράφη ὁ παρὼν ἀκάθιστοσ ὕμνοσ τῆς ὑπερ|αγίασ μου θ(εοτό)κου, ἐν τῇ ἐπισκοπῇ ποζέου, ἐν | ἡμέραισ τοῦ εὐσεβεστάτου αὐ|θεντὸσ ἰω(άννη)ου στεφάνου βο|εβόνδα, ἔτει ζῳ, ζθ$^{\omega}$. |
Καὶ οἱ ἀναγινώσκοντεσ εὖ|χεσθέ μοι διὰ τὸν κ(ύριο)ν ·:·

[4] See E. Dionysiates, "Συμπληρωματικὸς Κατάλογος Ἑλληνικῶν χειρογράφων Ἱερᾶς Μονῆς Διονυσίου Ἁγίου Ὄρους", *EEBS* 27 (1957), 266–67; Chrysostomos Lauriotes, "Κατάλογος λειτουργικῶν εἱληταρίων τῆς ἱερᾶς Μονῆς Μεγίστης Λαύρας", *Μακεδονικά* 4 (1955–60), 391–402; L. Polites, "Κατάλογος λειτουργικῶν εἱληταρίων τῆς ἱερᾶς Μονῆς Βατοπεδίου", *Μακεδονικά* 4 (1955–60), 402–8.

the word *ἀνδρείων:*

Μονὴ ἐν Κύπρῳ | τῆς Λευκωσίας XVi.

12. BIBLIOGRAPHY

Constantinides, "Dated Greek MSS", p. 657, pl. V.

Constantinides, "'Ο βιβλιογράφος Φιλόθεος", p. 78, n. 3 and pl. V.

Darrouzès, "Autres mss", p. 138, no. 19.

E. Dionysiates, "Συμπληρωματικὸς Κατάλογος Ἑλληνικῶν χειρογράφων Ἱερᾶς Μονῆς Διονυσίου Ἁγίου Ὄρους", *EEBS* 27 (1957), 266.

E. Kourilas–Lauriotes, "Κατάλογος Ἁγιορειτικῶν χειρογράφων", *Θεολογία* 14 (1936), 127 (with the numbers 405 [720]).

Polites, "Eine Schreiberschule", p. 280.

L. Polites and M. I. Manousakas, *Συμπληρωματικοὶ Κατάλογοι χειρογράφων Ἁγίου Ὄρους,* Thessalonike, 1973, p. 268.

[81] Athos, Laura, Θ 91 [953], A.D. 1536 (pls. 121, 207b, 238).

1. *Euchologion.*

2. Western paper in good condition.

3. Folios I + 388 + α′ (ff. 205–224 were numbered twice), 219 × 156 mm.

Justification 151 × 100 mm.

23–28 lines to the page.

Text in single column.

4. CONTENTS

The MS contains an *Euchologion.* Some of the texts included vary from those known or published.[1]

1. (ff. 1r–2v) *Πίναξ ἄριστος τοῦ παρόντος βιβλίου:–*

Inc. Εὐχαὶ τοῦ λιχνικοῦ·

2. (ff. 4r–15r) Various prayers:

ΕΥ̓ΧΟΛΌΓΙΟΝ ΣῪΝ Θ(Ε)Ω̄ ἍΓΙΩ | ΠΕΡΙΈΧΩΝ ΤῊΝ Ἅ̓ΠΑΣΑΝ Ἀ̓ΚΟΛΟΥΘ(Ί́ΑΝ) | πλουσιότ(α)τ(ον) μετὰ καὶ νομοκανόν(ων) ὀλίγ(ον) χρήσιμον.

i. (f. 4r) *Εὐχ(αὶ) τοῦ λϊχνϊκοῦ.*

Inc. Κ(ύρι)ε οἰκτίρμον καὶ ἐλεήμων· καὶ πρόθυμε.

[Cf. Goar, *Εὐχολόγιον,* pp. 28–34; *Εὐχολόγιον τὸ μέγα* ..., 2nd ed. by the monk Sp. Zerbos, Venice (Φοῖνιξ), pp. 13–24].

ii. (f. 6v) *Εὐχαὶ αἰωθιναί.*

Inc. Εὐχαριστούμεν σοι κ(ύρι)ε ὁ θ(εὸ)σ ἡμῶν· τῶ ἐξαναστή|σαντι ἡμᾶσ.

[Cf. Goar, *Εὐχολόγιον,* p. 39].

iii. (f. 10v) *Ευχὴ εἰc τὸ φυτεύσ(αι) ἀμπελῶνα.*

Inc. (f. 11r) *Cὺ εἶ χ(ριστ)έ ἡ ἄμπελοc ἡ ἀληθινὴ· καὶ ὁ π(ατὴ)ρ | σου ὁ γεοργόc ἐστίν.*

[Cf. Goar, *Εὐχολόγιον,* p. 551].

iv. (f. 11v) *Εὐχ(ὴ) ἐπὶ τρύγησ ἀμπέλ(ου).*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ὁ παντοκράτορ.

[For a similar version see Goar, *Εὐχολόγιον,* p. 552].

v. (f. 11v) *Εὐχ(ὴ) ἐπὶ εὐλογ(ίαν) οἴνου.*

Inc. Κ(ύρι)ε ἀγαθὲ καὶ φιλάν(θρωπ)ε· ἐπιδε ἐπὶ τὸν οἶνον | τούτον.

[Cf. Goar, *Εὐχολόγιον,* p. 533].

vi. (f. 12r) *Εὐχ(ὴ) ἐπὶ σπόρου.*

Inc. Ὁ ὢν δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν.

[Cf. Goar, *Εὐχολόγιον,* p. 557].

vii. (f. 12v) *Εὐχ(ὴ) ἐπὶ θέρ(ουc).*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ διὰ πολλὴν σου εὐσπλα|χνίαν ἀγαγὼν ἡμᾶσ.

[Cf. Goar, *Εὐχολόγιον,* p. 524].

viii. (f. 13r) *Εὐχ(ὴ) ἐπὶ ἄλωνοc:*

Inc. Κ(ύρι)ε ὁ πάντα τὰ φυτὰ τέλεια καὶ πέπειρα ἐκ | τῆσ γῆσ ἀνατείλαc.

[For a different version see Goar, *Εὐχολόγιον,* p. 523].

ix. (f. 13v) *Εὐχ(ὴ) ἐπὶ θεμέλιον ἐκκλησί(ας):–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἐρασθεὶς καὶ ἐπὶ ταύτῃ τῇ | πέτρα οἰκοδομηθήναι σοι ἐκκλησίαν.

[Cf. Goar, *Εὐχολόγιον,* p. 485].

x. (f. 13v) *Εὐχ(ὴ) ἐπὶ οἰκοδομούντ(ων) οἰκίας:–*

Inc. Ὁ θ(εὸ)c ὁ παντοκράτορ· ὁ ποιήσας τὸν οὐ(ρα)νὸν | ἐν συνέσει.

[Cf. Goar, *Εὐχολόγιον,* p. 483].

xi. (f. 14r) *Εὐχ(ὴ) ἐπὶ εὐλογίαν οἴκου.*

Inc. Ὁ θ(εὸ)c ὁ σ(ωτ)ὴρ ἡμῶν· ὁ κ(α)τ(α)ξιώσας ὑπὸ τὴν σκη|νὴν ζακχαίου εἰσελθ(εῖν).

[Cf. Goar, *Εὐχολόγιον,* p. 484].

xii. (f. 14v) *Εὐχ(ὴ) ἐπὶ παντὸc εἴδουσ μϊανθέντ(ος).*

Inc. Κ(ύρι)ε ὁ θ(εὸ)σ ἡμῶν· ὁ μόνοc ἀγαθὸc καὶ φιλάν(θρωπ)οc.

[Cf. Goar, *Εὐχολόγιον,* p. 483].

xiii. (f. 15r) *Εὐχ(ὴ) ἐπὶ μϊαροφαγησάντ(ων):–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἐν ὑψιλοῖc

[1] There is a long description of this MS in Lauriotes–Eustratiades, *Κατάλογος,* pp. 147–48. A closer study of the MS discovered omissions and minor errors in this description. We therefore give a new and complete description of the contents of this MS.

κατεικ(ῶν) | *καὶ τα ταπεινὰ ἐφ' ὁρῶν.*

[Cf. Goar, *Εὐχολόγιον*, p. 534].

3. (f. 15ᵛ) *Τάξις γινομ(έ)ν(η) ἐὰν συμβῆ μἴαρὸν ἐμπεσ(εῖν)* | *εἰς ἀγγεῖον, οἴνου, ἢ ἐλαίου. ἢ μέλιτος.*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν. ὁ ἐν τῇ σ(ωτη)ρίῳ σου πρὸς ἡμ(ᾶς) | *εἰκονομἴα· ἐντηλάμενος.*

[For a similar version see Goar, *Εὐχολόγιον*, p. 481].

4. (f. 16ᵛ) *Ἀκολουθ(ία) εἰς φρέαρ μιανθ(έν):*

Inc. Ὁ θ(εὸ)ς ὁ μέγας καὶ ἀνεξιχνίαστος.

[For a similar version see Goar, *Εὐχολόγιον*, p. 480].

5. (ff. 17ʳ–27ᵛ) Various prayers:

i. *Εὐχ(ὴ) λεγομ(έ)ν(η) μετὰ* | *τὸ ἀριστῆναι.*

Inc. Εὐλογητὸς εἶ κ(ύρι)ε ὁ θ(εὸ)ς τῶν π(ατέ)ρων ἡμῶν· | *καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου.*

[For a different version of this prayer see Goar, *Εὐχολόγιον*, p. 569].

ii. (f. 19ʳ) *Εὐχ(ὴ) ἑτέρα εἰς ἄριστον:·*

Inc. Δέσποτα κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)ς ἡμῶν, ἡ πηγῆ τ(ῆς) | *ζωῆς καὶ τῆς ἀθανασίας.*

[For a different version of this prayer see Goar, *Εὐχολόγιον*, pp. 568–69].

iii. (f. 21ᵛ) *Εὐχαὶ περὶ λύσεως ἀφορισμοῦ ∴* (i.e. three prayers):

Inc. Εὐλογητὸς εἶ κ(ύρι)ε ὁ θ(εὸ)ς τῶν π(ατέ)ρων ἡμῶν· ὁ ποιή|σας τὸν οὐ(ρα)νὸν καὶ τὴν γήν.

[For a different version see Goar, *Εὐχολόγιον*, p. 547].

iv. (f. 24ʳ) *Εὐχ(ὴ) εἰς ψϋχὴν κρινομ(ένην).*

Inc. Δέσποτα κ(ύρι)ε ὁ θεὸσ ὁ παντοκράτορ· ὁ πάντ(α) | *ἄν(θρωπ)ον θέλον σωθήναι.*

[Cf. *Εὐχολόγιον τὸ μέγα*, op. cit., pp. 335–36].

v. (f. 24ᵛ) *Εὐχ(ὴ) εἰς ἀπόπλουν πλοῖου:*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν, ὁ καταξιώ|σας συμπλεῦσαι τοῖς μαθηταῖς καὶ ἀποστόλοις σου.

[Cf. Goar, *Εὐχολόγιον*, p. 684].

vi. (f. 25ʳ) *Εὐχ(ὴ) εἰς κατασκευὴν πλοίου:*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν. ὁ διὰ τὴν ἄφατόν σου φιλαν(θρωπ)ί(αν). | *καὶ ἀνεξιχνίαστον ἀγαθότητα· καταξιώσας* | *δια τὴν ἡμετέραν σ(ωτη)ρίαν, καὶ τοῦ κοσμου ἀνέγερσιν.*

[For a different version of this prayer see Goar, *Εὐχολόγιον*, p. 559].

vii. (f. 25ᵛ) *Εὐχὴ εἰς ἄγραν ἰχθύων:*

Inc. Δέσποτα κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)ς ἡμῶν. ὁ διὰ τοῦ πλήθουσ | *τῶν οἰκτιρμῶν σου φανερώσας τοῖς ἁγίοις σου* | *μαθηταῖς.*

[For a different version see Goar, *Εὐχολόγιον*, pp. 557–58].

6. (ff. 28ʳ–35ᵛ) *Ἀκολουθ(ία) τοῦ κ(α)τ(ὰ) μήναν γινομ(έ)ν(ου) ἁγι(ασ)μ(οῦ):*

Inc. Ἐλέησον ἡμᾶσ. κ(ύρι)ε ἐλέησον ἡμᾶσ.

[Cf. Goar, *Εὐχολόγιον*, pp. 358–63].

7. (ff. 36ʳ–39ᵛ) *Ἀκολουθεία εἰς γένναν γυναικός. ἤτοι* | *εἰς λιχούσαν.*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἐκ τοῦ χοὸς πλάσας τον ἄν(θρωπ)ον.

[For the prayers on this occasion cf. Goar, *Εὐχολόγιον*, pp. 261–62].

8. (ff. 39ʳ–40ʳ) *Ἀκολουθ(ία) εἰς τ(ὸ) λαμβάν(ειν) ὄνομα το παιδ(ίον).*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν. σοῦ δεόμεθα καὶ σὲ παρα|καλούμεν. καὶ ἱκετεύομεν.

[Cf. Goar, *Εὐχολόγιον*, pp. 264–65].

9. (ff. 40ʳ–43ʳ) *Ἀκολουθεία εἰς τ(ὸ) ἐκκλησιάσ(αι)* | *παῖδ(α) μετὰ ταῖς καράκοντα ἡμέρασ* [and in the upper margin: *ἀποσαράντομαν.*]

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἐν ταισσαράκοντα ἡμέραις | *κατα τὸν νόμον μωυσέως· εἰς τὸ ἱερὸν* | *ἀνελθών.*

[Cf. Goar, *Εὐχολόγιον*, pp. 267–68].

10. (ff. 43ʳ–46ʳ) *Ἀκολουθ(ία) εἰς τ(ὰ) ἀποθνήσκοντ(α) νίπια πρὸς* | *ὥραν βαπτιζόμενα.* [and in the upper margin: *τὸ πρὸς ὥρ(ας) βάπτισμα:*]

Inc. Ο ὢν δέσποτα κ(ύρι)ε ὁ ποιήσ(ας) τον ἄν(θρωπ)ον καὶ τ' ικόνα σην καὶ ὁμοίωσιν.

[For a similar version see Goar, *Εὐχολόγιον*, pp. 474–78].

11. (ff. 46ʳ–59ᵛ) *Ἀκολουθία* | *τοῦ ἁγίου βαπτίσματο(ς).*

Inc. Ἐπὶ το ὀνόματί σου κ(ύρι)ε ὁ θ(εὸ)ς τῆς ἀληθεί(ας).

[Cf. Goar, *Εὐχολόγιον*, pp. 287–96].

12. (f. 59ᵛ) *Ἐκ τῶν διατάξεων τῶν ἁγί(ων) ἀποστόλων.* | *περι τὸ βάπτισμα καὶ ὅπως χρῆ βα-*| *πτίζειν.*

Inc. Περὶ δὲ βαπτίματος ὦ ἐπίσκοπε· ἢ πρεσ|βύτερε· ἤδη μὲν καὶ πρότερον διεταξάμεθα.

[Cf. Goar, *Εὐχολόγιον*, pp. 273–74].

13. (ff. 60ʳ–60ᵛ) *Τῆσ σ̄π̄ συνόδ(ου) κεφάλ(αια) ·π̄δ̄· καὶ ἐν καρ|θαγένει κεφάλ(αια) ·ο̄β̄· πε(ρὶ) τ(ῶν) ἀμφιβαλλο|μέν(ων) νιπί(ων) εἰ ἐβαπτίσθησαν:·*

Inc. Ὁ δὲ ·π̄δ̄· τῆσ σ̄π̄ συνόδ(ου)· ἔτι τ(ε) καὶ ο ·ο̄β̄· τῆσ | *ἐν καρθαγένει τὰ ἀμφιβαλλόμενα νίπια* | *εἰ τοῦ θείου τε τύχη μεν βαπτίματος.*

14. (ff. 60ᵛ–61ᵛ) *Περὶ τ(ῶν) βαπτιζομένων παρὰ ἀνιέρ(ων).*

Inc. Ἐζητίθη καὶ τοῦτω· τοῦ ἡρακλείασ (ἰ)ερομν(ήμονος) (?) [or *ἑρμ(η)ν(εία)* (?)] | *μανουὴλ· εἰ χρὴ δέχεσθαι ὡς πιστὸν ὃν ἀνίε|ρος ἐβάπτισεν.*

15. (ff. 62r–64r) *Ἀκολουθ(ία) εἰς τ(ὸ) ἀπολούσαι τὸν νεοφότιστον.*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν ὁ διὰ τῆς θείας σου κο-λυμβύ|θρας· τὴν οὐ(ρά)νιον ἔλλαμψιν· τοῦ βα|πτι-ζομένου παρέχων.

16. (ff. 64r–68v) *Ἀκολουθ(ία) εἰς μνήστρα· ἤ-γ(ουν) χάρτομαν.*

Inc. (f. 65v) *Ὁ θ(εὸ)ς ὁ ἄχραντος· ὁ πάντα ἐν σωφία ποι|ήσας.*

[For a different version see Goar, *Εὐχολόγιον*, pp. 310–12].

17. (ff. 68v–82v) *Ἀκολουθεία τοῦ στεφανόματος.*

[In the outer margin: *γάμος*].

Inc. (f. 69r) *Ὁ θ(εὸ)ς ὁ ἅγιος ὁ πλάσας τὸν ἄν-(θρωπ)ον· καὶ ἐκ τῆσ | πλευρᾶς αὐτοῦ ἀνοικοδο-μήσας γυναῖκα.*

[Cf. Goar, *Εὐχολόγιον*, pp. 314–20].

18. (ff. 82v–83v) *Ἀκολουθ(ία) εἰς μνήστρ(α) διγά-μων.*

Inc. (f. 83r) *Ὁ θ(εὸ)ς ὁ αἰώνιος· ὁ τὰ διηρημένα συναγαγ(ὼν) | εἰς ἑνότητα.*

[Cf. Goar, *Εὐχολόγιον*, pp. 328–31].

19. (ff. 86r–88r) *Ἐκ τοῦ νομοκανόνου τῆσ ·δ̄· Συνόδ(ου),* [i.e. canon law on those marrying for a third time, in the form of question and answer].

Inc. Τριγαμίασ νόμοσ οὐκ ἐστιν· ὥστε γάμος | νόμου τρίτος ουκ ἔστιν.

20. (ff. 88r–89v) *Κανόνες διάφοροι παυλ(ου) τοῦ ἀποστόλ(ου):·*

Inc. Καγὼ παῦλος· ὁ τῶν ἀποστόλων ἐλάχιστο(ς) | τάδε διατάσσομαι ὑμῖν τοῖς ἐπισκόπ(οις) καὶ πρε-σβυτέροις πε(ρὶ) κανόνων.

21. (ff. 89v–90r) *Καγὼ πέτρος | καὶ παῦλος· δια-τασσώμεθα | ταῦτα ποί(ας) ὥρ(ας) κ(αὶ) διατὶ ἐν ταῦταις | δεῖ προσεύχεσθαι:–*

Inc. (f. 89v) *Εὐχᾶσ ἐπιτελεῖτε ὄρθρου καὶ τρίτη ὥρα.*

22. (ff. 90r–91r) *Ἐτ(ε)ρ(οι) κανόνεσ τ(ῶν) ἁ-γ(ίων) καὶ πανευφήμ(ων) | ἀποστόλων τῶν δώδεκα:·*

Inc. Ἐπίσκοποσ ἢ πρεσβύτεροσ· ἢ διάκον(ος)· | κομικὰσ φροντίδασ μὴ ἀναλαμβανέτ(ω) | εἰ δε μὴ καθερίσθω:–

23. (ff. 91r–105v) *Περὶ τῶν ἐξαγορεύσεων:*

Νομοκάνωνον τὸ μϊκρὸν· περὶ τοῦ | πῶσ δεῖ τὸν ἡμαρτικότα ἄν(θρωπ)ον ἐξαγγέλλειν· καὶ ἐπι τίσην· καὶ ἐφὅσον· καὶ ἐνεῖσ δέον επιτιμασθαι.

Inc. Αἱ τὸν ἐξομολογούμενον· ψυχικὰ σφάλ-| ματα· ἄν(θρωπ)ον.

24. (f. 92r) *Πε(ρὶ) τῶν σαρκϊκῶν ἁμαρτημάτων· ἤγουν | τῶν ποσοτίτων κ(αὶ) διαφορ(ῶν):–*

i. (f. 93v) *περὶ πορνείασ :–*

ii. (f. 93v) *περὶ μοιχΐασ :–*

iii. (f. 94r) *πε̄ρὶ ἀρσενοκοιτείασ :–*

iv. (f. 94r) *πε(ρὶ) παιδοφθορί(ας) :–*

v. (f. 94r) *περὶ αἱμομιξίασ :–*

vi. (f. 95r) *πε(ρὶ) φώνου.*

vii. (f. 95r) *πε(ρὶ) πν(ευματ)ικῆσ αἱμομϊξί(ας).*

viii. (f. 95r) *περὶ διαφο|ρᾶσ τῶν τρόπων τῶν ἐξαγγελόντων :–*

ix. (f. 96v) About *ἐπιτίμια : εἰς ε̄· διαιρεῖτε τὸ ἐπιτίμιον.*

x. (f. 99v) *Κανώνεσ τῶν ἁγ(ίων) π(ατέ)ρων τ(ῶν) ἐν νικαία.*

xi. (f. 99v) *<Κανόνες> τῶν ἐν Χαλκηδόνι :–*

xii. (f. 102v) *περὶ βαρβάτ(ων).*

xiii. (f. 103v) *Κανώνεσ τῆσ δ̄ Συνόδου.*

25. (ff. 105v–118v) *Ἡ θεία λειτουργ(ία) τοῦ ἐν ἁ-γ(ίοις) π(ατρὸ)σ ἡμῶν ἰω(άννου) | τοῦ χρυσοστό-μου.*

Inc. Ὁ θ(εὸ)ς, ὁ θ(εὸ)ς ἡμῶν ὁ τὸν οὐ(ρα)νιον ἄρτον· τρο|φὴν τοῦ παντὸσ κόσμου· τὸν κ(ύριο)ν ἡμῶν· κ(αὶ) θ(εὸ)ν ι(ησοῦ)ν χ(ριστὸ)ν ἐξαπο-στείλασ.

[Cf. Goar, *Εὐχολόγιον*, pp. 85–94].

26. (ff. 119r–119v) *Εὐχ(ὴ) συγχωρητικὴ τοῦ ἁγίου ἐλαίου.*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ παιδεύων καὶ πάλιν ἰόμενοσ.

27. (ff. 120r–130r) *Ἀκολουθία τοῦ παρακλητικοῦ* (i.e. *μικρὰ παράκλησις*).

Inc. Ἐλέησον ἡμᾶσ κ(ύρι)ε ἐλέησον ἡμᾶσ.

[Eustratiades, in his description of the MS, says that this text differs from the printed versions of the same work].

28. (ff. 130r–161r) *Ἀκολουθία τοῦ ἁγίου ἐλαίου:–*

Inc. Κ(ύρι)ε ἐν τῷ ἐλέῳ καὶ τοῖς οἰκτιρμοῖς σου.

[Cf. Goar, *Εὐχολόγιον*, pp. 332–48].

29. (ff. 161r–173r) *Ἀκολουθ(ία) τοῦ ἁγιασμ(οῦ) τῶν ἁγίων θεοφανί(ων).*

Inc. Φωνῆ κ(υρίο)υ ἐπὶ τῶν ὑδάτων βοᾶ λέγουσα. | δεῦτε λάβετε πάντεσ· πν(εῦμ)α σοφίασ.

[Cf. Goar, *Εὐχολόγιον*, pp. 366–78].

30. (ff. 173v–186r) *Ἀκολουθ(ία) τῆς γονυκλησί-(ας).*

Inc. Παράδοξα σήμερον· εἶδον τὰ ἔθνη πάντ(α) | ἐν πόλει δα(βί)δ.

[Cf. *Εὐχολόγιον τὸ μέγα*, op. cit., p. 369].

31. (ff. 186v–190v) *Στιχ(ηρὰ) ψαλλόμ(ενα) εἰς ὅσιον,* (i.e. Canon on anonymous saints):

Inc. Ὅλοσ ἀνακείμενοσ· διὰ παντὸσ τῶ κ(υρί)ω· σάρκα | μὲν ἐνέκρωσασ.

[Cf. *EPh* 49 (1950), 49].

32. (ff. 191r–197v) *Ἕτερα στιχ(η)ρ(ὰ) εἰς μάρτ(υ)ρ(α) ἕνα ·*

Inc. Ὅλος ἐκ νεότητος· ἀνατεθεὶς το δεσπότη.

[Cf. *EPh* 30 (1931), 525].

33. (ff. 197v–200v) *Ἑτέρα ἀκολουθ(ία) εἰς μάρτ(υ)ρ(ας) πολλούς·*

Inc. Τῆς ἀθεΐας χειμόνα ἅγιοι μάρτ(υ)ρ(ες).

[Cf. *EPh* 38 (1939), 160].

34. (ff. 201r–205r) *Ἕτερα ἀκολουθ(ία) εἰς ἱεράρχ(ην) ·*

Inc. Μελετήσας μακάριε· ἱεράρχα πανεύφημ(ε).

[Cf. *Μηναῖα ... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 6th ed. *(Φοϊνιξ),* Venice, 1895, VI, p. 69].

35. (ff. 205v–209r) *Ἀκολουθ(ία) εἰς ἀπόστολ(ον).*

Inc. Τῶν οὐ(ρα)νίων χαρίτων· ταῖς ἐπιλάμψεσϊ | καταγασθεὶς ἐδίχθης.

[Cf. *Μηναῖα,* op. cit., I, p. 125].

36. (ff. 209r–212r) *Ἑτερη ἀκολουθ(ία) εἰς ἀπόστόλ(ους) πολλούς.*

Inc. Λόγω θείας γνώσεως λαοὺς· ἀγνωσίας ἔν-| δοξοι· ὁλοτελῶς ἐλυτρώσασθαι. ε scr.

[Cf. *Μηναῖα,* op. cit., VIII, p. 49].

37. (ff. 212r–215r) *Ἀκολουθ(ία) εἰς προφήτ(ην).*

Inc. Τὸ θείον πν(εῦ)μα ἐκκέχυτε· ὡς ὁ λεπτὸς προ-| φήτης.

[Cf. *Μηναῖα,* op. cit., II, p. 99].

38. (ff. 215v–219v) *Ἀκολουθ(ία) εἰς οσ(ίαν) ἀγίαν ·*

Inc. Τρωθεῖσα θείω ἔρωτι· κόσμον κατέλειπες.

[Cf. *EPh* 30 (1931), 370; 46 (1947), 130].

39. (ff. 219v–223r) *Ἀκολουθ(ία) εἰς ἁγίαν μάρτ(υ)ρ(α).*

Inc. Τοῦ νυμφίου τῷ αἵματϊ ἁγνεισθεῖσα πα|νεύφημε.

[Cf. *EPh* 36 (1937), 241].

40. (ff. 223v–207v bis) *Ἀκολουθ(ία) τοῦ δεσπότ(ου) χ(ριστο)ῦ. κατανυκτ(ι)κ(ή).*

Inc. Πᾶσαν ἐντολάς σου παραβάς· πᾶσαν ἁμαρτί-(αν) | ὁ τάλας· ἔπραξα κ(ύρι)ε.

41. (ff. 207v bis–212v bis) *Ἑτερη ἀκολουθ(ία) εἰς τ(ὴν) ὑπ(ε)ραγ(ίαν) θ(εοτό)κον.*

Inc. Ὥσπερ ἐν λιμένει προσδραμῶν· ὑπὸ τὴν ἁγί-(αν) | σου σκέπην θεογεννήτορ ἁγνῆ.

42. (ff. 212v bis–216r bis) *Καν(ὼν) χαιρετισμὸ(σ) εἰς τ(ὴν) υπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον ποίημα | τοῦ εὐσεβεστάτ(ου) βασιλέ(ως)· κυροῦ θεοδώρ(ου) | τοῦ λάσκαρη.*

Inc. Χαίροις ἱλαστήριον ψυχῶν.

[Ed. S. Eustratiades, *Θεοτοκάριον,* Chennevières-sur-Marne, 1931, pp. 39–42].

43. (ff. 216r bis–228v) *Ἀκολουθ(ία) τῆσ ἀκαθίστ(ου).*

Inc. Βουλὴν προαιώνιον· ἀποκαλύπτων σοι κόρη.

[Cf. *Ὡρολόγιον τὸ Μέγα, ... διορθωθὲν ... ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 7th ed. (Φοϊνιξ), Venice, 1895, p. 421].

44. (ff. 229r–236v) *Τῇ κυριακ(ῇ) ἑσπέρ(ας) στιχ(η)ρ(ὰ) κατανυκτ(ικὰ) εἰς τ(ὴν) υπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον.*

Inc. Ὑπήχθ(ην) τ(οῖς) | νεύμ(ασϊν) ἐχθρ(οῦ).

45. (ff. 237v–246r) *Τῇ δ (= Δευτέρα) ἑσπέρας στιχ(η)ρ(ὰ) τῆσ θ(εοτό)κου.*

Inc. Ὥσπερ ἐν λιμένι προσδραμῶν.

46. (ff. 246r–253v) *Τῇ γ̄ (= Τρίτη) ἑσπέρ(ας) στιχ(η)ρ(ὰ) εἰς τ(ὴν) ὑπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον.*

Inc. Φόβος φοβερότατος· ὁ τοῦ θανάτου θεόνυμφε.

47. (ff. 254r–261r) *Τῇ δ̄ (= Τετάρτη) ἑσπέρ(ας) στιχ(η)ρ(ὰ) εἰς τ(ὴν) ὑπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον.*

Inc. Δέσποινα παρθένε θεοκυήτωρ.

48. (ff. 261r–267v) *Τῇ ε̄ (= Πέμπτη) ἑσπέρ(ας) στιχ(η)ρὰ τῆσ θ(εοτό)κου:*

Inc. Δέσποινα παναγία παρθένε.

49. (ff. 267v–276r) *Τῇ παρασκευῇ ἑσπέρ(ας) στιχ(η)ρ(ὰ) εις τ(ὴν) υπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον.*

Inc. Ὅλος ο βίος μου ἄσωτος· καὶ ἡ ζωὴ ῥυπαρά.

50. (ff. 276r–278v) *Κατήχησις τῆσ ἀσκιτηκῆσ ἀκολουθείας.*

Inc. Αεῖ τ(οὺς) μη εἰδό(τας) ἐκστιθίζ(ειν) τὸ ψαλτ(ή)ρ(ιον).

51. (ff. 278v–317v) *Θηκαρᾶ μοναχοῦ· εὐχαὶ συλλεχθεῖσαι ἀπὸ τ(ῆς) | θείας γραφ(ῆς)· τὰ πλεῖστα δὲ ἀπὸ τοῦ ἁγ(ίου) ἐφραίμ.*

Inc. Δέξαι δέησιν ῥυπαροῦ καὶ ἀκαθάρτου στόματος.

[*Ephraem Syri, Opera,* ed. J. Assemani, vol. III, Rome, 1746, p. 492].

52. (ff. 318r–320v) *Καν(ῶν) παρακλητικὸς· | ὁμοῦ καὶ ἐγκωμϊαστικὸς ψαλλόμενο(ς) κ(α)τ(ὰ) πάσ(ης) αἱρέσεως· φέρων ἀκροστιχ(ίδα) τήνδε· Τὰσ αἱρέσις δίλωξον ὢ θ(εοτό)κε :· Ποίημα ἰγνατίου.*

Inc. Τίς τὰ μεγαλεία σου εἰπεῖν.

[Ed. from this MS by Eustratiades, *Θεοτοκάριον,* op. cit., pp. 43–45].

53. (ff. 320v–323v) *Ἕτερος καν(ὼν) εἰς τ(ὴν) ὑπ(ε)ρ(α)γ(ίαν) θ(εοτό)κον.*

Inc. (f. 321r) *Ὁ λόγω τανύσας οὐ(ρα)νοὺς· καὶ τὰ τῆσ γῆσ ὑφα|πλώσας θεμέλϊα.*

[Ed. from this MS by Eustratiades, *Θεοτοκάριον,* op. cit., pp. 45–47].

54. (ff. 323ᵛ–328ᵛ) *Ἕτερος καν(ῶν) εὐχαριστήριος εἰς τὴν ὑπ(ε)ρ(α)γ(ίαν) | θ(εοτό)κον.*

Inc. *Ἐν φωναῖς ἀσμ(ά)τ(ων) ἱερῶν.*

[Ed. from this MS by Eustratiades, *Θεοτοκάριον*, op. cit., pp. 152–56].

55. (ff. 328ᵛ–331ᵛ) *Ἕτερος καν(ῶν) τῆσ θ(εοτό)κου καί εἰς παντί(αν) συμφορ(αν) :– ‖* [f. 329ʳ] *φέρον ἀκροστιχ(ίδα) τήνδε· Τῶν δυσχερ(ῶν) ῥῦσαι με μερ(ῶν) τοῦ λόγου :·*

Inc. *Τὴν ἀπειροδύναμον· θ(εο)τόκε σοφί(αν) καὶ δύνα|μιν.*

[Ed. J. B. Pitra, *Hymnographie de l'Église grecque*, Rome, 1867, p. LIII].

56. (ff. 331ᵛ–335ʳ) *Ἕτερος καν(ῶν) παρακλητικὸ(ς) τῆσ ὑπ(ε)ρ(α)γ(ίας) θ(εοτό)κου | <ψ>αλλόμενος ἐν κερῶ θλίψεως :·*

Inc. *Τριστάτασ κραταιοὺσ· ὁ τεχθεὶς ἐκ παρθ(έ)ν(ου).*

[Cf. *EPh* 38 (1939), 97]

57. (ff. 335ʳ–338ᵛ) *Ἕτερος κανῶν τῆσ ὑπ(ε)ρ(α)γ(ίας) θ(εοτό)κου ψαλλόμ(εν)ο(ς) ἐν καιρῶ | περιστάσεως καὶ θλίψεως·*

Inc. *Λιτανευόντ(ω)ν ἀρχαγγέλ(ων) πάναγνε.*

58. (ff. 338ᵛ–342ʳ) *Ἕτερο(ς) καν(ῶν) παρακλητ(ι)κὸ(ς) τῆσ | ὑπ(ε)ρ(α)γ(ίας) θ(εοτό)κου ψαλλόμενο(ς) εἰς ἀσθενοῦντασ. κ(αὶ) εις | θλίψιν κ(αὶ) ἀνάγκη(ν).*

Inc. *Ἡ πάντ(ων) δεσπόζουσα κτιμ(ά)τ(ων).*

[Ed. from this MS by Eustratiades, *Θεοτοκάριον*, op. cit., pp. 156–59].

59. (ff. 342ʳ–345ʳ) *Ἕτερος καν(ὼν) παρακλητικὸς εἰς τ(ὴν) ὑπ(ε)ρ(α)γ(ίαν) | θ(εοτό)κον.*

Inc. *Ἡ θ(εὸ)ν ὑπερφυῶς· σαρκὶ τεκούσα.*

[Cf. *Νέα Σιών* 27 (1932), 714].

60. (ff. 345ʳ–349ʳ) *Ἕτερος καν(ῶν) ἐγκωμϊαστικὸς τῆσ ὑπ(ε)ρ(α)γ(ίας) θ(εοτό)κου :·*

Inc. *Δεδοξασμένη ἐν δόξαις καὶ θαυμαστὴ. σὺ | ὑπάρχεις δέσποινα.*

61. (ff. 349ᵛ–353ʳ) *Ἕτερος καν(ῶν) κατανυκτ(ικ)ὸ(ς) εἰς τ(ὴν) ὑπ(ε)ρ(αγ(ίαν) θ(εοτό)κον.*

Inc. *Τὴν ἀμαυρωθεῖσαν ταῖς ἡδοναῖς· τοῦ βίου | ψυχήν μου.*

[Cf. *Παρακλητικὸν σὺν Θεῷ ἁγίῳ τῆς ὑπεραγίας Θεοτόκου. Ποίημα τοῦ ὁσίου Πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκηνοῦ*, ed. Ph. Vitali, Rome, 1738, p. ϱξδ′].

62. (ff. 353ʳ–357ʳ) *Καν(ῶν) δεσποτικὸ(ς) εἰς μετανοοῦντας κ(αὶ) ἐξο|μολογουμ(ένους) φέρων ακροστιχ(ί)δ(α) τήνδε: Ἀναστασίου ἁμαρτωλοῦ ἐξομολόγησις :·*

Inc. *Ἄσασιν ἀναμέλπω· τῶ ἐκ τοῦ χοὸς με | πλαστουργήσαντι.*

[Cf. *Νέα Σιών* 43 (1948), 36].

63. (ff. 357ʳ–361ᵛ) *Καν(ῶν) εἰς τ(ὸν) ἅγ(ιον) ἄγγελον τὸν φύλακα τῆς ἑκάστου ζω(ῆς) | ποίημα τοῦ ἁγίου ἰω(άννου) του δαμασκϊνοῦ.*

Inc. *Τὸν ἄγρυπν(ον) φύλακα τῆσ ἐμῆσ ψϋχῆσ.*

[Cf. *Ὡρολόγιον τὸ μέγα*, op. cit., p. 489].

64. (ff. 361ᵛ–364ᵛ) *Καν(ῶν) ἱκετήριος εἰς τ(ὴν) ὑπ(ε)ρ(α)γί(αν)· θ(εοτό)κον.*

Inc. *Πῶς μου θρηνήσω τὸν βίον τὸν ῥυπαρόν.*

[Cf. *Εὐχολόγιον τὸ μέγα*, op. cit., p. 232].

65. (ff. 364ᵛ–368ʳ) *Κανώνεσ κατανυκτικοὶ ... τῆ ἁγία τεσσαρακοστή.*

Inc. *Ἔχοντες νηστείασ τὸν καιρ(όν).*

66. (ff. 368ʳ–371ʳ) *Ἕτερος καν(ῶν) κατανυκτ(ικὸς) τῆ ἁγ(ία) τεσσαρακοστῆ.*

Inc. *Βυθισθέντα πάθεσι πολλοῖς.*

67. (ff. 371ʳ–374ᵛ) *Ἕτερος καν(ῶν) κατανυκτικὸς ψαλλόμ(ενος) | τῆ ἁγία μ̄. (= τεσσαρακοστῆ).*

Inc. *Διαβρώσεως πάλαι τοῦ παραδείσου.*

68. (ff. 374ᵛ–377ʳ) *Ἕτερος καν(ῶν) κατὰνυκτικὸ(ς) ψαλλόμενο(ς) τῆ ἁγ(ία) | μ̄ (= τεσσαρακοστῆ).*

Inc. *Ἐλαίουσ ἡ πηγῆ· συμπαθείασ πελάγει.*

69. (ff. 377ʳ–381ʳ) *Καν(ῶν) εἰς φόβον σισμ(οῦ). φέρων ἀκροστιχ(ίδα) τήνδε: Ὦ χ(ριστ)έ τῆς γῆς τὸν κλόνον παῦσον τάχος :–*

Inc. *Ὡς φοβερὰ ἡ ὀργή σου.*

[Cf. *Εὐχολόγιον τὸ μέγα*, op. cit., p. 532].

70. (ff. 381ʳ–385ʳ) *Κανὼν ἱκετήριος εἰς τ(ὸν) φιλάν(θρωπ)ον ἡμῶν | κ(ύριο)ν ἰ(ησο)ῦ χ(ριστὸ)ν, ψαλλόμενος εἰς ἀνομβρίαν. | φέρων ἀκροστιχ(ίδα) τήνδε: Δίδου ὑετὸν τῆ γῆ | δι ψώσῃ σ(ῶτ)ερ.*

Inc. *Δέχου σ(ωτ)ὴρ δέησιν ἐξ ἀναξίων.*

[Cf. *Εὐχολόγιον τὸ μέγα*, op. cit., p. 518].

71. (ff. 385ʳ–388ᵛ) *Ἕτερος κανὼν ψαλλόμενος εἰς ἀνομβρί(αν). | Ποίημα μιχαὴλ ἱερο(μον)άχου.*

Inc. *Σταγόνας ἐλέους σου πανυπεράγαθε στάλαξον.*

[Cf. *Νέα Σιών* 31 (1936), 338; 44 (1949), 75].

5. SUBSCRIPTION

The scribe subscribed his volume at the end on folio 388ᵛ:[2]

Ἐτελειώθ(η) τὸ παρὸν βιβλίον χειρὶ ἐμοῦ ἁμαρτωλοῦ λουκᾶ | ἱερομονάχου προκοπ(ίου?)· ἐν ἐγχρον(ία) τοῦ κ(υρί)ου ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ ⸗αφλς. καὶ οἱ ἀναγινόσκοντεσ συγχωρήσαι|τέ μοι δια τὸν κ(ύριον). ὅτι ἁμαθείς ειμεὶ· ὅμος | δέομέ σας

[2] This colophon was also edited in Lauriotes–Eustratiades, *Κατάλογος*, p. 148, with minor differences.

λέγεται ὁ θ(εὸ)ς συγχωρήση τὸν γράψαντ(α):– | ταῦτα· καγὼ λέγω ὁ θ(εὸ)ς συγχωρίσ(ει) τὸν αναγινόσκοντ(α).

Thus this volume was copied by the monk Luke in 1536. Unfortunately Luke does not give us details of the place where it was copied. However, the use of the word *ἐγχρονία* confirms the Cypriot origin of the volume. Later notes in the MS also confirm this.

6. SCRIPT

The scribe, the monk Luke, writes a clear, calligraphic minuscule script. He usually writes 23 lines to the page. On folio 4[r] reproduced here we can observe the enlarged betas ( ) and phis ( ), the archaising sigmas ( ), the high-standing etas ( ), iotas ( ), and taus ( ) or ( ), and the ligatures epsilon-lambda ( ), rho-omicron ( ), sigma-theta ( ), tau-omicron ( ), and phi-rho ( ). Deltas with diagonal tails are abundant throughout the text ( ). The scribe and another hand, perhaps contemporary, wrote notes or additional texts in the margins, e.g. on folios 57[r–v], 58[v], 59[r–v], 60[r–v], 67[r], 70[r–v], 78[r], 79[r], 87[r], 99[v], etc. The scribe wrote in the outer margin of folio 143[r]:

Το ελείπ(ον) αδελφέ | γεγράφη ἔμπροσθεν.

7. ILLUMINATIONS

Tituli mostly in red. Red initials, usually large, some with floral designs or highly decorated, in the margins. Simple ornaments at the beginning of the various parts of the *Euchologion*. Ornaments have been observed on the following folios (elaborate ones are indicated by an asterisk): 1[r], 4[r]*, 6[v], 10[v], 12[r–v], 13[r], 14[v], 15[v], 16[v], 17[r], 19[r], 21[v], 24[r], 28[r], 36[r]*, 39[r], 40[r], 43[r], 46[r], 60[r], 63[r], 64[v], 68[v], 82[v], 83[v], 86[r], 88[r], 91[r], 105[v], 120[r], 130[r], 161[r], 173[v], 186[v], 191[r], 197[v], 201[r], 205[v], 209[r], 212[v], 215[v], 219[v], 223[v], 207[v bis], 212[v bis], 213[r bis], 216[r bis], 229[r], 237[v], 246[r], 254[r], 276[r], 278[v], 318[r], 320[v], 323[v], 328[v], 331[v], 335[r], 338[v], 342[r], 345[r], 349[r], 357[r], 361[v], 364[v], 368[r], 371[r], 374[v], 377[r], 381[r], 385[r].

On folio 3[v] there is a diagram in the form of a tree with the inscription *ἡ δεκάλογος τοῦ | ἰ(σρα)ῆλ.* On the branches of the tree are the inscriptions *φιλαργυρία, γαστρημαργία, ὑπερηφάνεια, φθόνος.*

8. BINDING

Old leather binding on wooden boards 15 mm thick, slightly affected on the spine, with stamped ornaments.

9. QUIRE COMPOSITION

Contemporary quire signatures in the lower right corner observed on folios 4[r] = *α*, 12[r] = *β*, 20[r] = *γ*, 28[r] = *δ*, 36[r] = *ε*, 44[r] = *ξ*, 52[r] = *η*, 60[r] = *θ*, 76[r] = a cross in the middle of the upper margin. No other quire signatures observed. After folio 362 the MS is slightly affected by damp. Folio 193 has a small hole which affected a few letters on lines 8–9. Folios 26[r–v], 27[r–v], and 345[v] are blank. The MS contains 408 folios since folios 205–224 were numbered twice.

10. LATER NOTES

[1] On folio 3[r] there is a long contemporary dedication of the volume to the church of the Virgin Phaneromene in the town of Paphos by the owner, the monk Loukianos. There is also a dedicatory poem to the Virgin and a letter accompanying the book to the priest Constantine Setekas. Loukianos' script is similar to that of the scribe Luke (plate 238):[3]

(f. 3[r]) *Τὸ αὐτὸν βιβλίον ἐδώθη τῆς ὑπεραγίασ | δεσποίνης ἡμῶν θ(εοτό)κου καὶ ἀειπαρθένου μαρί(ας) | τῆς λεγομένης φανερωμένης* [/// 15 letters erased (by the scribe?) /// i.e. *ἐν τῇ νήσσω | κύπρω.*] *ἐν τῇ πόλη πάμφω δια μνημόσυνον | ἐμοῦ εὐτελοῦσ λουκϊανοῦ ἱερομονάχου:– | καὶ ὅστις βουληθείη ξενώσαι αὐτὸ ἐκ τὴν ρυθήσ(αν) | μονὴν, τὸ τῆς ἱερουσυλί(ας) ἔξει ἐπιτίμϊον· καὶ | οἱ ἀναγινόσκοντεσ συγχωρήσατέ μοι δια τὸν κ(ύριο)ν· | λέγεται· ὁ θ(εὸ)ς συγχωρήσει τὸν γράψαντα καὶ διδόντ(α) :·*

Beneath this the same hand copied a poem of seven imperfect decapentasyllabic verses:

Δέξαι τούτω δέσποινα· μ(ήτ)ηρ θ(εο)ῦ τοῦ λόγου·
ὡς δώρον εὐτελέστατ(ον) ἐμοῦ του τρισαθλήου·
καὶ πρέσβευε πρὸς κ(ύριο)ν, ὅπως τύχω ἐλέουσ
πέλω γὰρ ἀνάξιος, πᾶσης ἐλεημοσύνης.
ἀλλ᾽ ὡς τοῦ ἐλεήμωνος θ(εο)ῦ, μ(ήτ)ηρ ὑπάρχης ὄντως· 5
δεόμενος προσπίπτω σοι, δέσποινα πρόφασόν μοι,
καὶ λύτρωσέ μαι τοῦ πυρὸς, καὶ πᾶσης τιμωρί(ας).

[3] These important notes, which confirm the Cypriot origin of the MS, were omitted in the description of Lauriotes and Eustratiades. This is not the only MS to speak of a journey of the donor, this time from Sicily to Cyprus. Another MS, which in the 17th(?) century was in the hands of Symeon, abbot of Kykkos (i.e. Constantinople, Chalke 22), refers to a journey from Cyprus to Venice. These books may well have been used as reading materials during the journey.

Ἐκ μεσίνης τῆς συκελι(ας) εἰς κύπρον :·

Loukianos wrote underneath this the following letter (f. 3ʳ):

Ἀγαπητὲ ἀδελφὲ κ(α)τ(ὰ) πνεῦμα παπ(ὰ) κυρ κωνστάντινε | σέτεκα· δέξαι τὸ αὐτὸν βιβλίον· καὶ βλέποντάτο, | μνήσθητι τῆς ἀγάπης καὶ μὴ μου ἐπιλάθεν ἐν ταῖς | προσευχαῖς σου· κἂν τε ζῶ κάν᾽ τε θνήξω: ἔρρωσω : | εις ἅπαντας τοὺς φιλοῦντας ἡμᾶς ποιῶ μετάνοι(αν): | εξερέτως εἰς τὴν ἀγαπιτὴν ἀδελφὴν μακαρίαν μοναχήν :

[2] A different hand, perhaps contemporary, copied a text (mutilated at the beginning and end) on the flyleaf Iʳ:

Inc. και θεορεῖ τον· ἀπὸ τὴν πολλὴν πλήξην.

Des. πόρναι καὶ πόσαι· ἢ μονάζουσαι καὶ πόσαι.

The same hand wrote on the flyleaf IIʳ, in two columns, the saints celebrated from 1 September to 13 October.

Inc. α. συμεὼν στιλ(ίτου).

Des. ιγ καρπ(ιανοῦ) κ(αὶ) παπύλα μ(α)ρ(τύρων).

[3] A note recording an earthquake of 23 April 1481 which affected the church of St. Sophia in Nicosia was copied on folio 388ᵛ, below the colophon, perhaps by the scribe himself:[4]

Εις τοὺς ͵αυπα χ(ριστο)ῦ· κγ απριλλ(ίου) ἐγινην | ο σισμος ὁπου ἐχάλασεν ἡ ἁγία σοφί(α).

[4] Two later notes appear in the margins of folios 141ʳ and 201ʳ:

i. (f. 141ʳ) *ευγενέστατε· και εντημο|τατε ἀρχων κυρ βασήλη | την αφεντήα σου ακρη|βέ χερα [---].*

ii. (f. 201ʳ) *ετούτον τό πουπάνο | ἑκαμεν το ο ανα-στάσοις.*

11. HISTORY OF THE MANUSCRIPT

This important *Euchologion,* copied in Cyprus in 1536 and dedicated by the monk Loukianos to the church of the Virgin Phaneromene at Paphos, left the island at a later period and reached the monastery of Great Laura on Mount Athos. It was described by the monk Spyridon and Sophronios Eustratiades in 1925 and microfilmed by the Patriarchal Institute of Patristic Studies in Thessalonike in 1981.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 46, n. 73.

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Constantinides, "Laurentios Dalephantos", p. 170, n. 1.

Darrouzès, "Autres mss", p. 140, no. 27.

S. Eustratiades, *Θεοτοκάριον,* I (Μνημεῖα Ἁγιολογικά 7–8), Chennevières-sur-Marne, 1931, pp. *ιδ'*, 43, 45, 152, 156.

S. Eustratiades, "Ἁγιορειτικῶν κωδίκων σημειώματα", *Γρηγόριος ὁ Παλαμᾶς* 1 (1917), 759.

Lauriotes–Eustratiades, *Κατάλογος,* pp. 147–48.

Vogel–Gardthausen, *Schreiber,* pp. 266, 268.

[82] Kosinitsa 298 [now Sofia, Ivan Dujčev Centre Gr. 17, Academy of Sciences no. III 737], A.D. 1537 (pl. 122).*

[examined by Prof. Basileios Katsaros]

1. Liturgies.

2. Western paper, thick, white, well preserved except for the lower part of folios affected by damp.

3. Folios 64, 205 × 145 mm.

Justification 145 × 95 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1ʳ–21ᵛ) The liturgy of St. John Chrysostom: *Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟῩ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟῩ ΧΡΥΣΟΣΤΟΜΟΥ· εὐχὴ τῆς προθέσεως:*

Inc. (f. 1ʳ) *Ὁ Θεὸς ὁ Θεὸς ἡμῶν. ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου.*

Des. (f. 21ᵛ) *ὁ πληρώσας πᾶσαν πατρικὴν οἰκονομίαν· πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν νῦν καὶ ἀεὶ | καὶ εἰς τοὺς | αἰῶνας τῶν αἰώνων | ἀ|μήν.*

[Cf. Goar, *Εὐχολόγιον,* pp. 47–94].

2. (ff. 22ʳ–49ᵛ) The liturgy of St. Basil: *Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟῩ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΒΑΣΙΛΕΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ Καππαδοκίας.*

Inc. (f. 22ʳ) *Ὁ Θεὸς, ὁ θεὸς ἡμῶν· ὁ τὸν οὐράνιον*

[4] Edited also in Lauriotes–Eustratiades, *Κατάλογος,* p. 148.

* No photographs of this MS were known or have ever been published. This MS reappeared recently in the Ivan Dujčev Centre in Sofia, as no. 17 of this collection. A catalogue of all the Greek MSS in this centre is expected to be published soon. We would like to thank Prof. B. Katsaros of the University of Thessalonike for providing valuable information on this MS and Professor Axinia Djurova for providing photographs.

ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου.

Des. (f. 49^{v}) *ἡμᾶς καταξιωθῆναι εὐδόκησον· χάριτι τοῦ ἀχράντου πατρὸς καὶ τοῦ ἁγίου κ(αὶ) ἀγαθοῦ καὶ ζωοποιοῦ σου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.*

[Cf. Goar, *Εὐχολόγιον*, pp. 135–49].

3. (ff. 50^{r}–64^{r}) The liturgy *τῶν προηγιασμένων:*

Ἡ θεία λειτουργία τῶν προηγιασμένων:

Inc. (f. 50^{r}) *Αὕτη ἡ θεία λειτουργία τῶν προηγιασμένων λέγεται ἐν τῇς τεσσαρακοστῆς νηστίμοις ἡμέραις· μόνον, ὡς ἐν τῷ τυπικῷ ἔχεται.*

Des. (f. 64^{r}) *τῇ λογικῇ σου ποίμνῃ, καὶ κληρονόμους ἀνάδειξον τῆς βασιλείας σου. νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.*

[Cf. Goar, *Εὐχολόγιον*, pp. 162–68].

5. SUBSCRIPTION

The scribe, Abbot Ambrosios, wrote a colophon at the end of the volume, on folio 64^{v}, partly transcribed by A. Papadopoulos–Kerameus:[1]

Ἐτελειώθηκαν ἡ παρούσαις | λειτουργί(ες) τοῦ ἁγί(ου) | Ἰω(άννου) τοῦ χρ(υσοστόμ)ου καὶ τοῦ μ(ε)γ(ά)λου βασιλείου καὶ τῶν | προηγιασμένων | διὰ χειρὸς ἐμοῦ ἀμβρο|σίου ἱερο(μονά)χ(ου) τάχα καὶ ἡγου|μένου μονῆς τῆς ὑπεραγ(ίας) Θ(εοτό)κου τῶν Ἀνδρῶν. ἐν μηνὶ σ(ε)πτευρ(ί)ω (?) ϗαφλ̄ζ· χ(ριστο)ῦ.

Thus this small volume was copied by the monk Ambrosios in September(?) 1537. The scribe was a monk in 1530 in the famous monastery τῶν Ἀνδρείων or Ἀνδρῶν or Ἀνδρίου in Nicosia.[2] Five years later he seems to have succeeded Abbot Gerasimos.[3] In 1537, when these liturgies were copied, and until 1552 he was the abbot of this important monastery in Nicosia.

6. SCRIPT

The MS is elegantly written by a single scribe. Ambrosios uses two pens, one of them thin (see for instance f. 54^{r-v}). One can observe the enlarged deltas (with diagonal tails) ( ), zetas ( ), lambdas ( ), phis ( ), and psis ( ). Worth noticing are the capital nus at the beginning of the lines ( ). Also the ligatures epsilon-upsilon ( ), sigma-pi ( ), and upsilon-pi ( ).

7. ILLUMINATIONS

Tituli and initials in red. Some initial letters highly decorated. Simple ornaments appear on folios 1^{r} and 50^{r}.

8. BINDING

Brown leather on cardboard with stamped ornaments.

9. QUIRE COMPOSITION

The gatherings appear as follows: *α′* (ff. 1–8), *β′* (ff. 9–12), *γ′* (ff. 13–18), *δ′* (ff. 19–26), *ε′* (ff. 27–31), *ϛ′* (ff. 32–42), *ζ′* (ff. 43–50), *η′* (ff. 51–58), *θ′* (ff. 59–64). One folio at the end has been excised. The MS has undergone restoration.

10. LATER NOTES

[1] In the upper margin of folio 5^{v} there is the following later note:

Μνήσθιτι κ(ύρι)ε κ(αὶ) αναπαυσον τη ψηχη τῆς δου(λης) σου ευδοξίασ | μοναχ(ῆς).

[2] On folio 6^{r} there is the following later note:

Μνῆσθητι κ(υρι)ε κ(αὶ) αναπαυσον τον δούλον σου ιω(άννη), φλουρετζας. ἑλενας κ(αὶ) αναπαύσον αὐτοῦς:–

11. HISTORY OF THE MANUSCRIPT

It is surprising that a volume like this reached the monastery of Eikosiphoinissa or Kosinitsa near Drama in Macedonia. The colophon says nothing about any commissioning of the MS by the monks of this monastery. We know, however, that in 1632 the abbot of this monastery was Theokletos from Cyprus, who, while in Paris on other matters concerning his monastery, wrote a letter to the duke of Savoy urging him to undertake a campaign and liberate Cyprus from the Turks, being ready to join this expedition. In this letter Theokletos, who appears to have been illiterate, tells us that he was a nephew of the archbishop of Cyprus, i.e. Christodoulos.[4] It is probable, though not provable, that

[1] A. Papadopoulos–Kerameus, "Ἔκθεσις Παλαιογραφικῶν καὶ Φιλολογικῶν ἐρευνῶν ἐν Θρᾴκῃ καὶ Μακεδονίᾳ, γενομένων κατὰ τὸ ἔτος 1885 διὰ τὴν Μαυρογορδάτειον Βιβλιοθήκην", in *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Ἀρχαιολογικὴ Ἐπιτροπή, Παράρτημα τοῦ ΙΖ′ τόμου*, Constantinople, 1886, p. 31.

[2] See above, p. 273.

[3] See above, p. 284.

[4] Miklosich–Müller, *Acta*, III, pp. 274–75; A. Papadopoulos–Kerameus, "Ἔκθεσις Παλαιογραφικῶν καὶ Φιλολογικῶν ἐρευνῶν ἐν Θρᾴκῃ καὶ Μακεδονίᾳ, op. cit., p. 15 and n. 3. On the archbishop of Cyprus Christodoulos (1606/7–39 and 1640–41) see now Z. Tsirpanlis, "Χριστόδουλος καὶ Παρθένιος Ἀρχιεπίσκοποι Κύπρου καὶ οἱ σχέσεις τους μὲ τὸ Βατικανὸ (1639–1641)", in *Πρακτικὰ Συμποσίου Κυπριακῆς Ἱστορίας (Λευκωσία, 2–3 Μαΐου 1983)*, Ioannina, 1984, pp. 85–111, esp. 86–87, 92, 101, with references and further bibliography.

this MS may well have been taken to the monastery of Kosinitsa by its patriotic Cypriot abbot Theokletos, almost a century after it was copied by Ambrosios.

12. BIBLIOGRAPHY

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B. Atsalos, *Τὰ χειρόγραφα τῆς ἱερᾶς μονῆς τῆς Κοσίνιτσας (ἢ Εἰκοσιφοίνισσας) τοῦ Παγγαίου* (Δῆμος Δράμας, Ἱστορικὸ Ἀρχεῖο, Σειρὰ Δημοσιευμάτων, Ἀρ. 1), Drama, 1990, pp. 84, 85 and n. 267.

Canart, "Les écritures chypriotes", p. 45, n. 73.

Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 78, n. 3.

Darrouzès, "Autres mss", p. 143, no. 39, 168.

Sp. P. Lampros, "Κατάλογος τῶν ἐν τῇ Βιβλιοθήκῃ τῆς ἱερᾶς Μονῆς τῆς Εἰκοσιφοινίσσης εὑρισκομένων βιβλίων εἰς μεμβράναν, χειρόγραφα, χαρτὶ καὶ εἰς τύπον", *NE* 17 (1923), 306–11.

Neophytos, Abbot of Eikosiphoinissa, "Χρονολογικὴ Ἔκθεσις τῶν Μαρτυρίων τῶν πατέρων τῆς Ἱερᾶς Μονῆς Εἰκοσιφοινίσσης ἐν Παγγαίῳ καὶ τῆς συλήσεως αὐτῆς ὑπὸ τῶν Βουλγάρων", in *Γρηγόριος ὁ Παλαμᾶς* 2 (1918), 685–98, esp. pp. 696–97; ibid., 3 (1919), 98.

A. Papadopoulos–Kerameus, "Ἔκθεσις Παλαιογραφικῶν καὶ Φιλολογικῶν Ἐρευνῶν ἐν Θράκῃ καὶ Μακεδονίᾳ, γενομένων κατὰ τὸ ἔτος 1885 διὰ τὴν Μαυρογορδάτειον Βιβλιοθήκην'", in *Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, Ἀρχαιολογικὴ Ἐπιτροπή, Παράρτημα τοῦ ΙΖ' τόμου*, Constantinople, 1886, p. 31.

G. K. Papazoglou, "Χειρόγραφα Εἰκοσιφοινίσσης. Ἔκθεση ἐρεύνων', *Πρακτικὰ Β' Τοπικοῦ Συμποσίου "Η Καβάλλα καὶ ἡ περιοχή της'*, Kavalla, 1987, vol. I, pp. 53–66.

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Polites, "Eine Schreiberschule", p. 280.

C. Euthymiou–Tsiaka, *Ἱστορία τῆς ἱερᾶς μονῆς Εἰκοσιφοινίσσης Παγγαίου*, Drama, 1958, p. 46.

Vogel–Gardthausen, *Schreiber*, p. 15.

[83] Sinai, Monastery of St. Catherine, Graecus 948, A.D. 1539 (pls. 123–24, 208a).

[studied in microfilm]

1. *Hōrologion* by Thekaras, Psalter and Canticles.
2. Western paper, well preserved.
3. Folios III + 423, 146 × 105 mm.
Scribe A, 19 lines to the page.
Scribe B, 11 lines to the page.
Text in single column.

4. CONTENTS

The first part of the MS contains the *Hōrologion* compiled by Thekaras and the *Triadikoi* hymns by the same author.

1. (f. 1^{r}) *Inc.* *Ἰδοὺ ὁ νυμφίος ἔρχεται ἐν | τῷ μέσῳ τῆς νυκτός.*

Des. (incomplete) (f. 26^{r}) *τὸ πν(εῦ)μα σου* ‖ [f. 26^{v}] *τὸ ἀγαθόν ὁδηγήσει με | ἐν γῇ ευθεία.*

[Two more lines of the text are erased.]

[Cf. Chr. W. Paranikas, *Anthologia Gr. Carminum Chr.*, Leipzig, 1871, p. 94].

2. (f. 29^{r}) *Προσευχὴ μανασσῆ· βασιλέ(ως) | τῆσ Ἰουδαίασ·.*

Inc. *Κ(ύρι)ε παντοκράτορ ὁ θ(εό)ς τῶν | π(ατέ)ρων ἡμῶν.*

[Cf. *Ὡρολόγιον τὸ μέγα*, ed. Bartholomaios Koutloumousianos (Φοϊνιξ), Venice, 1895, p. 164].

3. (f. 35$^{r–v}$) A morning prayer:

Inc. *Ἐκ τοῦ ὕπνου ἐξανϊστάμ(εν)ο(ς) εὐχαρϊ̈στῶ σϊ̈ ἁγία τρϊάσ.*

4. (ff. 36^{r}–161^{r}) The liturgies of *μεσονυκτικὸν* (f. 36^{r}); *ὄρθρος* (f. 40^{v});[1] the Hours (ff. 102^{v}–131^{v}); the *ἑσπερινὸς* (f. 131^{v}); the *ἀπόδειπνον* (f. 146^{r}); the *τριαδικοὶ ὕμνοι* (f. 158^{r}) compiled by Thekaras.

Inc. (f. 36^{r}) *Δόξα τῇ ἀπειροτάτη καὶ παναιτί̈ῳ καὶ ζωαρχϊ̈κῇ βασϊ̈λεία σου.*

5. (ff. 164^{r}–169^{v}) *Καν(ὼν) παρακλητικ(ὸς) εἰς τ(ὴν) ὑπεραγ(ίαν) θ(εοτό)κον.*

Inc. *Υγρὰν διωδεύσασ ὡσεὶ ξηράν· καὶ | τ(ὴν) αἰγϋπτϊ̈αν μοχθηρϊ̈αν διαφυγών.*

[See *Ὡρολόγιον τὸ μέγα*, op. cit., pp. 440 and 489].

[1] It is interesting to note that on f. 40^{v} at the beginning of the *ὄρθρος* there is a hymn *τοῦ φιλοσοφωτ(ά)τ(ου) | καὶ ὁσιωτάτου νϊκηφόρου τοῦ | βλεμϋδου:–*

Inc. *Σὺ κ(ύρι)ε μόνος ἀγαθὸς ὁ ἐν π(ατ)ρὶ κ(αὶ) | υἱῶ καὶ ἁγϊ̈ῳ πν(εύματ)ι πάσῃ τῇ κτϊ̈σει ἀνευφημούμενος εἷς καὶ μόνος θ(εὸ)ς.*

This hymn is not included in B.C. Baur, *Initia Patrum Graecorum*, II (ST 181) Vatican City, 1955.

6. (ff. 171r–190r) The liturgy [*ἀκολουθία*] of the Hours:

(f. 171r) *Το δεῦτε προσκυνήσωμεν ἡς γ′ | καὶ ἀρχόμεθα τὴν α′ ὥραν.*

Inc. Τὰ ῥήματά μου ἐνώτϊσαι κ(ύρι)ε. [Psalm 5].

7. (ff. 190r–196v) The *ἀκολουθία* of the *Typika:*

(f. 190r) *Ἀρχὴ τῶν τιπικῶν.*

Inc. Εὐλόγει ἡ ψυχή μου τ(ὸν) κ(ύριο)ν. [Psalm 102].

[Cf. *Ὡρολόγιον τὸ μέγα,* op. cit., p. 98].

8. (ff. 198r–403v) The Psalter:

(f. 198r) *ΔΑ(ΒῚ)Δ ΠΡΟΦΉΤΟΥ ΚΑῚ | ΒΑCΙΛΈΩC ΜΕΛΟC: | ΨΑΛΜῸ(Σ) ΤΩ̄ ΔΑ(ΒῚ)Δ ἈΝΕΠΊΓΡΑΦΟC | ΚΛ(Η)Θ(ΕῚC) ΠΑΡ' ἘΒΡΈΟΙC ·:· Α′:*

Inc. Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη | ἐν βουλῇ ἀσεβῶν. [Psalm 1].

9. (ff. 404r–423r) The nine Canticles:

Inc. (f. 404r) *Πρόσεχε οὐ(ρα)νὲ καὶ λαλήσω.* [i.e. *Ὠδὴ Β′*].

5. SUBSCRIPTION

The main scribe of this MS subscribed his volume at the end in red on folio 423v. The colophon consists of seven dodecasyllabic verses, two of which (nos. 4 and 8) are imperfect:[2]

Οἱ δέλτον ἕξιν τήνδε μέλλον|τεσ πόθω·
ταύτη τε μέλπειν, | τὸν παραίτιον λόγον·
σὺν τῷ ἐπιτάξαντι, καὶ τοῦ γραφαί|ως
σωφρονίου τάχα καὶ ρα|κενδύτου·
ἐπίκλιον σεῖρου | τε ἐκ νύσσου κύπρου· |
καὶ οἱ ἀναγινώσκοντεσ, εὔχαι|σθαί μοι
διὰ τὸν κ(ύριο)ν ὅτι ἀμα|θεῖς ἡμεῖ τῆσ μαθήσεως. |
Ἐτελειώθη τὸ παρὸν | ψαλτήριον ἐν ἔτη ζ̄ω | μ̄ζ̄ μηνὶ ἰανουαρίω ι̅α̅ ἰν(δικτιῶν)ο(ς) ι̅β̅.

In this colophon we are told that the volume (i.e. ff. 29r–423v) was copied by the monk Sophronios Seiros from Cyprus on 11 January A.M. 7047, the 12th indiction (= A.D. 1539). The fact that the scribe stressed the place of his origin may indicate that he was at that time away from Cyprus. He may well have been on Mount Sinai where the MS is preserved.

6. SCRIPT

The MS was copied by two contemporary scribes. The main scribe A of this volume is Sophronios Seiros from Cyprus who copied folios 29r–30v, 35r–161r, 164r–169v, 171r–196v, and 198r–423v. Sophronios is a calligrapher and uses a deep black ink that is very well preserved. He writes 19 lines to the page in a clear and carefully executed script which is in keeping with the calligraphic script used in Cyprus during the sixteenth century. On folio 198r reproduced here we can observe the enlarged thetas (ϑ), etas (ʟ), and lambdas (λ), the archaising omegas (∞), and the ligature epsilon-upsilon-theta (ϭϑ). Worthy of notice is the word *καθέδραν* (line 7) (καϑόδρϑψ). The diaeresis appears quite often over iota (ϊ).

Scribe A wrote in the upper margin of folio 35r: *ι(ησο)ῦ βοήθη:–*

He also wrote in the outer margin of folio 102r where the hymns of the third hour start:

λάθο(ς) | ὕπαγε εἰς | τὸ τέλοσ | τοῦ ἀ|ποδεί|πνου:

In the upper margin of folio 198r where the Psalter begins, scribe A wrote: *ι(ησο)ῦ προηγ(οῦ).*

At the end of the Psalter on folio 403v scribe A wrote in red: *τῶ συντελεστῆ τῶν καλ(ῶν) θ(ε)ῶ χάρις.*

Scribe B wrote folios 1r–26v and the notes on folios 27r and 161v of 1545. He also uses a deep black ink that is very well preserved and writes 11 lines to the page. In the part he copied there are medium or small red initials projecting into the margins. His script is also calligraphic and follows the *Hodēgōn* style. On folio 1r reproduced here we can observe the enlarged thetas (θ), xis (ξ), chis (χ), and psis (ψ).

A somewhat later hand wrote short texts, mostly theological, i.e. prayers or *troparia,* on folios 161v, 162r–163v, 170r–v, and 197r–v.

7. ILLUMINATIONS

Tituli in red. Red initials, medium to small in part one and elaborate with floral designs on the part copied by the scribe Sophronios, projecting into the margins. Mostly simple ornaments appear at the beginning of the various parts of the MS on folios 1r, 35r, 36r, 45v, 99r, 102v, 109r, 117v, 126v, 131v, 145r, 146r, 158r, 171r, 175r, 179r, 184v, 190r, 198r, 302r. The one on folio 198r is quite elaborate.

8. BINDING

The binding does not appear in the microfilm.

9. QUIRE COMPOSITION

Part one of this MS has its own quire signatures by scribe B in the middle of the lower margin. The

[2] This colophon was partly edited by Gardthausen, *Catalogus codicum,* p. 202.

end of the gatherings is also indicated in the lower margin of the verso of the last folio, e.g. 9^r = *β̄*, 17^r = *γ̄*, 25^r = *δ̄*.

A new numbering of the gatherings by the main scribe A begins on folio 35^r in the middle of the lower margin. The end of the gatherings is always indicated in the middle of the lower margin on the verso of the last folio, e.g. 35^r = *ᾱ*, 43^r = *β̄*, 51^r = *γ̄*, 59^r = *δ̄*, 67^r = *ε΄*, 75^r = *στ΄*, 83^r = *ζ̄*, 91^r = *η̄*, 99^r = *θ̄*, 107^r = *ῑ*, 115^r = *ῑᾱ΄*, 123^r = *ῑβ̄΄*, 131^r = *ῑγ΄*, 139^r = *ῑδ΄*, 147^r = *ῑε΄*, 155^r = <ιστ>, 163^r = <ιζ>.

The Psalter and the Canticles (i.e. folios 198–423) also have their own numbering of gatherings by scribe A *(α΄–κθ΄)* in the middle of the lower margin: 198^r = *α*, 204^r = *β*, 212^r = *γ*, 220^r = *δ*, 228^r = *ε*, 236^r = *στ*, 244^r = *ζ*, 252^r = *η*, 260^r = *θ*, 268^r = *ι*, 276^r = *ιᾱ*, 284^r = *ιβ*, 292^r = *ιγ*, 300^r = *ιδ*, 308^r = *ιε*, 316^r = *ιστ*, 325^r = *ιζ*, 333^r = *ιη*, 341^r = *ιθ*, 349^r = *κ*, 357^r = *κα*, 365^r = *κβ*, 373^r = *κγ*, 381^r = *κδ*, 389^r = *κε*, 397^r = *κστ*, 411^r = *κη*, 419^r = *κθ*.

Folios 27^v, $28^{r–v}$, $31^r–34^v$, 157^v are blank. Originally blank were folios $161^v–163^v$, $170^{r–v}$, $197^{r–v}$.

10. LATER NOTES

The MS preserves a number of later notes by various hands.

[1] On folio 27^r scribe B wrote the following incomplete note in May 1545:

Ἔτους ζῳγ΄ μηνὶ μαΐῳ α^η | ἐθύμησης περὶ τοῦ οἴνου | κ(αὶ) ἰχθύας : τῦρ(ῶν) καὶ ὀῶν | οὐδαμῶς ὁύτε ἐλαιον.

[2] The same hand wrote another note on folio 161^v:

† Ετους ζῳγ τη ϐ̄τ(ῆς) δϊακενϊσήμου | εξηλθομ(εν) απὸ τὸ κάστρος.

[3] On the paper of the interior front cover there is a note by a later hand in black ink referring to the weather of a certain year:

e.g. ... *δικεβρησ δεν εδι|δε καλα | † ο γεναρής ανεμουσ | † ο φλεβάρ(ης) δέν εδιξε τηποτι(ς) | etc.*

[4] On the first flyleaf (I^r) there is the following (16th cent.?) note:

μουτζενϊκοσ τοῦ κὺρ μαρθαίου υπ (i.e. *ὑπέρπυρα (?)*) | *ῑᾱ εἰς ἔξοδον.*

Below this the same hand wrote *θεόδωρος*, perhaps the scribe's name.

[5] On the flyleaf I^v there is another later note by a different hand:

Απεθυμῶ παναγία τ(ὴν) | τερπνὴν εὐοδΐαν τα καλλει τοῦ παραδείσου τῶν | μυρισμὸν και τα ἄνθη και | τὰς φωνᾶς τῶν ἀγγέλων πῶς | ανυμνοῦσιν τῶ δεσπότη ὅταν | καθῆσει εἰς κρίσιν αμαρτωλῶ μὴ κολύσεις.

The note continues on the flyleaf $II^{r–v}$, but it is hardly visible in the microfilm.

[6] On the flyleaf II^r there is a later ownership entry mostly erased:

ἐτούτον το βηβλ(ι)ο /// | /// | ἔχει ///.

Underneath there is another even later ownership entry:

τούτον το ψαλτηριν ένι του μοναστ(η)ρ(ίου) τῆς μον(ῆς) του σινά.

[7] On the flyleaf III^r there is the following later note copied by a certain monk Nikodemos for the monk Germanos (16th cent.?):

Ἀδελφέ κῦρ Γερμανὲ ετοῦτον | τὸ βηβλίον ἔχε το να διαβάζεις | κ(αὶ) μηδὲν τὸ δώσεις τϊνὸς ἀπάνου εις βάρος τοῦ ἁγίου τοῦ ἐπισκό|που· κ(αὶ) κάμνε πάντοτε να ἦισε ὑπάκουος παρατὰ πάντα | ὅλα:– νϊκόδημος σός ἐλάχϊ|στος ἀδελφὸς:–

An even later hand copied this note underneath.

[8] On the flyleaf III^v a later and different hand wrote the following note:

Ἐνθῦμησησ περὶ | τοῦ π(ατ)ριάρχ(ου) δϊὰ τὸν ὀρϊσμ(ὸν) | δϊὰ τὸν μέγαν γεώργιον, | δϊὰ τὸν τόπον εἰς τὸ παλαι(ῶν) | κάσ<τ>ρος.–

An even later hand copied this note underneath.

Underneath (f. III^v) a different hand copied part of the note of folio II^v ff above:

Inc. πεθυμῶ παναγΐα ... φωνᾶς.

[9] On folio 161^v a later hand wrote a magical recipe for the cure of shivering:

† Περι ρήγουσ γράψον εἷς χαρτὴν | καὶ δὸς πιὴν μετὰ ὕδατος καὶ ευ|θεος ἤἄτε· ὗγουν· † στῶμεν καλῶς † † στῶμεν μετὰ φόβου † πρόσχωμεν | τὴν ἁγΐαν ἀναφορὰν ἐνειρήνη προς|φέρειν †.

This note was repeated below by a different hand.

[10] On folios $162^r–163^v$ the later hand that repeated the various notes (cf. above, f. 161^v) copied a number of *troparia:*

Inc. (f. 162^r) *Εὐλογητὸς εἶ κ(ύρι)ε δΐδαξόν με.*

The same hand wrote a prayer to the Mother of God on the originally blank folio $170^{r–v}$. He also copied a prayer on the originally blank folio $197^{r–v}$:

Inc. Υψώσω σαι ὁ θ(εὸ)σμου, ὁ βασιλεύσ.

[11] On the two flyleaves at the end a number of notes, mostly *troparia,* were copied by various later hands.

11. HISTORY OF THE MANUSCRIPT

This MS, copied by Sophronios Seiros of Cyprus and a collaborator in January 1539 at an unknown

place, probably outside Cyprus, became shortly afterwards the property of the monastery of Mount Sinai where it is still preserved. It was briefly described by V. Gardthausen in 1886 and microfilmed by the Library of Congress in 1950.

12. BIBLIOGRAPHY

Clark, *Checklist of MSS in Sinai*, p. 10.
Gardthausen, *Catalogus codicum*, p. 202.
Kamil, *Catalogue*, p. 109.
Vogel–Gardthausen, *Schreiber*, p. 412.

[84] Sydney University, Rare Book Library, Stewart 1, A.D. 1544 (pls. 125, 208b).

[studied by Dr. E. Jeffreys]

1. Lectionary of Epistles and Gospels for Saturdays and Sundays of the year with the feasts of the saints of the twelve months *[Ἀποστολοευαγγέλια]*.

2. Western paper, thick, yellowish, untrimmed edges; good condition. Same watermark throughout, in lower right corner: four circles (open e?) on a stem with a tri-lobed base.

3. Folios 337, 254 × 164 mm.
Justification 155 × 90 mm.
24 lines to the page.

4. CONTENTS

1. (f. 1r) *ΑΡΧῊ ϹῪΝ Θ(Ε)Ω̄ ἉΓΙΩ ΑΠΟΣΤ(Ό)ΛΟΥ) Κ(Αὶ) ΕὐΑΓΓΕΛΊ)ΟΥ | ΤΩ̄Ν ϹΑΒΒΆΤ(ΩΝ) Κ(Αὶ) ΚΥΡΙΑΚ(Ω̄Ν) ΟΛ(ΟΥ) ΤΟῩ ΕΝΙΑΥΤΟῩ | ϹΥΝ Τ(Ω̄Ν) ΙΒ΄ ΜΗΝΟΛΟΓΊ(ΩΝ): †*

i. *Inc. Εἰς τ(ὴν) λειτουργίαν, κυριακὴ τῆσ λαμπρ(ῆς): | ἀντίφων(α), ἦχος δ̄.· | Ἀλαλάξατε τῶ κ(υρί)ω πᾶσα ἡ γῆ:*

(f. 1v) *Inc. Τὸν μὲν πρῶτον λόγον ἐποιησάμην.* [Acts 1:1–8].

ii. (f. 25v) *Τῆ ε΄ τῆς Β΄ ἑβδομάδος τῆς | ἀναλήψεως.*

Inc. (f. 26r) *Τὸν μὲν πρῶτον λόγον ἐποιησάμην.* [Acts 1:1–12].

iii. (f. 33r) *Τῆ κυριακῆ τῆς ἁγίας | πεντηκοστῆς.*

Inc. (f. 33v) *Ἐν τῶ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς.* [Acts 2:1–11].

2. (f. 119v) *Εὐαγγέλια εἰς τὴν παννυχίδα τῆς α΄ εὐδομάδος τῶν νηστειῶν.*

Inc. (f. 120r) *Εἶπεν ὁ κ(ύριο)ς ἔχεται πίστιν θ(εο)ῦ.* [Mark 11:22–26].

3. (f. 121r) *ϹΑΒΒΆΤΩ ΠΡΩ̄Τ(ΟΝ) Τ Ω̄Ν ἉΓΊ(ΩΝ) ΝΗΣΤΕΙΩΝ·*

Πρὸς ἑβραίους ἐπιστολῆσ:· |

Inc. Πολυμερῶς καὶ πολυτρόπως πάλαι | ὁ θ(εὸ)ς λαλήσας. [Hebr. 1:1–12].

4. (f. 167r) *Εὐαγγέλια τῆ μεγ(ά)λη παρασκευ|ῆ εὐαγγ(έλι)α: τῶν ἁγίων | παθῶν τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ | <Ἐ>κ τοῦ κατὰ ἰω(άννην).*

Inc. Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς. [John 13:31–18:1].

5. (f. 187r) *Εὐαγγέλια τῶν ὡρῶν τῆ ἁγία καὶ | μεγ(ά)λη παρασκευῆ· ὥρα α΄ | <Ἐ>κ τοῦ κατὰ ματθαίον. |*

Inc. Τῶ καιρῶ ἐκείνω ἰδὼν ἰούδας ὁ παραδιδοὺς αὐτόν. (Matt. 27:3–55].

6. (f. 202r) *Εὐαγγέλια ἑωθινὰ ἀναστάσιμα· ια΄ εὐαγγέλιον α΄ | Ἐκ τοῦ κατὰ ματθαίον. |*

Inc. Τῶ καιρῶ ἐκείνω ἐπορεύθησαν οἱ ἕνδεκα μαθηταί. [Matt. 28:16–20].

7. (ff. 212r–332v) *Mēnologion.*

Inc. (f. 212r) *Ἀρχὴ τῆς ἰνδείκτου καὶ μνήμα* (!) *τοῦ (ὁ)σ(ί)ο(υ) π(α)τρὸς ἡμῶν συμεῶν τοῦ στυλίτει καὶ σύναξης τῆς ὑπεραγί(ας) θ(εοτό)κου ἐν τοῖς χαλκοπρατ(είοις).*

Εὐαγγέλιον· ἐκ τοῦ κατὰ λουκ(άν)· καὶ σὴν το μηνολόγει ἀπόστολ(ον) καὶ εὐαγγελίων τῶν ιϐ΄ μην(ῶν).

i. (ff. 212r–237r) September.
ii. (ff. 237r–249r) October.
iii. (ff. 249r–260v) November.
iv. (ff. 260v–278r) December.
v. (ff. 279v–293v) January.
vi. (ff. 293v–299r) February.
vii. (ff. 299r–303v) March.
viii. (ff. 303v–305r) April.
ix. (ff. 306v–311v) May.
x. (ff. 311v–319v) June.
xi. (ff. 320r–324r) July.
xii. (ff. 324r–332v) August.

8. (f. 333r) *Σαββάτ(ῳ) εἰς κοιμηθέντας.*

Πρὸς Θεσσαλονικῆς. |

Inc. Ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. [1 Thess. 4:13–17].

9. (f. 337r) *Εὐαγγέλια ἀναγϊνωσκόμενα, εἰς διαφό-|ρουσ μνήμ(ας), καὶ λιτὰς, καὶ πανυχείδ(ας):·* (i.e.):

εἰς ἀνομβρίαν:
εἰς φόβον σειμοῦ:
εἰς μάρτ(ύρας):
ὁσια:

ὁσίου: (!)
εἰς γυναίκας ὁσίας μάρτ(υρας):
εἰς ἀσωμάτους:

5. SUBSCRIPTION

On folio 337[r] the scribe wrote, in the same black ink as his text, the following subscription:[1]

Τέλος τῶ θ(ε)ῶ δόξα:· † ᾱφμ̄δ̄: γεναρίω: ῑδ̄:· | εἰς τ(ὴν) ἀμόχοστον τῆσ κύπρου: εἰς τ(ὸν) ναὸν τοῖς ἁγί(ας) παρα(σ)κ(ευῆς):·

Thus this volume was completed on 14 January 1544 in the church of St. Paraskeve in Famagusta, Cyprus.[2] Unfortunately the scribe gives neither his name nor the sponsor of the volume.

6. SCRIPT

The whole MS seems to have been copied by a single scribe who remains anonymous. His letters vary in their size, in the care with which they are formed, in the colour of the ink, and in the quality of the pen. His script is slightly right-inclined. He has a few abbreviations limited to the *nomina sacra.* The diaeresis appears rarely above iota (ϊ) and upsilon (ϋ). The unnamed copyist is not a great scribe, and one is surprised by the good quality of the ornaments, headings, and decorated initial letters. Living at a period when scriptoria and good scribes were flourishing in Cyprus, this mediocre scribe can be compared to the priest Michael Maurikes who copied the Gospel Lectionary Paris. Gr. 381 in 1550.[3] On folio 121[r] reproduced here we can observe the letters with projecting tails, e.g. the lambdas (λ), rhos (ρ), and chis (χ), the two types of pis (ϖ) and (π) and sigmas (ϲ) and (σ or ς), the high-standing gammas (γ) and taus (τ), and the ligatures delta-epsilon-xi (δεξ), mu-epsilon-nu (μεν), sigma-epsilon-tau (στ), tau-omicron (το), and phi-rho (φρ).

7. ILLUMINATIONS

There is a quarter page 'carpet' heading in black and red ink on folio 1[r] and simpler, though neatly drawn, headings on folios 119[v] and 121[r]. Elsewhere divisions in the text are marked by a wavy line in black or red and a heading in red (see ff. 167[r], 186[v], 187[r], 202[r], 212[r], 337[r]). The divisions between the months in the *mēnologion* are marked by twisted black lines. Red initials, some highly decorated, project into the margins.

8. BINDING

Wooden boards covered with stamped brown leather, some worm holes; 'Byzantine' spine.

9. QUIRE COMPOSITION

No gathering marks, and binding too tight to permit accurate assessment of gatherings. At folio 32[r] the deeper tinge to the paper would seem to indicate a separate gathering, and possibly that the sections had remained unbound for a while after the copying was completed. Complete pages have been left blank at folios 120[v] and 325[v]–326[r]; a half page has been left blank at folio 201[v]. Folios have been cut out (with stubs remaining) between folios 135–136 and 150–151. Some water staining at the foot of folios; some worm holes; burn mark on folios 107–108.

10. LATER NOTES

Pasted to the inside back cover, legible only in reverse, in faded brown ink, Latin characters, 14 lines of text mentioning the year 1565.

11. HISTORY OF THE MANUSCRIPT

The MS was acquired in Florence from a book dealer by Professor J. R. B. Stewart of Sydney University and seen in Rome by J. Darrouzès in 1951.[4] It was acquired by the University of Sydney from the estate of the late Professor Stewart in 1965/66 and is now Stewart MS 1 in the Rare Book Library of Sydney University's Fisher Library.[5]

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 45, n. 73.
Darrouzès, "Autres mss", p. 137, no. 17.

[1] This colophon was first examined by J. Darrouzès in Rome in 1951 (see *REB* 15 [1957], 137). It was also studied *in situ* in the University of Sydney by Prof. L. Polites in 1979, who transcribed the colophon and left a note in the MS itself.

[2] For another Gospel Lectionary (Paris. Gr. 317), completed in the monastery of St. Paraskeve in 1533, see above, pp. 281–82 and n. 3.

[3] On Paris. Gr. 381 see below, pp. 311–13.

[4] See Darrouzès, "Autres mss", p. 137, no. 17.

[5] Professor J. R. B. Stewart (M.A. Cantab.), trained at Cambridge in archaeology, had a wide experience in the field in Palestine, Turkey and Cyprus before the Second World War. He planned to establish an Australian Institute in Cyprus and contributed generously from his own funds for expeditions held in 1955–56, 1958–59 and 1960–61. The University of Melbourne sponsored the project, which became known as the University of Melbourne Cyprus Expedition. He was the editor of *The Chronicle of George Boustronios, 1456–1489,* University of Melbourne Cyprus Expedition, Publication no. 2,

[85] Paris, Bibliothèque Nationale, Graecus 1770 [Regius 3059,2], A.D. 1545 (pls. 126, 209a).

1. Constantine Manasses, *Chronicle.*

2. Western paper, thick, white, in excellent preservation.

3. Folios 158, 221 × 160 mm.
Justification 151 × 100 mm.
21 lines to the page.
Text in single column.

4. CONTENTS

The volume contains the *Chronicle* of Constantine Manasses in decapentasyllabic verses.[1]

1. (f. 1^{r}) in red: *Τοῦ μακαριωτάτου, κυρ(οῦ) κωστ(α)ν(τίνου) τοῦ μανασῆ.* | *Σύνοψις χρονικὴ διὰ στίχων.*

Inc. *Ἡ μὲν φιλόϋλοσ ψυχὴ, ταῖσ ὕλαις ὑποχάσκει* (cod.).

Des. (f. 158^{v}) *οὐ γὰρ περάσιμα φασὶ τὰ τῶν γαδείρων πέρα:·*

[Ed. PG 127, cols. 219–472 with a Latin trans.].

5. SUBSCRIPTION

On folio 158^{v} the scribe subscribed his volume in red in a decapentasyllabic poem of ten verses on 26 August 1545. The last verse was written in the outer margin:[2]

Γέγραπται τέρμα εἴληφεν, ἡ πλουτοβίβλοσ αὕτη.
δϊὰ χειρὸσ τε ταπεινοῦ, τοῦνομα Γερονῖμου
ἐπίκλϊν δὲ Τραγουδϊστὴ, ἔκ τε παπποπατρΐασ
δϊὰ ἐξοδου σὺνδρομῆσ, καὶ πολλοτάτου πόθου·
εὐγενεστάτου ἄρχοντοσ, λοῦτζιου γὰρ τὴν κλῆσϊν. 5
τῶν περιλάμπρων καὶ γνωστῶν· σϋνκλητϊκῶν τῶ γένει·
ἐν ἔτει γὰρ τῆσ τοῦ υἱοῦ, θ(εο)ῦ οἰκονομΐασ·
χιλϊοστῆσ δὲ τῆσ μϊᾶσ, ἑκατοστῆσ δὲ πέμπτησ.
καὶ πέμπτησ τεσσαρακοστῆσ, νῦν λέγω ἐχρονϊασ †
ἐν ἰκοστ' ἕκτ' ἡμέρα τε, μηνόσ τε του | αὐγοῦστου. 10

In the outer margin and before the subscription the scribe wrote in red: *Δόξα σοι ὁ θ(εὸ)ς | ἡμῶν δόξα | σοι.*

It is worth noticing that the scribe calls himself *Γερόνιμος Τραγουδιστής* (lines 2–3). In all later MSS known by him he will gradually correct the orthography and pronunciation of his name to *Ἱερώνυμος.* His surname too, which we first meet in 1541 in the Cypriot vernacular form *Τραουδιστής,* will gradually be classicised into *Τραγωδιστής.*

Hieronymos seems to have left Cyprus for Venice some twenty-five years before the Turks attacked and captured his island. The limited information we have on Hieronymos' life and career comes from his own writings and notes in the MSS he copied. So far the earliest reference to him is known from an ownership entry he wrote in one of his books in 1541. The note appears on folio 240^{v} of Paris. Gr. 1391, an important MS containing legal texts, some in the Cypriot vernacular (i.e. ff. 10^{r}–47^{v}), recently dated between 1260 and 1306.[3] The script of this note does not resemble the calligraphic style of Hieronymos that we know from his dated MSS of 1545 and later. Even if he had attended school at that time, his knowledge of the literary Greek language seems to have been very limited. It is quite probable, however, that Hieronymos was responsible for the transfer to the West of this MS, which originally seems to have been connected with the Orthodox diocese of Arsinoe

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Melbourne, 1964, translated into English by R. M. Dawkins. He was appointed Professor of Middle Eastern Archaeology in the University of Sydney in 1960, but he died at an early age in 1962. According to his widow, the MS was bought from his estate in 1965/66 (along with most of his other books, which form a very valuable addition to the library's holdings in archaeology and Byzantine studies). The documentation of this purchase seems to have been lost. It appears that there are no other Stewart manuscripts; the only other Greek manuscript the Rare Book Library admits to is a service book from Bulgaria (= the Angus MS, donated by another former professor), apparently 12th century.

[1] Manasses' *Chronicle* was published quite early. See *Constantini Manasses, Annales ..., Nunc primum in lucem prolati & de Graecis Latini facti,* per J. Leunclavium, Ex Officina Episcopiana, Basel, 1573. It was re-edited in 1648 by L. Allatius and C. A. Fabroti in the Corpus Byzantinae Historiae and also in the Corpus Scriptorum Historiae Byzantinae as volume 18 of the Bonn series (1837) by I. Bekker. It was also included in PG 127, Paris, 1857, cols. 219–472. The Slavonic translation of the Chronicle ed. by I. Dujčev, Sofia, 1963.

[2] This colophon was also edited by Omont, "Mss grecs XVe et XVIe siècles", pp. 52–53; by O. Lampsides, "Eine cyprioti-sche Handschrift der Chronik von K. Manasses", in *Πρακτικὰ τοῦ Α΄ Συνεδρίου,* II, pp. 122–23; also by Sp. Lampros, "'Ονόματα παραγνωρισθέντα", *NE* 1 (1904), 335. It was reproduced more recently by B. Schartau, *Hieronymos Tragodistes,* Vienna, 1990, pp. 28–29.

[3] See D. Simon et al., *Zyprische Prozessprogramme,* Munich, 1973, pp. 5–8; J. Maruhn, "Eine zyprische Fassung eherechtliche Titel der Epitome", *Fontes Minores* 4 (1981), 218–55; Sathas, *MB,* VI, pp. 515–85. See also Paris. Gr. 1391, above, pp. 130–31 and references.

in the Paphos district.[4]

Hieronymos' surname, Traoudistes, Tragoudistes, or Tragodistes is justified by his deep knowledge of Byzantine and Western music. In the Paris colophon (line 3) he claims that his surname was Tragoudistes from his forefathers: *«ἐπίκλϊν δὲ Τραγουδϊστή, ἐκ τε παππoπατρῖας»*. If we are to judge from his surviving compositions on Byzantine music, he seems to have been active in Cyprus before his departure to the West. In a Cypriot MS (Lesbos, Leimonos 240), recently dated between 1550 and 1600, he appears as a composer of two *Theotokia* and a cherubic hymn, i.e. *«ἕτερα θ(εοτο)κία ποιηθέντα τά τε γράμματα καὶ τὸ μέλος παρὰ Ἱερωνίμου τραγωδιστή»* and *«Γερωνύμου τραγωδιστὴ μὴ γνωσκομένου»*, and finally *«ἐκ τῆς κύπρου ἐσυντομεύθη ὥδε παρὰ Ἱερονύμου τραγωδιστή»*.[5] That Hieronymos was not known to his compatriots *(μὴ γινωσκόμενος)* a few years after his departure for Venice is a clear indication that he left Cyprus before he had acquired fame there as a composer of Byzantine music.

When Hieronymos left his island we do not know. In 1545 he copied this MS, Paris. Gr. 1770. One would like to know more about the place in which the MS was copied since it could help us investigate influences on Hieronymos' script. Lehman,[6] Strunk,[7] and Darrouzès[8] suggested that this volume was copied in Italy, but unfortunately they did not support their view with any evidence. Though this possibility must not be excluded, there are indications that this volume may well have been copied in Cyprus. First, the donor of this volume, Loutsios, comes—as we are told in the poem (line 5)—from the famous Cypriot family of the Synkletikoi. Second, this is the only MS copied by Hieronymos in which he uses the peculiar Cypriot word *ἐνχρονία* instead of *ἔτος*, a habit known from the contemporary Cypriot scribe Ambrosios of the monastery τῶν Ἀνδρείων. In fact a few letter forms of the two scribes, e.g. the omega ( ) and upsilon ( ) (cf. f. 49[r]) are very similar. Furthermore, Hieronymos does not seem to have as yet started his long training in Venice and Padua,[9] for he continues to be relatively careless and sloppy with orthography—he could not even spell his own name correctly. Nevertheless, he was capable of composing ten decapentasyllabic verses in which he included all relevant information on the scribe, his patron, and even the date. Thus it seems that Hieronymos must have acquired some education after 1541, when he wrote the illiterate ownership entry in Paris. Gr. 1391, and he also appears in this MS as a mature scribe. Finally, the binding of the volume, as has recently been suggested (see below), is provincial and most probably Cypriot. However, definite evidence is lacking.

The next piece of information comes again from Hieronymos himself. In a long letter addressed to a cardinal, preserved in a personal treatise in codex Sinait. Gr. 1764, folios 5–31, Hieronymos tells his patron that he left his native country to come and study in Venice for nine years, three in Venice itself under the tutelage of the musicologist Gioseffo Zacharia and the rest at the Gymnasium in Padua, the nearby university town ruled by Venice.[10] If the above suggestion is correct and Hieronymos remained in Cyprus at least until August 1545, when he subscribed Paris. Gr. 1770, then his nine years of study in Venice and Padua must be placed between 1545 and 1558. In the latter year we find him acting as a copyist in Augsburg for the Fugger family.[11]

The Sinai treatise by Hieronymos preserves a unique work of his (ff. 5–31) dated ca. 1551–58. The title of this work, which remained unpublished until recently, reads:

«Περὶ χρείας μουσικῆς γραικῶν χαρακτήρων».

His attempt to publish his treatise did not materialise, for he could not afford the cost himself and the cardinal to whom he applied for assistance, identified as Alvise Cornaro (1517–84),[12] failed to

[4] This is obvious from the legal texts *(libelloi)* which speak of the synodal decisions of the bishop of Arsinoe and *proedros* of the town and district of Paphos; cf. Simon, op. cit., pp. 13, 19, 25, 29, 33, 39, 43, 47, 51, 57, 71.

[5] M. Chatzegiakoumes, *Μουσικὰ χειρόγραφα Τουρκοκρατίας (1453–1832)*, Athens, 1975, p. 43; A. Jakovljević, "Cypriot Musicians and Copyists of Byzantine Musical Manuscripts in the 15th and 16th Centuries", *Δίπτυχα* 2 (1980–81), 75–76.

[6] P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken*, I, Tübingen, 1956, pp. 112–13.

[7] Strunk, "A Cypriot in Venice", p. 113, insists that Paris. Gr. 1770 "was surely copied in Italy".

[8] Darrouzès, "Autres mss", p. 192. But see Lampsides, "Eine cypriotische Handschrift", op. cit., pp. 140–41.

[9] For his nine years of study in Italy see Sinait. Gr. 1764, below, p. 322; cf. Strunk, "A Cypriot in Venice", p. 102.

[10] See Strunk, "A Cypriot in Venice", pp. 101–2.

[11] For the three MSS copied in Augsburg by Hieronymos in 1558–59 (i.e. Monac. Gr. 143, 177, and 189), see below, pp. 336–43.

[12] Strunk, "A Cypriot in Venice", pp. 102, 112.

help with the publication of the work.[13]

It is very probable that after Hieronymos completed his studies he copied and dedicated a volume to the pope, the present Vat. Palat. Gr. 397.[14]

Whatever the precise date of Hieronymos' departure for the West, one thing is certain: the ambitious Cypriot musicologist and scribe pursued a long course of musical studies in Venice and Padua shortly before and after 1550. However, he was to earn his living not from his deep knowledge of Byzantine and Western music but as a scribe of Greek MSS.

6. SCRIPT

Tragoudistes' script is already very calligraphic and has very little in common with his 1541 ownership entry in Paris. Gr. 1391 (f. 240^{v}) (plate 234c). His script is clear and diminutive with a number of highstanding letters like the gammas ( ), xis ( ), taus ( ), and psis ( ) and other enlarged forms like the alphas ( ), lambdas ( ) or ( ), and omegas ( ).[15]

7. ILLUMINATIONS

The scribe uses a pale black ink that is very well preserved. Large red initials written in the margins. Titles mostly in red as well as the summary titles and other information on the emperors, also copied in the margins. In almost all verses of the poetic chronicle the first letter is written in red. A red ornamental headpiece was drawn by the scribe himself on folio 1^{r}. On folios 1^{r} and 158^{v} the MS was stamped with a small circular red stamp bearing the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

The MS preserves an old binding in good condition, perhaps original, with black leather on wooden boards 6 mm thick.[16] In a recent detailed description of this binding in connection with other sixteenth-century bindings preserved in the Bibliothèque Nationale in Paris, it was suggested that the volume was bound and most probably copied in Cyprus.[17]

9. QUIRE COMPOSITION

The scribe himself numbered in red in the middle of the lower margin the twenty gatherings *(α–κ),* which are quaternions. The last gathering contains only six folios. Hieronymos also indicated in red the end of each gathering in the middle of the lower margin of the verso of the last folio.

10. LATER NOTES

Pasted on the front flyleaf (f. I^{v}) is the short printed description of this MS by Omont. In the upper margin of folio 1^{r} the number 3059,2 was written in a deep black ink when the volume was in the Royal Library of France. Likewise, in the lower margin of folio 1^{r} the new number 1770 was written after the MS became part of the Bibliothèque Nationale.

11. HISTORY OF THE MANUSCRIPT

This volume was not identified in any list of books sent from Cyprus to France in the seventeenth century.[18] Omont has identified the volume in a list of MSS bought in Constantinople by the Orientalist Antoine Galland in 1687.[19] Shortly after that date the MS was acquired by the Royal Library and was seen there and included by Montfaucon in his *Palaeographia Graeca* of 1708.

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P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, pp. 112–13.

[13] Ibid., p. 112.

[14] On this MS see below, pp. 313–15.

[15] For a description of Hieronymos' script in this MS (f. 38^{r}), see *Repertorium,* II, B, no. 201, p. 76.

[16] Cf. Omont, "Mss grecs XVe et XVIe siècles", p. 52.

[17] See "Reliures chypriotes", p. 230; see also Canart, "Les écritures chypriotes", p. 45, n. 73.

[18] On the transfer of MSS from Cyprus to France in the 17th century see above, Chap. II, pp. 23–27.

[19] See Omont, *Missions,* II, p. 952.

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Omont, "Mss grecs XVe et XVIe siècles", pp. 52–53.

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[86] Jerusalem, Taphou 281, A.D. 1547 (pls. 127–28, 209b, 210–213).

[studied in microfilm]

1. Various works, mostly theological but also rhetorical and astronomical.

2. Western paper of good preservation.

3. Folios 342, 212 × 158 mm.

Justification 152 × 105 mm.

21–22 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1[r]–163[v]) The MS contains the work of Philippos Monotropos, *Dioptra,* in verse, mutilated at the beginning. It starts at the middle of the second *λόγος.*[1]

Inc. (f. 1[r]) *... μὲν τὸν ἀριθμ(όν), ἑκατὸν μϋριάδεσ· καὶ ἄνδρεσ | ἑ̄ξακ̄όσϊοι καὶ πεντήκοντα πάντεσ.*

2. (ff. 163[v]–164[v]) *Ἰω(άννου) μοναχοῦ τοῦ δαμασκηνοῦ· πῶς εἰκο-*‖ [f. 164[r]] *νίζει τὸ θεῖον ὁ ἄν(θρωπ)ος ::†*

Inc. (f. 164[r]) *Τὸ κατεικόνα κ(αὶ) ὁμοίωσϊν θ(εο)ῦ εἶναι τὸν ἄν(θρωπ)ον.*

3. (f. 165[r–v]) Two brief dialogues, between St. Basil and Eunomios and St. Basil and Apollinarios:

i. (f. 165[r]) *Διάλεξησ τοῦ ἁγ(ίου) βασιλ(είου)· ἐκ τοῦ πρὸς | εὐνόμιον διαλόγου:.*

Inc. (f. 165[r]) *Τί ἐστϊ θ(εὸ)ς τὸ πᾶσϊ περϊσπούδαστον.*

ii. (f. 165[v]) *Διάλεξϊσ τοῦ ἁγίου βασιλ(είου)· καὶ ἀ- | πολιν(α)ρ(ίου).*

Inc. (f. 165[v]) *Οἱ νοῦν ἀν(θρώπ)ου εἶχεν ὁ χ(ριστό)ς.*

4. (ff. 166[r]–167[v]) Anonymous brief theological works, e.g.:

i. (f. 166[r]) *Περϊ τοῦ πότε ἐκλήθ(η) χ(ριστὸ)ς ὁ χ(ριστό)ς::*

ii. (f. 166[r]) *Περϊ τῆς ἐν τῶ ἅδη καθόδου ::–*

iii. (f. 166[v]) *Περὶ τῶν μετὰ τὴν ἀνάστασϊν ::–*

iv. (f. 167[r]) *Περὶ τῶν χερουβὶμ κ(αὶ) σεραφῖμ::–*

5. (f. 167[v]) *Εὐσεβϊου περὶ τοῦ κατ᾽ εἰκόνα κ(αὶ) καθ᾽ ὁμοίωσ(ιν): †*

Inc. Ψυχὴ μὲν οὖν ἐστὶ λογϊκὴ κ(αὶ) ἀθάνατος.

6. (ff. 167[v]–168[r]) *Σπληνΐου φιλοσόφου· περϊ γεννήσεως ἀν(θρώ)που· καὶ ὅθεν | τρῖτα ἔννατα καὶ τεσσαρακοστὰ τοῖς τεθνεῶσϊν ἐπϊτελοῦσϊ παρελθόντος τοῦ ἀν(θρώπ)ου :: †*

Inc. Τὸ σπέρμα ἐν τῇ μήτρα καταβαλλόμενον.

[Cf. *Sitzungsberichte d. bayer. Akad. d. Wiss.* (Munich, 1892), 345–50].

7. (ff. 168[v]–169[v]) Anonymous brief commentary on a passage from St. John Chrysostom: *Ἠπό τϊνοσ*

[1] This work of Philippos Monotropos is in political verse. At the beginning of the surviving five *λόγοι* of the *Dioptra* there is a table of contents, e.g. ff. 7[v]–8[v]: table of contents of the 3rd *λόγος;* ff. 65[v]–66[r]: table of contents of the 4th *λόγος;* f. 89[r–v]: table of contents of the 5th *λόγος.* The *editio princeps* of a Latin translation of the *Dioptra* was made by J. Pontanus in 1618 and was reproduced in PG 127, cols. 709–878. See also ibid., cols. 877–78 and PG 1, cols, 1145–46 for a small fragment of the Greek text. Philippus Solitarius, as the author is generally known to the Latin world, lived in the early Comnenian period. For the edition of the Greek text of the *Dioptra,* see Spyridon Lauriotes, in *Ὁ Ἄθως* 1 (1919, Athens, 1920), 264; Beck, *Kirche,* p. 642; Krumbacher, *GBL,* pp. 742–43; V. Grumel, "Remarques sur la Dioptra de Philippe le Solitaire", *BZ* 44 (1951), 198–211; S. G. Mercati, "Di una recente edizione della *Διόπτρα*", *StB* 2 (1927), 293–94. For a shorter version of Philippus Solitarius' poem called *"Κλαυθμοὶ Φιλίππου"* (370 verses), see the edition by E. Auvray, *Les pleurs de Philippe, poëme en vers politiques de Philippe le Solitaire* (Bibliothèque de l'École des Hautes Études 22), Paris, 1875, with a later paraphrase by a certain Phialites called *"Διορθώσεις Φιαλίτου";* see also Eleutheroudakes, *Ἐγκυκλοπαιδικὸν Λεξικόν,* XII, Athens, 1931, p. 616.

ἑρμηνεί(α)· τοῦ χρ(υσοστό)μ(ου). εὗρον ἐν τῇ αὐτῇ | βίβλω ::

Inc. ᾽Οτὶ ἡ δέσποινα ἡμῶν ἡ παναγία θ(εο)τόκος· *εἴκοσϊ χρόνων· οὖσα, ἔτεκεν τὸν κ(ύριο)ν ἡμῶν | ἰ(ησοῦ)ν χ(ριστό)ν.*

8. (ff. 169ᵛ–170ᵛ) The Christian symbol of faith decreed by the First and Second Œcumenical Councils:

i. (ff. 169ᵛ–170ʳ) *῾Η ἔκθεσϊς τῆς πίστεως ἡ ἐν νϊκαία τῶν τιη ἁγίων π(ατέ)ρων, ἔστιν αὕτη : : †*

Inc. Πϊστεύωμεν εἰς ἕνα θ(εόν).

Des. οὗ | τῆς βασϊλείασ οὐκ ἔσται τέλοσ : : †

ii. (f. 170ʳ–ᵛ) *῾Η δὲ τῆς δευτέρασ ἁγίασ Συνόδου τῶν ἐν κωνσταν|τϊνουπόλει· ρν ἁγίων π(ατέ)ρων ἔκθεσϊς ἔστϊν αὕτη : : †*

Inc. Πϊστεύομεν εἰς ἕνα θ(εό)ν.

Des. κ(αὶ) | ζωὴν τοῦ | μέλλον<τοσ> αἰ|ῶνοσ | ἀμήν.

9. (ff. 171ʳ–229ʳ) Athanasios of Alexandria, answers (= *α–ρλστ΄*) to Antiochos on various theological issues:

i. (ff. 171ʳ–176ᵛ) Table of contents.

ii. (ff. 176ᵛ–229ʳ) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἀθανασίου ἀρχϊεπισκόπ(ου) | ἀλεξανδρεί(ας). πρὸσ ἀντῖοχον ἄρχοντα· περῖ | πλείστων καὶ ἀναγκαί(ων) ζητημάτων τῶν ἐν ταῖς θείαις | γραφαῖς ἀπορουμένων* etc.

Inc. Πϊστεύσαντεσ καὶ βαπτϊσθέντεσ εἰς τρϊάδα | ὁμοούσϊον.

[PG 28, col. 597].

10. (ff. 229ʳ–229ᵛ) *῎Ετεραι ερωτἀποκρϊσεισ: †*

Inc. ᾽*Επεὶ οὖν κατεγῖνωσκεν ὁ ὅσιοσ τοῦ λούεσθαι | μετὰ τὴν μετάληψϊν.*

11. (ff. 229ᵛ–230ᵛ) *Περὶ τῶν ἁγϊων καὶ οἰκουμενϊκῶν Συνόδων : : †*

Inc. Πρώτη Σύνοδοσ ἁγῖων π(ατέ)ρων ἀρϊθμὸσ· | τιη΄ ἐπῖ κωνσταντϊνου τοῦ μεγάλου.

12. (ff. 230ᵛ–248ᵛ) Thirty-two answers of the abbas Anastasios on various theological questions:

᾽Ερωτήματα καὶ ἀνταποκρϊσεισ περῖ | διαφόρων κεφαλαίων, γενομένων ἐκ δϊαφόρων προ|σώπων· πρὸσ τὸν ἀββᾶν ἀναστάσϊον· ὧν τὰσ | λὕσεισ ἐποιήσατο· οὐχ ἐξ ἑαυτοῦ· ἀλλ᾽ ἐκ πείρασ | κ(αὶ) ἀναγνωσμάτων, τῶν ἁγῖων π(ατέ)ρων : : †

Inc. ᾽*Εὰν τῖς ἄπϊστοσ· ἢ ἰουδαῖοσ· ἢ σαμαρεῖτῖς ποιήσῃ ἀγαθὰ πολλά.*

13. (ff. 248ᵛ–262ʳ) *Epistolarion*, i.e. formula letters to the emperor, the patriarch, high officials of the Church or state, as well as close relatives:

Πϊττάκιν πρὸσ π(ατέ)ρα καὶ ἀδελφὸν | ἔτϊ δὲ καὶ μ(ητέ)ρα : : †

Inc. (f. 248ᵛ) *Αὐθέντη καὶ π(ατ)ήρ.*

14. (ff. 262ʳ–265ʳ) Blessing by the priest for the mother of the newly born child:

Τὴν εὐχὴν τὴν δίδει ὁ ἱερεὺσ ἐν τῇ οἰκία | τῆς λϋχούσασ.

Inc. ᾽*Ακούσομεν τοῦ νόμου· τῇ λέγει ἐν τῶ ιτα κεφαλ|λαίω.*

There are also other prayers for the infant (f. 263ᵛ); when the child is taken to the church after forty days (f. 264ᵛ); on the question about the origin of holy baptism (f. 264ᵛ).

15. (ff. 265ʳ–265ᵛ) An anonymous short Lexicon which includes words from the Cypriot vernacular:

Inc. (f. 265ʳ) *῎Εαρ ἐστὶν τὸ αἷμα· κρυὸν καὶ βραστόν.*

16. (ff. 265ᵛ–266ʳ) Anonymous confession of faith in verse:

† Η αὐτῇ ὁμολογία : †

Inc. ῎Ενα θ(εὸ)ν ἀληθηνὸν· ἡλϊκρϊνὸσ πιστεύω.

Des. (f. 266ʳ) *κ(αὶ) τὴν ζωὴν τοῦ μέλλον|τοσ αἰῶνοσ, ἀεννάουσ ἀμή<ν> : †*

17. (f. 266ʳ–ᵛ) An anonymous brief commentary on the first epistle of St. Paul to Timothy:

Πρὸσ τϊμόθεον α^ης | ἐπϊστολ(ης) : †

Inc. (f. 266ʳ) *Τοῦτο δὲ γήνοσκε· ὅτϊ ἐν ἐσχάταις ἡμέραις ἐνεστησον|τε οἱ κεροὶ χαλεποί.*

18. (ff. 267ʳ–277ʳ) *Synaxarion* of the Archangels Michael and Gabriel (i.e. 8 Nov.):

Μηνὶ νοευρ(ίω), εἰσ τὰσ ὀκτῶ· τὸ συναξάριον : | ἡ σύναξισ τῶν ἁγί(ων) ἀσωμ(ά)τ(ων) δυνάμε(ων). | μιχαὴλ καὶ γαβριὴλ καὶ τῶν λοιπ(ῶν).

Inc. Μιχαὴλ δὲ ὁ διαπρεπέστατοσ ταξι|άρχησ τῶν ἀσωμάτων δυνάμεων.

[*BHG, Novum Auct.* 1288q].

19. (ff. 277ʳ–278ʳ) Prayers and encomium of the Archangels Michael and Gabriel: *Εὐχ(ὴ) καὶ ἐγκώμιον εἰσ τὸν ἀρχάγγελον | μιχαήλ :–*

Inc. ᾽*Ωσ τῶν θείων ἀσωμάτων, προεξάρχων.*

(ff. 278ʳ–279ʳ) *῎Ετερον εἰσ τοὺσ | παναγί(ους) ἀσωμάτ(ους), μηχαὴλ καὶ γαβριήλ :–*

Inc. ᾽*Ιδοὺ δὴ πάλιν κείμενον ἐν λάκκω ἀθυμί(ας).*

(ff. 279ʳ–280ᵛ) *῎Ετερον ὅμοιον· | τῶν οὐ(ραν)ιων θ̄ ταγμάτων:–*

Inc. ῞Αξιον μὴ παραδραμεῖν, ταγμάτων οὐ(ραν)ίων.

20. (ff. 281ʳ–286ʳ) *Στιχηρά* for the Archangel Michael.

Inc. Τῶ πρωταγγέλω μιχαήλ.

21. (ff. 286ʳ–289ᵛ) *Στίχοι τοῦ ἀρχαγγέλου μιχαήλ.*

Inc. ῾Ω μιχαὴλ ἀρχάγγελε, καὶ πρῶτε τῶν | ἀγγέλων.

22. (ff. 289v–322v) Pantoleon the deacon, encomium of the Archangel Michael, incomplete at the end:

Παντολέοντος διακόνου, καὶ χαρτο|φύλακος τῆς μεγάλης ἐκκλησίας | Διήγησις τῶν θαυμάτ(ων)· τοῦ πανμεγίστ(ου) | καὶ πανενδόξου μιχαήλ, τοῦ ἀρχιστρα|τήγου.

Inc. Μεγάλαι καὶ πολλαὶ καὶ ποικίλαι τ(ῆς) | ἀσωμάτου καὶ μεγαλοπρεποῦσ ἀρχα|γγελικῆς σου ἀρετῆς.

[For an edition of the Latin translation of this encomium, see PG 140, cols. 573–92; *BHG* 1285].

23. (ff. 323r–330v) Anonymous, brief astronomical treatises including the *πασχάλιον* for A.D. 1299–1300:

i. (f. 323r) *Κύκλοι σελήνης.*

ii. (f. 323v) *Κύκλοι ἡλίου.*

iii. (ff. 324v–325v) *Ἑρμηνία τὸ πρὸς να εὕρϊς ταῖς ἐπακταῖς τῶν μηνῶν.*

Inc. Βάλε τὸν χρόνον τξε ἡμέρεσ.

iv. (f. 325v) *Ἑρμηνία· τὸ πῶς να εὕρϊς τὸν κῦκλον τοῦ ἡλίου:–*

Inc. Πϊάσε στο χέρην σου τοὺσ χρόνουσ ὁποῦ ἐγῖνηκεν ὁ κόσμοσ.

v. (ff. 325v–327r) *Ἑρμηνια· το πῶσ να εὕρϊς τὸν κύκλον τῆς | σελήνης.*

Inc. (f. 326r) *Πϊάσε εἰς τὸ χέρην σου τὰ ἔτη τοῦ κόσμου.*

vi. (ff. 327r–329r) *Ἑρμηνία σὺν θ(ε)ῶ τοῦ πασχαλίου : : †*

Inc. Κράτησον τὸν κύκλ(ον) τῆς ☾ (= σελήνης) τοῦ αὐτοῦ καιροῦ.

[On folio 327v there is the following reference to the year of the composition of the *paschalion: εἰσῖν δὲ τὰ ἔτη τοῦ κόσμ(ου)· τ(ὸν) παρόντ(α) καιρ(ὸν) ϛῳη′* (i.e. A.M. 6808 = A.D. 1299–1300).]

vii. (ff. 329r–330r) *Ψῆφοσ τοῦ μεροβρισίου τῆς ☾ (= σελήνης).*

Inc. Πρόσεχε μετὰ ἀκρϊβεί(ας) ὁποῖος ἐστὶν· ο κύ-(κ)λ(ος) τῆς ☾ (= σελήνης).

viii. (f. 330r–v) The establishment of the Christian Pascha through the cycles of the sun and the moon.

Inc. … καὶ τὰ ἔτη ἀπὸ τοῦ χ(ριστο)ῦ· ᾱφμσ̄ χ(ριστο)ῦ· καὶ ὁς τὴν σήμ(ε)ρ(ον)· | ὁλότ(ης)· ἔνε ϛνδ̄ χρόνουσ ἡ ιν(δικτιὼν) δ̄ (i.e. A.D. 1546).[2]

24. (ff. 331r–336v) *Ἔτι δὲ το κοντάκϊον· καὶ οἱ οἴκοι, κατὰ αβ̄. (= ἀλφάβητον) | τοῦ πανενδόξου καὶ παναγίου νϊκολάου·*

Inc. Τῶ ὑπερμάχω τῶν πιστῶν.

25. (f. 337r) A curious short text on the renewal of the earth, the water, the stars, the moon, etc.

Inc. Ἴστέον ὅτι πάντα τὰ κτϊσθέντα· ὑπὸ τοῦ ἑνὸς· | ὡς φθορὰ· ὑπὲρ φησ(ιν)· ὑπὸκείμενα.

26. (ff. 339r–340v) *Εὐχ(ὴ) τοῦ μ(ε)γ(ά)λ(ου) βασϊλείου· σϋγχωρϊτϊκὴ· λε|γομένη ὑπὸ αρχϊερέ(ως) οἳ ερέ(ως)· ἐπῖ τὸν μέλλοντα μεταλαβεῖν* etc.

Inc. Κ(ύρι)ε ἰ(ησο)ῦ Χ(ριστ)ὲ ὁ Θ(εὸ)ς ἡμῶν· υἱὲ καὶ λόγε τοῦ θ(εο)ῦ τοῦ ζῶντος.

5. SUBSCRIPTION

The main scribe of this volume, the monk Antonios son of Neophytos *τῆς Τουρκίαις*,[3] wrote a long poem on folios 340v–341r, a long poetic colophon of 36 verses on folios 341r–342r, and an additional subscription on folios 342r–342v:

I. [340v] *Τῖμϊοι πάντεσ, ἀδελφοὶ καὶ π(ατέρ)εσ·*
Εὔξασθαι | ἅμα, καὶ σῦγνωταί μοι φϊλοι.
Ὅτϊ ἐσφάλην ἐν γνώ|σει καὶ ἀγνοία.
Εἴς τε γραμμάτων τὴν θέσϊν καὶ τὴν | λέξϊν·
Καὶ προσοδϊῶν ἅμα καὶ ἀντϊστῖχων· 5
Ἰδι|οτεύω γὰρ λόγω καὶ τῆ γνώσει·
Καὶ ὡς νομῖζω οὔτε | μϊᾶ ἡμέρα·
Ἢ ἡμῖωρον, ἢ στιγμὴ τῆ τελεία· |
Ἐμεινεν ἔνδω σῦννουσ ὁ λογϊσμός μου·
[f. 341r] *Ἀλλὰ μὴν || τοῦτο μεθ᾽ ὁμϊλῖ(ας) πάσησ·* 10
μοναχῶν ἅμα καὶ | κόσμου δηλωνότϊ·
καὶ παντόμεμπ<τ>ον, εὖ οἰδ ὅ|τϊ τυγχάνει·
Ὁμωσῦγνωτε πατέρεσ οἱ τῶ κλήρω· |
Καὶ σϋγχωρεῖτε οἱ νῦν κατηλεγμένοι·
μᾶλλον δέη|σϊν ὕπερ᾽ ἐμοῦ ποιεῖσθαι· 15
Τῆς πανυμνήτου ὑ|πὲρ εὐλογημένης κόρησ·
Εὑρεῖν αὐτὴν ἐν τῆ με|λλούσει κρῖσει·
Βοηθὸν μέγα προστάτην τε, κ(αὶ) ῥύστην· |
Σὺν αὐτῶ ἅμφω, νεόφυτον γὰρ σαρκϊκόν μου
π(ατέ)ρα.|
καὶ τοῦτο ἅμα ἀκακῖω, τὰσ πρεσβείασ· 20
Καὶ σὺν | αὐτῶ πν(ευματ)ικώ μου π(ατέ)ρα·
Ἀκάκϊον λέγω, ἡμέτερον | πατέρα·
τὸν ἐκλάμψαντοσ δῖκην πυρσοῦ φω|στῆροσ·
Οὗ τῶν εὐχῶν δέομαι ἐγὼ ὁ τάλασ·
Ὅτϊ ἄ|σωτος τϋγχάνω καὶ παντλήμων 25
Διὸ καὶ σϋχνῶσ μνή|σκεσθαί μου π(ατέ)ρεσ.
Οὐδὲ ἀρετήν, οὔτε δ᾽ ἡσυχίαν· |
Ἀλλὰ δωρεὰν ὡς ὁ χ(ριστὸ)ς κελεύει·

[2] Thus this work was composed in 1546 shortly before the MS itself was copied.

[3] It is not clear if Antonios or his father Neophytos was the son of Tourkia. Whatever the answer, we have a rare case of *μητρωνυμία*.

Καὶ δϊ᾽ ἀγάπην ἀρ|χαίαν καὶ φϊλΐαν·
ʺΐνα δώῃ σοι σϋγνώμην ὁ δεσ|πότης·
καὶ σϋγχώρησϊν τῶν πολλῶν μου σφαλμάτων·
ʾΕν τῇ μελλούσει αὐτοῦ δϊκαία κρΐσει· |
Πρεσϐείαις νϋνΐ τῆς ἀχράντου παρθένου·
καὶ πάντων ὁμοῦ | ἁγΐων καὶ δϊκ(αί)|ων:–[4]

II. The following poetical subscription follows on folios 341ᵛ–342ʳ:

[f. 341ᵛ] *Ξϋστΐσα λϋκάϐαντος ἐν δὲ χϊλΐοισ· |*
Πεντακοσΐοις τε τεσσαρακοστὶ εὐδόμη· |
ʿΥπαρχούσησ τοῦ χ(ριστο)ῦ καὶ θεοῦ μου· |
μηνὸς ἀπρϊλλΐου τε, τῇ ἐννάτη·
καὶ δϊὰ χειρὸς ἐμοῦ τοῦ ταλαιπώρου· |
ʾΑντωνΐου μοναχοῦ καὶ ἀμαθὴ καὶ τάχα ἱερέωσ· |
Τὸ ἐπΐκλϊον υἱὸσ νεοφῦτου τῆς τουρκΐαισ· |
ʺΩρασ δὲ τϋχῶν τῆς τετάρτης ὦ φΐλε |
Καὶ οἱ ἄδοντεσ αὐτῶ καὶ οἱ τϋχῶντεσ· |
ʾΑνθ᾽ ὧν ἁπάντων, μΐαν ἐξαιτῶ χάρϊν· |
Πᾶσ ὅστϊς ἔνθεν ὠφέλειαν λαμϐάνων· |
Εὐχαῖσ ἀμοίϐειν τῶν λόγον τὸν γραφέα· |
ʾΑντώνϊον ἱερομόναχον, καὶ ἀμαθεῖν τοῦ γράφειν· |
θΰτην τε ἐπώνϋμον, τὸν τῆς Τουρκΐαισ· |
ʺΟπωσ ἂν ἐκεῖ τῶν καλῶν ἀπωλαύσω· |
Λΰσιν τε λαϐεῖν, τῶν δϊημαρτημένων· |
Καὶ τοῦ ἀϐραὰμ, κόλπων εἰς δΰνων χαίρων· |
Καὶ κληρονόμον, οὐ(ραν)ῶν ϐασϊλείασ· |
Σὺν τοῖς ἀσκηταῖς καὶ χωροῖς τῶν μαρτΰρων· |
Καὶ δεξϊὸν προϐάτων σϋνταγείη· |
Παρὰ κ(υρίο)υ τοῦ μόνου φϊλανθρώπου· |
Ναὶ παντεπόπτα μου τὸν σὸν οἰκέτην· ‖

[f. 342ʳ] *Ρῶμην παράσχου καθὸς τῶ πέτρω πάλαι· |*
ʺΟπωσ ϐαδΐζω εὐστόχως καὶ ἀνδρείοσ· |
Νομὴν πονηρὰν δϊώκων τοῦ δολΐου· |
Μόνε παντάναξ, καὶ κτΐστα τῶν ἁπάντων· |
Λϊταῖσ πανάγνου μ(ητ)ροπαρθένου κόρησ· |
ʺΑμα προδρόμου, καὶ πάντων τῶν ἁγίων· |
ʺΟτϊ σοὶ τϊμὴ πρέπει καὶ κράτοσ λόγε· |
Σὺν τῶ π(ατ)ρί τε, καὶ πν(εύματ)ι ἁγΐω·
Νῦν τε καὶ ἀεὶ καὶ πάντασ τοὺσ αἰῶνασ· |
ʾΑμὴν ἀμὴν ἀθάνατε τρϊὰσ δεδοξασμένη· |
Τὸν δακτΰλοις γράψαντα τὸν κεκτημένον· |
Τὸν ἀναγϊνώσκοντα μετ᾽ εὐλαϐεί(ας)· |
Φΰλαττε τοὺσ τρεῖσ ἡ τριὰσ τρϊσολϐίος· |
Τῶ συντελεστῆ, τῶν καλῶν θ(ε)ῶ χάρϊσ· |
χεῖρ ἀντω|νΐου ἱερομονάχου.[5]

The monk Antonios wrote below this a colophon the last part of which comprises another 8 verses:

[f. 342ʳ]: *Καὶ γέγραφα αὐτ(ὴν) ἐν τῇ μονὴ τοῦ ταξϊάρχου μϊχαὴλ· ἧς χωρΐον λεγόμενον λακατάμϊα· καὶ ὑμνολόγου· καὶ ἐλάτρεϐα, τὸν αὐτὸν νεῶ :: †* ‖

III. [f. 342ᵛ] *ʿΟ τίς δὲ τοῦτο ϐουληθεῖ τοῦ ἐξάραι.*
ʺΕξει τὰσ ἀρᾶσ | τῶν ἑπτάγε συνόδων·
καὶ τὴν κατάραν τοῖς ὅρεσι | Γελϐοΰε·
καὶ τοῦ γϊεζῆ· τὴν λέπραν ὡς τολμήσ(ας)· |
Καὶ ἀνανίου· καὶ σαπφεῖρασ τὸν μώρον·
καὶ δϊα|ῤῥαγῆ· ὡς ἰοῦδασ ὁ κΰνασ·
ʺΕξει δὲ τοῦτος· τὸν | ἄγγελον κ(υρίο)υ·
ἀντϊμαχοῦντα ἐν ἡμέρα τῆσ δΐκησ :: †.

All three poems are informative and interesting. Poem I contains 34 imperfect iambic verses, mostly dodecasyllables. The humble scribe, convinced of his mistakes—which are indeed many—confesses that he was an ignorant sinner and begs for the mercy of the reader of the volume. He also mentions with respect his father Neophytos and his spiritual father Akakios, who may well have been the abbot of the monastery where he served.

Poem II comprises 37 imperfect verses to a large degree dodecasyllabic. The scribe gives his full name and the date the MS was completed: he was the monk and priest Antonios son of Neophytos *τῆς Τουρκίαις* and the volume was completed on 9 April 1547. A number of verses from these two poems appear also in another MS, Paris. Gr. 872, copied by the scribe Ambrosios, abbot of the monastery τῶν ʾΑνδρείων in Nicosia in 1552. Some of the verses of poem I are also common to the two MSS. One has the impression that Ambrosios knew Antonios' poem and copied them out or learned them by heart. However, the fact that a number of verses of poem II appear in two other MSS copied in Cyprus, the present Athens, E.B.E. 1077, copied in 1460–65, and Karditsa, Korones 8, copied in 1563, indicates that similar poems were known among professional scribes in fifteenth– and sixteenth–century Cyprus. Nevertheless, the scribes

[4] This poem is very similar to that copied by Ambrosios, abbot of the monastery τῶν ʾΑνδρείων, in a Gospel Lectionary of 1535, now also in Jerusalem (Staurou 9, f. 295ʳ–ᵛ). It is very probable that Antonios knew or had a copy of Ambrosios' poem which he slightly improved or amended by changing the names or adding a few lines of his own. That this may well have been so is shown by the common errors appearing in the two poems. For Ambrosios' poem see above, p. 284.

[5] The second poem is also very similar to three others known from the following Cypriot MSS: (a) Athens E.B.E. 1077, f. 80ʳ (1460–65); (b) Paris. Gr. 872, f. 275ʳ (1552); (c) Karditsa, Korones 8, ff. 397ᵛ–398ᵛ (1563). On these MSS see above, p. 234 and below, pp. 323 and 349; cf. also Darrouzès, "Notes IV", pp. 30–31.

themselves were expected to be able to compose and add some verses of their own in addition to the well-known clichés taken from other poetical colophons.

Finally, the colophon gives precise information on the place the MS was copied: the monastery of the Archangel Michael in the village of Lakatamia, Cyprus, where the scribe was serving as a monk in 1547.

The poetic curse on any future appropriator of the MS is remarkable for its detailed ferocity and may well have been composed by the monk Antonios himself.

6. SCRIPT

The MS was copied by two scribes, who are most probably contemporary. Scribe A, the main scribe, is the monk Antonios, who copied folios 1^{r}–266^{r} and 323^{r}–342^{v}. He is a calligrapher imitating the *Hodēgōn* style and the script of Ambrosios, abbot of the monastery τῶν Ἀνδρείων. He uses a black ink that is well preserved and writes 22 lines to the page. On folio 1^{r} reproduced here we can observe the enlarged alphas ( ), betas ( ), lambdas ( ), xis ( ), sigmas ( ), upsilons, ( ), phis ( ), and chis ( ), the high-standing gammas ( ) and taus ( ), the letters with diagonal tails such as the deltas ( ) and rhos ( ), and the ligatures alpha-xi ( ), epsilon-lambda ( ), epsilon-sigma ( ). Worth noticing are the words τοὺς ( ) and τῶν ( ) and the abbreviation for καὶ ( ). Scribe A made sporadic additions in the margins, e.g. on folios 17^{r}, 18^{v}, 19^{v}, 40^{r}, 110^{v}, etc.

Scribe B remains unknown. He seems to be contemporary and probably came from the same monastery of the Archangel Michael, since he copied all the texts relevant to the archangel contained in this MS, the *synaxarion*, the verses, the encomium, etc. (ff. 267^{r}–322^{v}). He writes 21 lines to the page. His script is inclined to the right and is less calligraphic than that of the scribe Antonios. On folio 267^{r} reproduced here we can observe the enlarged thetas ( ), sigmas ( ), upsilons ( ), and phis ( ), the deltas with long diagonal tails ( ), and the ligature epsilon-lambda ( ). On folio 322^{v} scribe B wrote a note explaining why the encomium for the Archangel Michael by the deacon Pantoleon remained incomplete: *ἕως ὧδε κε(φ)α(λαια) κ̄ζ̄· κ(αὶ) πλέον χαρτία οὐδ(ὲν) | εἶ-χα. †.* Thus the scribe wrote only 27 of the chapters of the encomium because of the lack of paper.[6]

7. ILLUMINATIONS

Tituli mostly in red. Small red initials in the margins but also within the text, some quite elaborate or with floral designs. Ornaments at the beginning of most of the works included in the volume, observed on the following folios (those with an asterisk are elaborate): 7^{v}, 65$^{r–v}$, 89^{r}, 163^{v}, 165$^{r–v}$, 167^{v}, 169^{v}, 170^{r}, 171^{r}*, 176^{v}, 193^{v}, 210^{v}, 229$^{r–v}$, 230^{v}, 248^{v}, 252^{v}, 253^{r}, 255^{r}, 262^{r}, 267^{r}, 277^{v}, 298^{v}, 323$^{r–v}$, 324^{r}, 325^{v}, 326^{v}, 331^{r}*.

8. BINDING

Binding with wooden boards broken off at the time the MS was microfilmed.

9. QUIRE COMPOSITION

When A. Papadopoulos-Kerameus examined this MS in 1887 and prepared a good description of it, published seven years later, the MS was numbered with letters of the Greek alphabet and had already lost its first 24 folios.[7] Some sixty years later when this MS was microfilmed by the Library of Congress another gathering had been lost at the beginning and the MS began from folio λγ. At a later period, and after this new loss occurred, Arabic numerals were given to the remaining 342 folios. The part of the volume copied by scribe A has quire signatures in the upper right corner: 1^{r} = ε̄, 9^{r} = σ̄τ̄, 29^{r} = η̄, 37^{r} = θ̄, 45^{r} = ῑ, 53^{r} = ῑ̄α̅, 71^{r} = ῑ̄γ̄, 79^{r} = ῑ̄δ̄, 87^{r} = ῑ̄ε̄, 95^{r} = ιϛ, 103^{r} = ῑ̄ζ̄, 111^{r} = ῑ̄η̄, 119^{r} = ῑ̄θ̄, 127^{r} = κ̄, 135^{r} = κ̄α̅, 143^{r} = κ̄δ̄, 151^{r} = κ̄γ̄, 159^{r} = κ̄δ̄, 167^{r} = κ̄ε̄, 175^{r} = κσ̄τ̄, 183^{r} = κ̄ζ̄, 191^{r} = κ̄η̄, 199^{r} = κ̄θ̄, 207^{r} = λ, 215^{r} = λ̄α̅, 223^{r} = λ̄δ̄, 231^{r} = λ̄γ̄, 239^{r} = λ̄δ̄, 247^{r} = λ̄ε̄, 255^{r} = λσ̄τ̄. Thus the gatherings are mostly quaternions and a few quinions.

All folios copied by scribe B have a cross in the middle of the upper margin and a new numbering of the gatherings as follows: 275^{r} = δ̄, 283^{r} = γ, 291^{r} = δ, 299^{r} = ε, 307^{r} = στ, 315^{r} = ζ. Thus his part of the volume represents seven quaternions. Folios 337^{v} and 338$^{r–v}$ are blank.

10. LATER NOTES

The MS preserves an important note on folio 342^{v} copied by the monk Nikanor who claims that he bought the MS from the relatives of the (late?)

[6] Ἱεροσ. Βιβλ., I, p. 356; Papadopoulos-Kerameus read καρδία instead of χαρτία.

[7] Ibid., p. 354.

monk Antonios and donated the book to the monastery of St. Sabas in Palestine. Nikanor's note was confirmed by an autograph signature of Athanasios, abbot of the monastery of St. Sabas, on behalf of the whole community:

† Μνήσθητ(ι) κ(υρι)ε τ(οῦ) δούλου σου ἀντωνΐ-ου ἱερο(μον)άχ(ου) κ(αὶ) πνευματικοῦ κ(αὶ) νικο-λ(οῦς), κ(αὶ) χριστοδούλου κ(αὶ) ἰουλί(ας). | ἐγόρασα το ἐγὼ νϊκάνωρασ ἀπὸ τοὺσ ἐδϊκούσ του ἄνωθ(εν) ἀντω|νϊου ἱερο(μον)άχ(ου)· καὶ τὸ ἐπροσήλωσα εἰσ τ(ὴν) καθ' ἡμᾶσ | λαύραν ἁγίου Σάβα σὺν ἀρχαγγέλου μϊχαὴλ· κ(αὶ) ὁποῦ τὸ | κλέψει ἢ κόψει τὸ αὐτό φύλλ(ον) νὰ ἔχει ἀντΐδϊκον τὸν μ(έ)γ(αν) ταξιἀρχην μϊχαὴλ σὺν τῷ ἁγϊω Σάβα τῶ ἱεροσολϋ-μΐτ(η). κ(αὶ) νὰ κριθ(ῆ) | μετὰ ἄννα καὶ καϊάφα, καὶ μετὰ ἀνανίου καὶ σαπφήρασ | καὶ μὲ τοῦ γϊεζι τ(ὴν) λέπραν. καὶ μετ(ὰ) ἐκείν(ων) ὁποῦ εἶπαν ἄρον | ἄρον στ(αύ)ρωσον τὸν υἱὸν τῆσ παρθένου, ἀμ(ὴν): ⳨ ⳨ *κ(αὶ) τ(ὴν) κατ(ά)ρ(αν) τ(ῆς) ἁγ(ίας) π(α)ρ(θένου):–*

Below this the autograph of Abbot Athanasios:

† ὁ καθηγούμενος λαύρ(ας) ἁγΐου Σάβα ἀθανά-σ(ϊος) ἱερο(μόν)αχ(ος) κ(αὶ) ἡ Σϋναξϊσ.

11. HISTORY OF THE MANUSCRIPT

This MS was copied by the monk Antonios and another unknown copyist in April 1547 in the monastery of the Archangel Michael, which lies ca. 5 kilometres south-west of Nicosia. A few years later the volume was bought from the scribe's relatives by a certain monk Nikanor who took the book to Palestine and donated it to the monastery of St. Sabas. At an even later period the MS became the property of the Holy Sepulchre, where it was examined by A. Papadopoulos–Kerameus in 1887 and microfilmed by the Library of Congress in 1950.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 45, n. 73.
Clark, *Checklist of MSS in Jerusalem*, p. 7.
Darrouzès, "Autres mss", p. 146, no. 53.
Ἱεροσ. Βιβλ., I, pp. 354–56.
Vogel–Gardthausen, *Schreiber*, p. 38.
BHG, Novum Auct., p. 151, no. 1288q.

[87] Vienna, Vindobonensis Phil. Graecus 188, A.D. 1548/49 (pls. 129, 214a-b).

1. Commentaries on Aristotle's *Physics* and excerpts from Nikephoros Blemmydes' *Logic* and the Orations 1–2 of Demosthenes.[1]

2. Western paper of varied quality and sizes.[2]

3. Folios VIII + 174, 214–17 × 158 mm.
Justification varies from text to text.
21–25 lines to the page (= main scribe A).
Text in single column.

4. CONTENTS

1. (ff. V^{r}–VI^{v}) Nikephoros Blemmydes, *Epitome Logica*, chap. 36:

Inc. *Ὁ ἥλιος ἄρα ὑπὸ γῆν ἐστϊ:· | Δεύτερος τρόπος: ὁ κατὰ συνέχειαν τῇ ἀναιρέσει τοῦ ἑπο|μένου συναναιρῶν τὸ ἡγούμενον.*

Des. (f. VI^{v}) *εἴπερ τὸ ἰώμενον αὐτὸν οὔκ ἐστϊν ἕν· σύνθετος ἄρα:*

[Ed. PG 142, cols. 976A 5–980A 15].

2. (f. 136$^{r–v}$, new numeration) <Libanios> hypothesis on Demosthenes, Or. 1 (without title):

Inc. *<Ὁ>λυνθος ἦν πόλϊς ἐπὶ θράκης, ἑλληνικὸν δὲ ταύτῃ τ(ῶν) ἐνοικούντων τὸ γένος.*

Des. (f. 136^{v}) *ἔφη τοῦ τὰ πράγματα ἀπόλλϋσθαι:*

3. (f. 137$^{r–v}$) <Demosthenes> Or. 1, fragment, chap. 10:

Inc. *<Ἀ>ντὶ πολλ(ῶν) ὦ ἄνδρες ἀθηναῖοι χρημάτων.*

Des. (f. 137^{v}) (mutilus) *τὸ μὲν γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμ(ον).*

4. (ff. 138^{r}–154^{v}) Nikephoros Blemmydes, *Logic*, chaps. 1–10:

Τοῦ σοφωτάτου βλεμμΰδουσ ἡ βΐβλοσ αὕτη:

Inc. (f. 138^{r}) *Ἐπειδήπερ ἡ λογϊκὴ ἐπιστήμη πρὸσ τὴν ϊερὰν γραφὴν κ(αὶ) πάντασ τοὺσ τῆσ ἀληθείασ | λόγουσ οὐκ ὀλίγον φέρει τὸ χρήσϊμον.*

[Cf. PG 142, col. 688C].

(f. 139$^{r–v}$) The chapters of the *Epitome Logica*.

[Cf. PG 142, cols. 685–88].

Des. (f. 154^{v}) *κ(αὶ) | ἄμφω γὰρ οὐσῖαι εἰσϊν ἔμψϋχαι (sic) αἰσθητϊκαὶ κ(αὶ) μεταβατϊκαί:–*

[Ed. PG 142, cols. 685–757D 7].

5. (ff. 1^{r}–7^{r}) Simplikios, commentary on Aristotle's *Physics:*

† Σιπλικίου προλεγόμ(εν)α εἰς τὴν φυσικὴν ἀριστοτέλ(ους) ἀκρόασιν:–

Inc. *Τὸν σκοπὸν τῆς ἀριστοτέλουσ φυσικῆς ἀκροάσεως, μαθ(εῖν).*

[1] There is an excellent description of this MS by Hunger, *Katalog*, I, pp. 296–98. Our description is based on Hunger's, on a brief examination of the MS *in situ* in 1981, and on a study of the MS in microfilm. We follow the order of items as they are set out by Hunger.

[2] Cf. Hunger, *Katalog*, I, p. 297.

[Ed. H. Diels, *Commentaria in Aristotelem Graeca*, IX, Berlin, 1882, pp. 1–8, 30-*φησίν*, i.e. f. 6r].

(ff. 6v–7r) Figures *τῶν δυνάμεων τῆς ψυχῆς* and *φύσεως*.

(f. 7r) Simplikios, Commentary (without title) [ed. Diels, op. cit., p. 180, 18 ff].

6. (ff. 7v–8v) George Pachymeres, *Epitome* of Aristotle's *Physics:*

† Γεωργ(ίου) τοῦ παχϋμέρ(ους), κληρικοῦ ὑπομνηματογράφου τ(ῆς) ἐν κωνσταντ(ι)ν(ου)π(ό)λ(ει) μ(ε)γ(ά)λ(ης) ἐκκλη(σίας), εἰς τὸ τίς ὁ σκοπὸς | τῆς παρούσης πραγματ(είας). ἐτέθη παρ' ἐμοῦ ὡς ἁρμόδιον κ(αὶ) αὐτό, εἰ κ(αὶ) προγενέστ(ε)ρο(ς) γεώργ(ιος) θεμιστῖου :·

Inc. Σκοπὸ(ς) τοῦ παρόντο(ς) βιβλίου ἐστὶ, ζητῆσαι περὶ τῶν ἀρχ(ῶν) τῶν ὄντων.

[Ed. of the Latin trans. of this work by Ph. Bechius, *Georgii Pachymerae, hieromnemonis in universam fere Aristotelis philosophiam e Greco in Latin. serm. conversa*, Basel, 1560, p. 73 ff].

7. (ff. 9r–133v) Themistios, Commentary on Aristotle's *Physics* with marginal scholia:

i. *Θεμιστίου παράφρασις τοῦ τῆς φυσικ(ῆς) ἄλφα ἀριστοτ(έ)λ(ους):–*

Inc. † Πρόκειται τῇδε τῇ συγγραφῇ, ἐπιστήμην τινὰ ποιήσασθ(αι).

ii. (f. 29r) Book II: *Inc. Ἄλλην τοίνυν ἀρχὴν ποιησάμ(εν)οι.*

iii. (f. 45v) Book III: *Ἐπειδὴ τὴν φύσιν ὡρισάμεθα ἀρχ(ὴν) κινήσ(εως).*

iv. (f. 63v) Book IV: *Inc. Ὁμοί(ως) δ' ἀνάγκη κ(αὶ) περὶ τοῦ τόπου τὸν φυσικὸν ἐπισκέψασθ(αι).*

v. (f. 97r) Book V: *Inc. Ἐπειδὴ τὰ μὲν καθ' αὐτά.*

vi. (f. 104v) Book VI: *Inc. Εἰ δὲ ἔστι συνεχῆ μὲν, ὧν τὰ ἔσχατα ἕν ἐστιν.*

vii. (f. 116v) Book VII: *Inc. Ἐπειδὴ πᾶν τὸ φερόμενον ὑφ' ἑαυτοῦ κινεῖται.*

viii. (f. 119r) Book VIII: *Inc. Ἕπεται δ' ἐφεξῆς ἐπισκέψασθαι.*

Des. (f. 133v) *ἐκεῖ ἄρα | τὸ κινοῦν:*

[Ed. H. Schenkl, *Commentaria in Aristotelem Graeca*, V/2, Berlin, 1900].

8. (f. 135r) Libanios, hypothesis on Demosthenes, Or. 2:

<Λ>ιβανίου ὑπόθεσ(ις) λόγ(ου) ὀλυνθιακοῦ· δευτέρου:

Inc. <Π>ροσήκοντο μ(ὲν) τ(ὴν) πρεσβείαν τῶν ὀλυνθίων οἱ ἀθηναῖοι.

Des. τοὺσ γὰρ μακεδόνας ἀσθενεῖς εἶν(αι) καθ' ἑαυτούσ:

9. (f. 135r–v) Demosthenes, Or. 2, chap. 8:

<Δ>ημοσθένουσ ὀλυνθιακὸς δεύτερος:

Inc. <Ἐ>πὶ πολλ(ῶν) μὲν ἄν τισ ἰδεῖν, ὦ ἄνδρες ἀθηναῖοι.

Des. (f. 135v) (mutilus) *ἢ ὡς | οἱ τὰ πρῶτα ἐξηπατημ(έν)οι τὰ λοιπὰ πιστεύσουσ(ιν) αὐτῷ.*

5. SUBSCRIPTION

The main scribe A, i.e. Mathousalas Macheir, subscribed his volume twice. He wrote at the end of the text of Themistios' commentary on folio 134r:[3]

† Μαθουσάλας ὁ (μον)αχ(ὸς) κ(αὶ) ταύτην τ(ὴν) ἀγαθὴν βίβλον | ἑαυτῷ ἐξέγραψεν, ἐν νήσῳ τῇ κύπρῳ· ἰν(δικτιῶν)ος ζ(ης) :–

On folio 6r Mathousalas wrote a longer subscription:[4]

Εστὶ νῦν ἡ φθῆσ(ις) οἱ κίνδυνοι οἱ κ(α)τ(ὰ) γ(ῆν) τε κ(αὶ) | θάλασσ(αν). κ(αὶ) οὐκ ἔχω ποῦ στῆναι ἀπὸ τ(οὺς) | (μον)αχ(οὺς) κ(αὶ) τοὺς ἀρχιερ(εῖς) κ(αὶ) τοὺς κληρικ(οὺς) αὐτ(ῶν). | εἴθε γένοιτό μοι ποτὲ ἐν ἐκεχειρϊα γενέσθαι. | ὥστε γραφῆ παραδοῦναι πάντ(α) | τὰ ἀπ(α)ρνήσε(ως) :·

Below this in *monokondylion:*

† Μαθουσάλα πόνος τοῦ, τὸ ἐπώνϋμον μαχείρ. |

Ἐν σπουδῆ κ(αὶ) πενία μεγ(ά)λη ἐγράφη κ(αὶ) ἐν διωγμ(οῖς) πολλ(οῖς) ὑπὸ τῶν ἀμονάχ(ων) | μοναχ(ῶν) κ(αὶ) τῶν ψευδωνύμ(ων) ἀρχιερέ(ων). τεσσαράκοντα δύο ἐτῶν ὄντος μου (μον)αχ(οῦ) | τὸ παρὸν ἐγράφη. καὶ ταῖς χερσί μου (ἐν κύπρῳ) ἐτράφ(ην). κ(αὶ) οὐκ οἶδα ποῦ καταλήξω:– | ἰν(δικτιῶν)ος ζ(ης) ὑποφθινούσης:–

From these notes we are informed that Mathousalas copied this volume in Cyprus at the age of forty-two [or when he had been a monk for forty-two years] during the 6th and 7th indiction. Mathousalas was active as a scribe between 1541 and 1579 and the 6th–7th indictions fell in the years 1548/49, 1563/64, and 1578/79. Other prosopographical information given in these subscriptions, however, suggests that the volume was copied dur-

[3] This subscription was also edited by Bick, *Schreiber*, p. 88. For a correction of the word *ἐξέγραψεν*, see Hunger, *Katalog*, I, p. 297.

[4] Edited also by Hunger, *Katalog*, I, p. 297.

ing 1548–49.[5]

6. SCRIPT

Two different hands appear in this volume. Scribe A is Mathousalas Macheir, who copied folios 1^{r}–134^{r}, i.e. all the commentaries on Aristotle's *Physics*. A second scribe copied the fragmentary works from Blemmydes and Demosthenes, i.e. folios V^{r-v} and 135^{r}–154^{v}. We are concerned here only with the part of the MS copied in Cyprus by Mathousalas Macheir.

Mathousalas' script is a compact, diminutive minuscule, right-inclined, with varied forms, a number of ligatures, and numerous abbreviations. On folio 7^{v} reproduced here we can observe the enlarged epsilons (ϵ), sigmas (ϲ), and chis (χ), the high-standing gammas (᾽) and taus (τ), and the ligatures alpha-rho (ᾳ), gamma-epsilon-omega-rho (γεω), epsilon-iota (ει), epsilon-theta (εθ), epsilon-lambda (ελ), epsilon-xi (εξ), mu-epsilon-nu (μεν), mu-epsilon-rho (μερ), mu-omega-nu (μωμ), pi-alpha-rho (παρ), tau-omega-nu (τῶν), pi-epsilon-rho (πε), and the word γὰρ (γᾲρ).

There are marginal scholia in many parts of the volume, especially in the commentary of Themistios, as well as figures explaining the commentaries, e.g. folios 24^{v}, 25^{r}–26^{v}, etc.[6]

7. ILLUMINATIONS

In the part of the volume copied by Mathousalas there are simple ornaments at the beginning of the various works in the volume, i.e. folios 1^{r}, 9^{r}, 29^{r}, 45^{v}, 63^{v}, 97^{r}, 104^{v}, 116^{v}, 119^{r}. More elaborate headpiece ornaments appear in the part copied by scribe B on folios 138^{r} and 140^{r}. On folio 134^{v} there is an astronomical figure explaining the circles of the planets and the zodiac: *οἶκοι πλανητ(ῶν)*, and below this three lines of explanatory text:

Inc. † *Ὁ δὲ ζωδιακὸς κύκλος, λοξῶς κινεῖτ(αι).*

On the flyleaf pasted to the front cover and on folio 135/5^{v} there is a circular stamp with the inscription *K. K. HOFBIBLIOTHEK*. Another framed stamp with the inscription *BIBLIOTHECA PALATINA VINDOBONENSIS* appears on folios II^{r}, V^{r}, VI^{v}, 134^{v}, and 137^{v}.

8. BINDING

Binding with pale brown leather on cardboard done by the librarian Gerard van Swieten in 1754.[7]

9. QUIRE COMPOSITION

Quire signatures mostly excised. In the lower margin of folio V^{r} = *ιγ^{ον}*. Also in the lower and outer margin of folio 138^{r} = *α^{ον}*. Hunger, who published an excellent description of the volume, gives the gatherings as follows:[8] 15 (II–VIII, 136–137/6), 3 × 8 (161), 16 × 8 (128), 7 (8–1, 134/1), 6 (4 + 2: 135/5). Folios I^{r}–IV^{v}, VII^{r}–VIII^{v}, 137/1–137/6, 155^{r}–161^{v}, and 134/1^{r}–136/6^{v} are blank.

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[5] The dating of this volume in 1548/49 is further suggested by another prosopographical note of Mathousalas in codex Vind. Phil. Gr. 217, f. 99^{r}, ed. Bick, *Schreiber*, no. 88, p. 88. Mathousalas speaks about his sufferings in Cyprus in another MS he copied in Egypt in 1547/48, i.e. Vind. Phil. Gr. 224. Thus in a long prosopographical note on f. 212^{v} of this volume he says among other things: † *Ὦ, ὦ πολλὰ πέπονθα κ(αὶ) πανθάνω πλειστότερα καὶ παθήσομαι εὖ οἶδ' ὅτι. πεντάκις | ἀπέπλευσα εἰς κύπρον, κ(αὶ) πολλὰ ἔπαθ(ον) ἐν αὐτῇ φθονηθεὶς ὑπὸ τῶν δοκούντ(ων) φιλολόγ(ων) εἶναι.*

What he actually suffered in Cyprus he tells us below on the same f. 212^{v}: † *Ἐβλήθ(ην) εἰς φυλακ(ὴν) ἐν κύπρ(ῳ) παρὰ τῶν λατίν(ων) ὑπὲρ τῆς ἐκπορεύσεως τοῦ θείου πν(εύματο)ς κ(αὶ) ἄλλ(ων) ζητημάτ(ων). | ἐν ἔτει ϛνστ^{ῳ} ------- κ(αὶ) ἐκινδύνευσα ὑπὲρ τῆς ζ(ωῆς). ἐρρύσθ(ην) δὲ ἐκ τῶν χειρ(ῶν) αὐτ(ῶν) | τῇ δυνάμει τοῦ ἁγίου πν(εύματο)ς, ἐξορισθεὶς παρ' αὐτ(ῶν) οὕτ(ως) τοῦ θ(εο)ῦ θελήσαντο(ς) εἰς τρίπολ(ιν) τῆς συρί(ας)* ... He was back in Cyprus in 1551/52, as we are told in another philosophical volume he partly copied there, i.e. Vind. Phil. Gr. 155; cf. ff. 274^{r}–275^{r}. For this long prosopographical note see below, pp. 319–20.

[6] Mathousalas Macheir was a professional scribe who copied mostly philosophical texts. The following MSS are attributed to him: (i) Jerus., Saba 283 (A.D. 1541/42) (theological texts); (ii) Jerus., Saba 293 (Psalter); (iii) Geneva, Public Library 139 (Dionysios the Areopagite and synodal acts); (iv) Sinai, Gr. 128 (A.D. 1548) (Psalter); (v) Vind. Hist. Gr. 128 (theological, hagiographical, and philosophical texts); (vi) Vind. Phil. Gr. 110 (philosophical texts); (vii) Vind. Phil. Gr. 155 (philosophical texts); (viii) (Vind. Phil. Gr. 156 (Plato); (ix) Vind. Phil. Gr. 181 (A.D. 1562) (philosophical, theological, and rhetorical texts); (x) Vind. Phil. Gr. 188 (1548/49) (philosophical texts); (xi) Vind. Phil. Gr. 189 (ca. 1562) (philosophical texts); (xii) Vind. Phil. Gr. 215 (A.D. 1550) (Aristotle); (xiii) Vind. Phil. Gr. 217 (A.D. 1550) (philosophical and theological texts); (xiv) Vind. Phil. Gr. 224 (A.D. 1547/48) (philosophical, rhetorical, and theological texts); (xv) Vind. Phil. Gr. 301 (grammatical, rhetorical texts); (xvi) Vind. Theol. Gr. 230 (theological texts).

On Mathousalas Macheir see Vogel–Gardthausen, *Schreiber*, p. 270; Bick, *Schreiber*, pp. 88–90; Hunger, *Katalog*, I, p. 469 (index) with detailed references; *Ἱεροσ. Βιβλ.*, II, pp. 405–11 and 420–21; K. A. Meyier, in *Script.* 18 (1964), 260.

[7] Cf. Hunger, *Katalog*, I, p. 297. For a detailed reference on these bindings of 1754 see ibid., p. XVI.

[8] Cf. Hunger, *Katalog*, I, p. 297.

10. LATER NOTES

[1] On the flyleaf pasted to the front cover there is a later note in Latin: *III. F. 31 | 1. Simplicii | Prolegomena in Aristotelis natura.*

Des. Nicephorus Blemydas | Logica : fol 138 (c. 1–10).

And by a later hand: **–** Fragm. Logicae Nicephori Blemmydae c. 36.*

Underneath by a different hand:

Nessel Philos. XLIV.

[2] On the flyleaf I^{r} by a recent hand: *Phil. gr. 188.*

[3] In the lower margin of the flyleaf V^{r} by a later hand:

MS. Philos. Gr. 44.

[4] In the upper margin of folio 136^{r} there is the following later note:

Augustissima Bibliotheca Caesarea Vindobonensis | codex manuscriptus Philosophicus Graecus N. 44.

[5] On the same folio 136^{r} there is an *ex libris* by Johannes Sambucus:[9]

Sambucus emit 3. d (?).

11. HISTORY OF THE MANUSCRIPT

This MS, copied by the monk Mathousalas Macheir in Cyprus in 1548/49, was probably taken by him outside the island. It was purchased by Johannes Sambucus in Constantinople for three ducats (cf. f. 136^{r}), together with other Greek manuscripts, for the Hofbibliothek in Vienna, now the Austrian National Library. While in Vienna it was rebound in 1754.

12. BIBLIOGRAPHY

Bick, *Schreiber,* no. 88, p. 88.

H. Gerstinger, "Johannes Sambucus als Handschriftensammler", in *Festschrift der Nationalbibliothek in Wien,* Vienna, 1926, p. 372.

H. Hunger, *Codices Vindobonenses Graeci. Signaturenkonkordanz der griechischen Handschriften der Österreichischen Bibliothek* (*Biblos*-Schriften 4), Vienna, 1953, p. 38.

Hunger, *Katalog,* I, pp. 296–98.

P. Lambecius, *Commentariorum de Augustissima Bibliotheca Caesarea Vindobonensis libri I–VIII,* ed. A. F. Kollarius, Vienna, 1766–82, vol. VII, pp. 182–84.

D. Nessel, *Catalogus sive recensio specialis omnium codicum manuscriptorum graecorum ... Augustissimae Bibliothecae Caesareae Vindobonensis,* 6 vols., Vienna, 1690, vol. IV, pp. 106 f.

H. Schenkl, *Commentaria in Aristotelem Graeca,* Berlin, 1900, vol. V/2, p. v.

Vogel–Gardthausen, *Schreiber,* p. 270.

[9] On Johannes Sambucus, collector of Greek MSS, see H. Gerstinger, "Johannes Sambucus als Handschriftensammler", in *Festschrift der Nationalbibliothek in Wien,* Vienna, 1926, pp. 251–400.

[88] Paris, Bibliothèque Nationale, Graecus 381 [Colbert 4588], A.D. 1550 (pls. 130, 214c).

1. Gospel Lectionary.

2. Western paper, yellowish, well preserved. A number of folios affected by the acid of the ink.

3. Folios III + 306 + γ′, 210 × 150 mm.

Justification 153 × 85 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

This Gospel Lectionary contains the daily lessons from John, Saturdays and Sundays from Matthew and Luke, *παννυχίδες,* Lent and Holy Week, *πάθη, ὧραι, evangelia matutina,* and *mēnologion.*

1. (f. 1^{r}) in red: *ΑΡΧῊ ΤΟῩ ΕΥΑΓΓΕΛΊΟΥ τῇ ἁγ(ία) κ(αὶ) μεγ(ά)λ(η) | κυριακῇ | τοῦ πάσχ(α): ἐκ τοῦ κατὰ ἰω(άννην).*

Inc. Ἐν ἀρχὴ ἦν ὁ λόγος. [John 1:1].

2. (f. 56^{r}) *Ἀρχὴ, τῶν σα(ββα)τ(ο)κυριάκων τοῦ κατὰ | ματθαίον εὐαγγελίων:*

Inc. Εἶπεν ὁ κ(ύριο)ς· τῷ αἰτοῦντί σε δίδου. [Matt. 5:42].

3. (f. 87^{r}) *ΑΡΧῊ ΤΟῩ ΝΈΟΥ ΕΤΟΥϹ: CA-(BBA)T(ON) Α̅ | ἐκ τοῦ κατὰ λουκᾶ· ἁγίου εὐαγ-γ(ελίου).*

Inc. Τῷ καιρῷ ἐκείνῳ· ἦλθεν ὁ ἰ(ησοῦ)ς εἰς | κά-περναοὺμ πόλιν τῆς γαλιλέας. [Luke 4:31].

4. (f. 124^{r}) *Εὐαγγέλια τὰ κατα παννιχίδ(α).*

5. (f. 125^{r}) The lessons for Lent: *Σάββατ(ον) ᾱ̅ τῶν ἁγίων νηστειῶν· | καὶ τοῦ ἁγίου μεγαλομάρτυ-ρος θεοδ(ώ)ρ(ου) | ἐκ τοῦ κατὰ μάρκον.*

Inc. Τῷ καιρῷ ἐκείνω ἐπορεύετο | ὁ ἰ(ησού)ς τοῖς σάββασι διὰ τῶν σπο|ρίμων. [Mark 2:23].

6. (f. 179^{r}) *Εὐαγγέλια τῶν ἁγίων παθῶν.*

Inc. Εἶπεν ὁ κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς· | νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀν(θρώπ)ου. [John 13:31].

7. (f. 209^{v}) *Εὐαγγέλια τῶν ὡρῶν τῆς με|γάλης παρασκευῆς: ὥρα ᾱ̅ | ἐκ τοῦ κατὰ ματθαιον.*

Inc. Τῷ καιρῷ ἐκείνῳ πρωίασ | γενομένης συμβούλιον ἔλα|βον πάντες οἱ ἀρχιερεῖς. [Matt. 27:1].

8. (f. 236v) *Τὰ ἕνδεκα ἑωθινὰ. ἑωθ(ινὸν) ᾱ | ἐκ τοῦ κατὰ ματθαῖον.*

Inc. Τῷ καιρῷ ἐκείνῳ οἱ ἕνδεκα | μαθηταὶ ἐπορεύθησαν εἰσ | τὴν γαλιλαίαν. [Matt. 28:16].

9. (ff. 250r–306r) *Mēnologion:*

i. (ff. 250r–260r) September.
ii. (ff. 260r–268v) October.
iii. (ff. 268v–269v) November.
iv. (ff. 270r–280v) December.
v. (ff. 280v–290v) January.
vi. (ff. 290v–293v) February.
vii. (ff. 293v–296v) March.
viii. (f. 296v) April.
ix. (f. 296v) May.
x. (ff. 296v–302r) June.
xi. (ff. 302r–302v) July.
xii. (ff. 302v–306r) August.

5. SUBSCRIPTION

The scribe, the priest Michael Maurikes, subscribed his volume in red on folio 306r:[1]

Ἐγράπτη τὸ παρὸν ἅγιον εὐαγγέλιον· διὰ χειρὸσ ἐμοῦ π(α)π(α) μι|χαὴλ μαυρίκι. ἐχρονία· | ᾱ φ̄ ν̄ χ(ριστο)ῦ:– ἀμὴν τέλοσ.

The MS was earlier considered by Scrivener and Vogel–Gardthausen, who followed him, as originating from Iconium in Asia Minor. This view was probably based on the wrong reading of the word *ἐχρονία* as *Κόνια*.[2] The toponym Konia for Iconium does not appear in the MS.[3] In fact the Cypriot origin of the MS is confirmed by the use of the word *ἐχρονία* instead of *ἔτος* in this colophon.

6. SCRIPT

The priest Michael Maurikes is not a great scribe. Hunger speaks of him as "eine unbeholfene Hand ohne ästhetischen Anspruch".[4] His script is, however, clear and readable for he writes separated letters. He uses a thick pen and a pale black ink that is well preserved. The scribe leaves a relatively wide outer margin. On folio 1r we can observe the high-standing taus (τ), the enlarged alphas (λ), betas (β), zetas (ζ), thetas (θ), lambdas (λ), and phis (φ), and the right-inclined pis (π) but also (ϖ).[5]

7. ILLUMINATIONS

Large, elaborate red initials projecting into the margin. Tituli and references to the various lessons in the margins, also in red. Simple ornaments appear before the various parts of the lectionary on folios 1r, 56r, 87r, 124v, 125r, 179r, 209v, 236v, 250r, 260r, 268v, 270r, 280v, 290v, 293r, 296v, 302r, 302v. On folios 1r, 112r, and 306v there is a small circular red stamp which bears internally the inscription *BIBLIOTHEQUE NATIONALE MSS* and in the centre the initials R.F.

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick with the gilt-stamped coat of arms of Colbert in the centre of the front and back covers.[6] On the spine the monogram of Colbert appears five times and the following imprint: *EVANGELIS|=TARIUM.* When the MS was rebound three paper flyleaves were added at the beginning and three at the end.

9. QUIRE COMPOSITION

The quire signatures were excised when the volume was rebound in the collection of Colbert. Folios 279–287 have been affected by the acid of the ink.

10. LATER NOTES

A certain *prōtopapas* who owned the volume in 1658 wrote a number of marginal notes.

[1] In the lower margin of folio 32v this later owner of the MS wrote the following note upside-down in a pale black ink:

Δοξα πατρι το παρον β<ι>βλοιων ηνε εμου προτοπ(α)πα πό τύν α πελιαν.

The same *prōtopapas* wrote in the margins phrases from various *troparia*, mostly incomplete, as well other simple notes. See for example folios 46r, 70v, 71r, 76r–v, 87r, 90r, 93v, 94v, 99v, 100r–v, 109v, 119v, 130v, 133v, 134v, 135r–v, 141v, 148v, 150v, 157r, 171v, 183v, 204v, 208v, 216v, 217r, etc. In the outer margin

[1] This colophon was also edited by Montfaucon, *Palaeographia*, p. 89, and by Omont, "Mss grecs XVe et XVIe siècles", p. 55.

[2] Scrivener, *Introduction*, I, p. 285, no. 100; Vogel–Gardthausen, *Schreiber*, p. 316. Cf. the argument of Darrouzès, "Mss originaires de Chypre", p. 174.

[3] See Darrouzès, ibid., pp. 174–75. On the term *ἐνχρονία* see above, pp. 133 and n. 2, 149, n. 2, 187, n. 2, 194, n. 5, 199, n. 2.

[4] *Repertorium*, II, B, p. 143.

[5] For a description of the script style of Michael Maurikes, see ibid., II, B, p. 143.

[6] Omont (op. cit., p. 55), by a misprint, speaks of "reliure aux armes du roi".

of folio 76^{v} he wrote upside-down various names of his parish, such as *μαραν, βορόναν, χριστήναν,* etc.

[2] On folios 138^{v}, 139^{v}, and 140^{v}, the notes form a small poem.

Inc. (f. 138^{v}) *ποχη πλιαζήρη.*

[3] On folio 304^{v} the same man wrote in the margin:

ἧς τους αχνη | χ(ριστο)ῦ | αουστου | ιε. (i.e. 15 August 1658).

[4] At a certain period the MS was the property of the church of St. Thomas, as an ownership entry on folio 306^{v} in a pale black ink indicates:

τουτο το βαγγελιλιο ε<νι> του άγιου θο|μα.

Pasted on the interior of the front cover is the hand-written description of the MS in Latin when it was in the collection of Colbert as no. 4588.

On the flyleaf I^{r} there is the following note in black ink: *381.* Underneath this was pasted the brief printed description of the MS by Omont.

In the upper margin of folio 1^{r} in black ink: *Cod. Colb. 4588. Regius 3012.*

11. HISTORY OF THE MANUSCRIPT

This volume, copied in Cyprus in 1550, continued to be in the island in the church of St. Thomas and in the hands of a certain *prōtopapas* in 1658. A few years later it was acquired by Colbert, probably through the services of Sauvan, the French consul at Larnaca at that time. Subsequently it became part of the Royal Library (1732) and the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Aland, *Liste,* p. 210 (*l* 100).

Canart, "Les écritures chypriotes", p. 45, n. 73.

Darrouzès, "Mss originaires de Chypre", pp. 174–75.

Gregory, *Textkritik,* I, p. 396.

Martin, *Description,* pp. 137, 162.

Montfaucon, *Palaeographia,* pp. 89, 104.

Omont, *Inventaire sommaire,* I, p. 39.

Omont, "Mss grecs XVe et XVIe siècles", p. 55.

Repertorium, II, A, no. 388, p. 147; B, p. 143; C, pl. 215b (= f. 31^{r}).

Scrivener, *Introduction,* I, p. 285, no. 100.

H. Stern, *L'art byzantin,* Paris, 1966, p. 162.

Vogel–Gardthausen, *Schreiber,* p. 316.

[89] Vatican Library, Palatinus Graecus 397, ca. 1550 (pls. 131, 215a).

1. Constantine Manasses, *Chronicle.*
2. Western paper, thin, very well preserved.
3. Folios II + 111, 296 × 197 mm.
Justification 230 × 110 mm.
30 lines to the page.
Text in single column with wide margins.

4. CONTENTS

The volume contains the *Chronicle* of Constantine Manasses in decapentasyllabic verse:

Inc. (f. 1^{r}) *Τοῦ μακαριωτάτου φιλοσόφου, κυρ(οῦ) κωνσταντίνου τοῦ μαναϊσῆ, σύναψϊσ* (cod.) *χρονικὴ δϊὰ στίχων, ἀπὸ κτΐσεωσ κόσμου τὴν | ἀρχὴν ποιουμένη, καὶ διήκουσα μέχρϊ τῆσ βασιλείασ, κυρ(οῦ) | νικηφόρου τοῦ βοτανϊάτου.*

Then follows the poem to the *sebastokratorissa* Eirene, wife of Andronikos, the brother of Emperor Manuel I Komnenos, in twenty-six iambic verses (ff. 1^{r}–1^{v}).

Inc. *῾Η μὲν φϊλόϋλοσ ψϋχὴ, ταῖσ ὕλαισ ὑποχάσκει.* (cod.).

The *Chronicle* begins on folio 1^{v}, line 10:

Inc. *῾Ο τοῦ θ(εο)ῦ παντέλειος, καὶ παντοκτΐστωρ λόγοσ.*

Des. (f. 110^{v}) *οὐ γ(ὰρ) περάσϊμα φασΐ, τὰ τῶν γαδείρων πέρα:–*

[Ed. PG 127, cols. 219–472 with a Latin trans.]

5. SUBSCRIPTION

At the end of the *Chronicle,* on folio 110^{v}, the scribe wrote a poetic dedication to the pope, to whom the volume seems to have been presented.[1]

–:· Δόξασοι ὁ θ(εὸ)σ ἡμῶν δόξα σοι ·:–
τῷ παναρίστῳ τῆς παλαιτέρ(ας) ῥώμησ,
ἄνακτι ὀρθῶσ δογματίζοντι· σέβασ,
προσῆξα δῶρον ἱερώνυμοσ κΰπρου,
ὅπερ ἔγραψα, ταῖν χεροῖν ταῖν ἰδΐαιν:–

The book was copied by Hieronymos Tragou-

[1] This colophon was edited by H. Stevenson Sr., *Codices Manuscripti Palatini Graeci Bibliothecae Vaticanae,* Rome, 1885, p. 254, and by O. Lampsides, "Eine cypriotische Handschrift der Chronik von K. Manasses", in *Πρακτικὰ τοῦ Α′ Συνεδρίου,* II, p. 122. In fact Hieronymos writes his name correctly for the first time in this colophon and his poem shows a scribe well acquainted with dodecasyllabic verse. This may indicate that the volume was copied in Italy during or after he had accomplished his long course of studies there and when he was looking for a patron.

distes of Cyprus and dedicated to the pope, whose dogmatic views Hieronymos considered correct and respectable. It is unfortunate that the name of the pope is not given. A number of popes could have been the recipient of Hieronymos' volume: Paul III (1534–49), Julius III (1550–55), Marcellus II (1555), or Paul IV (1555–59).[2]

6. SCRIPT

In this MS we have the mature, careful, and calligraphic script of Hieronymos, which is well known from his Munich MSS of 1558/59. Hieronymos copied his MSS almost a century after the invention and widespread use of printing, and he seems to have been influenced by the Greek books published in Venice. Taking as an example the edition of M. Mousouros and Z. Kallierges, *Etymologicum Magnum,* Venice 1499, one can observe certain features common to his script and this printed text, such as the word *τὸ* ( ) and the beta ( ). Printed books of his own time, such as the *Gnomologiae* edited in 1553, also may have influenced Hieronymos' script.[3] On the other hand Hieronymos retains many of the characteristics of the scribal style he may have learned in Cyprus, like the florid epsilons ( ), the wide, open upsilon ( ), and the abbreviated *καὶ* ( ). Worth noticing are the ligatures mu-epsilon-rho ( ) and tau-epsilon-rho ( ). The diaeresis appears very often above iota (ϊ) and upsilon (ϋ). Hieronymos uses a yellowish ink that is very well preserved. He provided wide outer margins where he sporadically wrote: *γνωμϊκ(όν)* or *παροιμία* (cf. for example ff. 33ʳ, 45ʳ, 91ᵛ etc.). In a few cases the scribe made corrections within the text, cf. for instance folios 81ᵛ, 82ᵛ.

7. ILLUMINATIONS

The MS has no illuminations. On folio 1ʳ space was provided for an ornamental headpiece that was never executed. Also on folio 1ʳ two calligraphic initials in red (i.e. T and H) appear in the inner margin. On folios 1ʳ and 110ᵛ there is the circular stamp of the Vatican Library with the inscription *BIBLIOTHECA APOSTOLICA VATICANA.*

8. BINDING

The volume is bound in brown leather.

9. QUIRE COMPOSITION

The scribe himself numbered the gatherings in the middle of the lower margin in Greek letters, i.e. *·α^ον·–ιδ^ον·*. He also made a cross in the middle of the upper margin at the beginning of each gathering. With the exception of the last gathering, which consists of only seven folios, they are quaternions. The end of the gatherings is also given in the lower margin on the verso of the last folio. A bifolium was inserted at the beginning. Folio 111ʳ⁻ᵛ is blank.

10. LATER NOTES

There are a few later notes in Latin, cf. for instance folios 104ʳ and 105ʳ. On the flyleaf IIʳ there is the following printed inscription:

Sum de Bibliotheca, quam Heidelberga | capta, Spolium fecit, & | P.M. | GREGORIO XV | trophaeum misit | Maximilianus Utriusq(ue). Bavariae Dux &c. | S.R.I. Archidapifer et Princeps Elector.

This note is printed above the insignia of Bavaria, a shield and two angels holding a crown. Below this is printed *Anno Christi CIↃ. IↃ C. XXIII,* i.e. 1623.[4]

11. HISTORY OF THE MANUSCRIPT

We do not know whether Hieronymos acted on his intention of presenting this volume to the pope in Rome as he indicated in his dedicatory poem (cf. f. 110ᵛ). It seems unlikely, since the volume was acquired by the Bibliotheca Palatina in Heidelberg and finally entered the Vatican collection through the donation of Maximilian of Bavaria in 1623.

12. BIBLIOGRAPHY

Canart–Peri, *Sussidi bibliografici,* p. 281.

Colonna, *Gli storici bizantini,* I, p. 79.

M. W. Hayes, "Pontifical Institute of Mediaeval Studies Greek MS. 1: Constantine Manasses, 'Compendium chronicum'", *Mediaeval Studies* 39 (1977), 167.

O. Lampsides, "Eine cypriotische Handschrift

[2] See Odier, *La Bibliothèque Vaticane,* pp. 44–51.

[3] On the influence of the Aldine editions on the Greek scribes, see D. J. Geanakoplos, *Greek Scholars in Venice,* Cambridge, Mass., 1962, p. 206 and passim; D. Harlfinger et al., *Griechische Handschriften und Aldinen. Eine Ausstellung anlässlich der XV. Tagung der Mommsen–Gesellschaft in der Herzog–August–Bibliothek Wolfenbüttel,* Wolfenbüttel, 1978, esp. pls. 50a, 51, 54; see now N. Barker, *Aldus Manutius and the Development of Greek Script & Type in the Fifteenth Century,* Sandy Hook, Conn., 1985, figs. 33, 45, and passim.

[4] Cf. Stevenson, op. cit., p. XVII. For the donation by Maximilian of Bavaria and the transfer to the Vatican of the MSS of the Palatine collection in Heidelberg, see Odier, op. cit., p. 107.

der Chronik von K. Manasses", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, II, p. 122.

O. Lampsides, "'Ιστορία τῆς κριτικῆς τοῦ κειμένου καὶ τῶν ἐκδόσεων τῆς Χρονικῆς Συνόψεως τοῦ Κωνσταντίνου Μανασσῆ", *'Ο βιβλιόφιλος* 13 (Athens, 1959), 3, 8.

O. Lampsides, in *Diskussionsbeiträge zum XI. internationalen Byzantinistenkongress*, Munich, 1958, ed. F. Dölger and H.-G. Beck, Munich, 1961, p. 299.

P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken* (Schwäbische Forschungsgemeinschaft..., Reihe 4, Bd. 3, Studien zur Fuggergeschichte 12), I, Tübingen, 1956, pp. 112, 114; II, Tübingen, 1960, pp. 79 ff, 455.

G. Moravcsik, *Byzantinoturcica*, I (D. Akad. Wissen. Berlin, Berlin Byzant. Arbeiten 10), Berlin, 1958, p. 354.

B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen* (Monumenta Musicae Byzantinae, Corpus Scriptorum de Re Musica 3), Vienna, 1990, pp. 29–30.

H. Stevenson Sr., *Codices Manuscripti Palatini Graeci Bibliothecae Vaticanae*, Rome, 1885, p. 254.

Strunk, "A Cypriot in Venice", p. 113 and n. 9.

Vogel–Gardthausen, *Schreiber*, p. 162.

Script. 13 (1959), p. 301, B. 535; 34 (1980), B. 219.

[90] Paris, Bibliothèque Nationale, Supplementus Graecus 1105, ca. 1550 (pls. 132, 215b).

1. Fragmentary Gospel Lectionary.

2. Western paper, thick, with horizontal watermarked lines 38 mm apart.

3. Folios 10, 275 × 198 mm.

Justification 185 × 125; 20 mm between the columns.

25–27 lines to the page.

Text in two columns.

4. CONTENTS

The MS preserves today only the *Evangelia matutina XI*, which may earlier have been the last section of an *Evangelistarion*.[1]

(f. 1r) *'Αρχὴ τῶν ἔνδεκα ἑωθινὸν | εὐα(γγελίων) α^ον | ἐκ τοῦ κατ(ὰ) ματθ(αῖον).*

Inc. Τῶ καιρῶ ἐκείνω· | ἐπορεύθησαν | οἱ ἕνδεκα μα|θηταὶ εἰς τὸ ὄρος. [Matt. 28:16–20].

Des.(f. 10r) *τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν:–* [John 21:14–21].

5. SUBSCRIPTION

The scribe wrote at the end of the eleventh *ἑωθινὸν εὐαγγέλιον* in red: (f. 10v *τέλος τῶν ἕνδεκα ἑωθ(ι)ν(ῶν).*

Then he wrote the following subscription in the same black ink as his text:

Διὰ χειρὸς ἐμοῦ ἀμβροσίου ἱερο(μον)άχ(ου) καὶ καθηγου(μένου) | μονῆς τῆς μεγάλης τῶν ἀνδρῶν.

The scribe also wrote in the upper margin of folio 1r:

'ΙC̄ X̄C̄ υἱὸς θ[ῦ].

Unlike other MSS copied by the same scribe, Ambrosios, we are given no details of the date when this MS was copied. Nor do we know the patron of the MS. This information may well have existed in the now missing part of this Gospel Lectionary. Since, however, this scribe is known from other MSS he had copied between 1530 and 1552, and was abbot of the monastery τῶν 'Ανδρείων since at least 1535, a date shortly before or after 1550 would seem reasonable for the copying of this MS.[2]

6. SCRIPT

The MS is written in the calligraphic script of Ambrosios in black ink. The whole MS is carefully executed in a rather conservative fashion not unusual in Gospel Lectionaries. On folio 1r one can observe the enlarged lambdas ( ) and omegas ( ) and the letters with long tails, e.g. the alphas ( ), deltas ( ), and xis ( ).

7. ILLUMINATIONS

A simple ornament appears on folio 1r before the red title. Red initials in the margins. Titles as well as the number of the Gospels, in the upper margin, are all in red ink. On folios 1r and 10v there is a small circular red stamp with the inscription *BIBLIOTHÈQUE NATIONALE. MSS*, in the centre of which are the initials *R. F.*

8. BINDING

Recent binding with cardboard. All folios have

[1] Cf. Astruc–Concasty, *Supplément grec*, p. 235, who also edited the subscription.

[2] For other MSS copied by Ambrosios see above, pp. 271–76, 283–87, 293–95, and below pp. 316–17, 323–25.

been trimmed off in the middle of the outer margin with minor letter losses and were restored with thin parchment. When the MS was rebound it was also restored. On the spine is the inscription *EVANGELIA MATUTINA*.

9. QUIRE COMPOSITION

No quire signatures are preserved, and the modern folio numbers were written recently.

10. LATER NOTES

Pasted on the interior of the front cover is the short printed description of the MS by Omont. On the first flyleaf in black ink:

(f. I^r) *Volume de 10 feuillets* | *Les feuillets 1 à 10 sont mutilés.* | *13 Fèvrier 1890.*

11. HISTORY OF THE MANUSCRIPT

The MS was donated to the Bibliothèque Nationale by Bouriant on 12 October 1889.[3]

12. BIBLIOGRAPHY

Astruc–Concasty, *Supplément grec*, p. 235.

Canart, "Les écritures chypriotes", p. 48, n. 77.

Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 78, n. 3.

Darrouzès, "Mss originaires de Chypre", p. 184.

Gregory, *Die griechischen Handschriften*, pp. 151, 283 (= *l* 957).

Gregory, *Textkritik*, pp. 364, 1250 (= *l* 957) and p. 1443.

Omont, *Inventaire sommaire*, IV, p. 383.

Omont, "Mss grecs XVe et XVIe siècles", p. 59.

Polites, "Eine Schreiberschule", p. 280.

Repertorium, II, A, no. 18, p. 31.

Vogel–Gardthausen, *Schreiber*, p. 15.

REB 74 (1961), 279.

[91] Cyprus, Paphos, Metropolis 11, ca. 1550 (pl. 133).

1. Fragmentary Gospel Lectionary.
2. Western paper. A few folios faded.
3. Folios 16, 300 × 210 mm.

Justification 230 × 150 mm; 20–22 mm between the two columns.

27 lines to the page.

Text in two columns.

[3] Cf. Astruc–Concasty, op. cit., p. 235.

4. CONTENTS

This fragmentary Gospel Lectionary preserves scattered folios of the first four of the eleven *ἑωθινὰ εὐαγγέλια* and a number of the lessons—not all complete—for Good Friday (i.e. *εὐαγγέλια τῶν Παθῶν*, nos. 2–7 and 9–12 and the *εὐαγγέλια τῶν Ὡρῶν, ὥρα πρώτη)* and Saturday. The folios have been numbered in disorder.

i. (f. 1^r) *Inc. δαίοις* (i.e. *Ἰουδαίοις*), *μέχρι τ(ῆς)* | *σήμερον.* | *Οἱ δὲ ἕνδεκα μαθηταὶ* | *ἐπορεύθησαν εἰς* | *τὴν γαλιλαίαν εἰς* | *τὸ ὄρος οὗ ἐτά|ξατο αὐτοῖς ὁ ἰ(ησοῦ)ς.* [Matt. 28:15–20].

ii. (f. 15^r, col. A) *τῇ ἁγ(ία) καὶ μ(ε)γ(άλη) παρασκευῇ εἰς τ(ὸν) ἑσπερινὸν* | *εὐα(γγέλιον) ἐκ τοῦ κατ(ὰ) ματθ(αῖον).*

Inc. Τῶ καιρῶ ἐκείνω | *συμβούλϊον ἔλαβον* | *πάντες οἱ ἀρχϊε|ρεῖς καὶ οἱ πρεσβῦ|τεροι τοῦ λαοῦ κατὰ τοῦ ἰ(ησο)ῦ.* [Matt. 27:1–10].

Des. (f. 15^v) *σφραγΐσαντες τὸ(ν)* | *λίθον μετὰ της κου|στω|δίας.*

(i.e. twelfth lesson of the *εὐαγγέλια τῶν Παθῶν* of Good Friday). [Matt. 27:62–66].

5. SUBSCRIPTION

The MS preserves no subscription. It has been attributed, however, to the famous Cypriot scribe of the second third of the sixteenth century Ambrosios, monk and then abbot of the monastery τῶν Ἀνδρείων[1] in Nicosia, whose script is easily recognizable, as the plate reproduced here clearly demonstrates. The close scribal similarity of this MS to Athos, Dionysiou 795 discussed above (pp. 285–87) suggests a date ca. 1550.

6. SCRIPT

The script of this fragmentary Gospel Lectionary preserves some of the scribal characteristics met in other MSS copied by Ambrosios, such as the use of two pens: thin for the titles and thick for the text. The projected tails of letters, especially those in the first and last lines but also the first letter of the lines, is another feature met in other MSS of Ambrosios. On folio 7^r reproduced here we can observe the enlarged alphas ( ), epsilons ( ), thetas ( ), lambdas ( ), omicrons ( ), and sigmas ( ), the florid deltas ( ) and rhos ( ) with long tails, the strongly right-

[1] See Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 78 and n. 3; see also M. Polite–Sakellariade, "Λειτουργικὰ χειρόγραφα τῆς Σχολῆς Μποζέου στὴν Κύπρο", *Epeteris* 17 (1987–88), 83 and pl. 1 on p. 99 (= f. 5^v).

inclined pi ( ), the ligatures epsilon-iota ( ) and epsilon-xi ( ), and the abbreviation for *καὶ* ( ). The scribe uses a yellowish ink that, on a number of folios, has been affected by damp.

7. ILLUMINATIONS

Tituli and large initials, some of which are ornamental, in red. Small ornaments appear in the margin between the two columns on folios 1r, 1v, 7r, and in the outer margin on folio 15r.

8. BINDING

No binding preserved.

9. QUIRE COMPOSITION

The MS consists of 16 dispersed folios kept separately in plastic cases. No quire signatures observed. Folio 16 was originally blank. The remaining folios represent a small fragment of an originally handsome Gospel Lectionary.[2]

10. LATER NOTES

On the blank folio 16r a later hand, that of the monk Gregory Sinantes (= Sinaites?), wrote an unfinished riddle and his name:

Πιον ηνε εκινον το πουλλην· ωπου γεννα | πιον ηνε κιν |

Γριοριοσ μοναχοσ σιναντης.

A number of calculations and letters of the Greek alphabet appear on the same folio.

11. HISTORY OF THE MANUSCRIPT

Nothing was known of this MS until it was microfilmed by the Cultural Foundation of the National Bank of Greece in 1981. We also know nothing of the missing main body of the volume. It may well come from a church or monastery of the diocese of Paphos.

12. BIBLIOGRAPHY

Constantinides, "'Ο βιβλιογράφος Φιλόθεος", p. 78, n. 3.

MIET, *Μικροφωτογραφήσεις χειρογράφων*, III, p. 60.

M. Polite–Sakellariade, "Λειτουργικὰ χειρόγραφα τῆς Σχολῆς Μποζέου στὴν Κύπρο", *Epeteris* 17 (1987–88), p. 83 and pl. 1 on p. 99 (= f. 5v).

[2] This is the case with another volume of Ambrosios, Paris. Supp. Gr. 1105, which also contains the eleven *ἑωθινὰ εὐαγγέλια*. Again the main body of the volume is missing. On this MS see above, pp. 315–16 and pls. 132, 215b.

[92] Vienna, Vindobonensis Phil. Graecus 155, A.D. 1551/52 (pls. 134, 215c, 239).

1. Commentaries on Aristotle's *Analytica priora et posteriora.*[1]

2. Western paper of varied quality identified in a number of paper factories.[2]

3. Folios V + 279, 210–20 × 155–60 mm.

Justification varies.

Lines per page also vary; usually 25–30.

Text in single column.

4. CONTENTS

1. (ff. IVv–Vv) Commentaries on Aristotle's *Analytica posteriora:*

i. (f. IVv) *Inc. Εἰς τὸ ἐνδέχετ(αι) τὸ αὐτό* (= *Anal. poster.* 94 b 27 – *φοβῶνται, Anal. poster.* 94 b 34).

ii. (f. Vr–v) *Inc. Σχόλι(α) εἰς τὸ, ἡ δὲ γεωμετρ(ία)* (= *Anal. poster.* 76 b 9 – *θερμόν, Anal. poster.* 76 b 19).

2. (ff. 1r–43r) Aristotle's *Analytica posteriora* with marginal and interlinear scholia:

† Ἀριστέλ(ους) ἀναλυτικῶν ὑστέρων· ἤτοι τῆς ἀποδεικτικῆς, πρῶτον:–

Inc. † Πᾶσα διδασκαλία κ(αὶ) πᾶσα μάθησ(ις).

(f. 27r) Book II: *Τὰ ζητούμενά εἰσϊ ἴσα τὸν ἀριθμ(όν).*

[Ed. W. D. Ross, *Aristotle's Prior and Posterior Analytics,* Oxford, 1949].

3. (ff. 44r–88r) Themistios, Commentary on Aristotle's *Analytica posteriora:*

Θεμϊστίου παράφρασις, εἰσ τὸ αον τῆς ἀποδεικτικ(ῆς) ἀριστοτ(έ)λ(ους):–

Inc. Ἐμοὶ συντάττεσθαι μ(ὲν) ἐξηγήσεισ τ(ῶν) ἀριστοτελικ(ῶν) βιβλί(ων).

(f. 72v) Book II: *Ἔπετ(αι) δὲ εὐθὺσ ἐπισκέψασθαι.*

[Ed. M. Wallies, *Commentaria in Aristotelem Graeca,* V/1, Berlin, 1900].

4. (ff. 89r–271r) John Philoponos on Aristotle's *Analytica posteriora.* In the upper margin:

† Ἰωάννου τοῦ φιλοπόνου ἀλεξανδρέωσ ἐξήγησϊσ:–

Σχολϊκ(αὶ) ἀποσημειώσεις, ἐκ τῶν συνουσι(ῶν) Ἀμμωνίου τοῦ Ἑρμείου, μετά τινων ἰδί(ων)

[1] There is a very good description of the MS by Hunger, *Katalog,* I, pp. 259–60. Our description is based on a brief study of the MS *in situ* made during the XVI International Byzantine Congress in Vienna in October 1981, and mainly on the study of the MS in microfilm as well as on Hunger's description.

[2] Cf. Hunger, *Katalog,* I, p. 259.

ἐπϊστασϊῶν εἰς τὸ α^{ον} τῶν ὑστέρ(ων) ἀναλυτικ(ῶν) Ἀριστοτέλ(ους).

Inc. Τοῦτο τὸ βιβλί(ον), λέγω δὴ ὁ πε(ρὶ) ἀποδεικ(τικῆς) λόγ(ος).

[Ed. Wallies, op. cit., vol. XIII/3, Berlin, 1909].

5. (ff. 272^{r}–273^{v}) Anonymous treatise on the squaring of the circle:

(f. 272^{r}) *Inc. Σημειωτέ(ον) ταῦτα.* |

† Παντός φησϊ ἐγγραφομένου ἐν τῷ κύκλῳ εὐθυγράμμου σχήματο(ς).

Des. (f. 273^{v}) *Κ(α)τ(ὰ) κοιν(ὸν) γὰρ δεικνῦουσϊ οἱ τοιοῦτοι λόγοι:–*

6. (ff. 274^{r}–275^{r}) Autobiographical note by the scribe Mathousalas Macheir:

Inc. Τοῦτο τὸ βϊβλί(ον) | *εἰς ὀκτὼ τόπ(ους) μετέβ(ην).*

Des. (f. 275^{r}) *κ(αὶ) ἄσω τῇ τριάδ(ι) τὸ ἅγιος. ἅγιος, ἅγιος εἷ, εἰς τοὺσ αἰῶν(ας) ἀμ(ήν):–* | *Μαθουσάλ(ας) ὁ κ(αὶ) μαχείρ:–*

7. (ff. 276^{v}–278^{v}) Anonymous, on the eight parts of speech:

Δϊαπορητέ(ον) ἡμ(ῖν) δϊὰ τί εἰσϊν ὀκτὼ μέρη τοῦ λόγου.

Des. πλείω γὰρ ἡ διαίρεσ(ϊς) οὐκ ἐνεχώρει :–

5. SUBSCRIPTION

The scribe, Mathousalas Macheir, gives his name and monogram on a number of folios.[3] At the end of book I of the commentary of John Philoponos on the *Analytica posteriora,* on folio 227^{r}, he gives the date of completion of the volume:[4]

† Φϊλοπόνου τ(ῶν) εἰς τὸ πρῶτον | *τ(ῶν) ὑστέρ(ων) ἀναλυτϊκ(ῶν) ἀριστοτ(έ)λ(ους)* | *τέλοc:–* |

† Χειρϊ μαθουσάλα τοῦ, κ(αὶ) μαχεῖρος βιαίωc κ(αὶ) ἐν ξενία κ(αὶ) πενία, εἰ δὲ χρὴ εἰπεῖν κ(αὶ) ἐν ἐξορία | *ἔτουσ ζξ^{ωο}· ἐν νήςῳ τῇ κύπρῳ, εἰς τὴν ἁγί(αν) παρασκευ(ὴν) ἐν τ(ῷ) θέματϊ τ(ῆς)* | *κϋρήνηc τϋραννοῦντοc τοῦ ἐξώλ(ους) ἐλμέν(ους) (?)* | *ἔ(ως) οὗ να γραφῇ τὸ παρὸν ἐξοδιάστηαν ὀκτὼ* | *δουκάτα χρϋσᾶ, δϊὰ τ(ὴν) ἐκ τόπ(ου) εἰc τ(ό)π(ον) μετά-*| *βαϲϊ(ν) :–*

It is not clear whether the entire volume was completed in the church of St. Paraskeve in the district of Kyrenia, Cyprus, in A.M. 7060 (= A.D. 1551/52). Neither do we know if an exemplar from the island was used. Certainly this text, the first part of Aristotle's *Organon,* was used for teaching philosophy, but we have no evidence for the identity of the sponsor who might well have been a humanist or teacher on the island. It is equally possible that this wandering scribe, who copied a number of philosophical texts, copied this volume in Cyprus but took it with him outside the island, probably to Constantinople. The MS is included here to demonstrate the activities of a travelling scribe in the middle of the sixteenth century who could visit Venetian-ruled Cyprus and practice his profession there.

6. SCRIPT

The script of Mathousalas Macheir is a compact, diminutive cursive minuscule. It is right-inclined with varied letter forms and many ligatures. On folio 89^{r} we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged epsilons ( ), and the ligatures epsilon-lambda ( ), epsilon-xi ( ), epsilon-phi ( ), pi-alpha-rho ( ), and the words *ἐστι* ( ) and *τῶν* ( ).

The number of lines varies from page to page and from text to text. There are pages with only 16 and others with 32 lines. On several folios the scribe gave his name or monogram and wrote some prosopographical notes:

i. In the upper margin of folio 1^{r}:

Ἀποδεικτ(ικῆς) † α^{ον}: μαθουσάλα κόποc. τοῦ καὶ μαχεῖρος:–

And in the outer margin, his monogram:

ii. At the end of first book of the *Analytica posteriora,* on folio 24^{r}, he wrote:[5]

† Κόποc μαθουσάλα. τοῦ κ(αὶ) μαχεῖρος· πάντα ἐν πενία σπουδῇ κ(αὶ) ἁρπαλέ(ως) ἔγραψα (ὡς) κ(αὶ) τἄλλα:

iii. On folio 52^{r} the scribe wrote the following note:

[3] On Mathousalas Macheir see Vogel–Gardthausen, *Schreiber,* p. 270; Bick, *Schreiber,* pp. 88–90; Hunger, *Katalog,* I, p. 469 (index), with detailed references to the MSS and the prosopographical and other notes copied by Mathousalas Macheir; see also above, pp. 309–10 and nn. 5–6.

[4] This subscription was partly published by Hunger, *Katalog,* I, p. 259.

[5] Edited also by Bick, *Schreiber,* p. 90.

Μέχρϊ τούτου οὐδ(ὲν) ἐλλείπει, γύρϊσε τὸ φύλ-λ(ον) κατ᾽ ὄρδινα ὕστερ(ον) ἐγράφη : | παρ᾽ ἐμοῦ τληπαθ(οῦς) μαθουσάλα τοῦ,
κ(αὶ) μαχεῖρ(ος):

iv. On folio 88ʳ the scribe wrote:

† Τέλος τῆς τοῦ θεμϊστίου παραφράσε(ως) εἰς τὰ ἀποδεικτϊ(κὰ) τ(οῦ) ἀρϊστοτ(έ)λ(ους):–

v. On folio 271ʳ he wrote another note:[6]

† Φϊλοπόνου, τῶν εἰς τὸ β(ον) τῶν ὑστέρ(ων) ἀναλυτ(ικῶν) | ἀριστοτ(έ)λ(ους), τέλοσ. μαθουσάλα, τοῦ καὶ μαχεῖρο(ς) | κόπος ἁρπακτϊκ(ὸς) κ(αὶ) ἐν ἐπιδρομῇ κ(αὶ) ἐν ξενιτεία | κ(αὶ) σπάνει τῶν χρειῶν πολλῇ. εἰ δὲ βούλειτο [corr. scr. in margine: βούλοιτο] κ(αὶ) ἐν | διωγμ(οῖς) κ(αὶ) ἐν ἀσθενείαις πολλαῖς, κ(αὶ) καιρικαῖς | ἀνωμαλίαις κ(αὶ) μεταβάσεσι σϋχναῖς, εἰπεῖν τις, | ἐκεῖνος, οὐχ ἁμαρτήσει τοῦ πρέποντος, ὃς δ᾽ ἂν καὶ εἴη:

vi. More interesting is the prosopographical note written by the scribe on folios 274ʳ–275ʳ, which to our knowledge is still unpublished (see pl. 239):

[f. 274ʳ] *Τοῦτο τὸ βιβλί(ον) | εἰς ὀκτὼ τόπ(ους) μετέβ(ην) | ἐγώ. ἕ(ως) οὗ να γραφῇ, κ(αὶ) ἐξο-δϊάσθησ(αν) ὀκτὼ δουκ(ᾶ)τα | χρϋσᾶ εἰς τὸ* (ii) *(i.e. ἥμισυ). εἰς δὲ τὸ ἐπίλοιπ(ον), οὐκ ἐνθϋμοῦμαι. | οὕτ(ως) ἐγὼ πολλὰ ἐπόνησα ὑπὲρ τούτου κ(αὶ) ὑπὲρ ἄλλ(ων) πολλ(ῶν), | κ(αὶ) ἐξ αὐτῶν οὐδ(ὲν) ὠφελή-θ(ην). ὅτε ἔγραφ(ον) τοῦτο κάλαμ(ον) | οὐκ εἶχ(ον), ἀλλὰ πέν(αν), ἢ πτερόν· τὴν δὲ ἔξοδ(ον) ἣν | ἐκίνησα ἀπὸ τὸ ἅγι(ον) ὄρος σινᾶ ὑπὲρ τούτου, παρίημϊ | ἕ-(ως) οὗ να ἔλθω εἰς τὴν κῦπρ(ον). κ(αὶ) τὰ ἄλλα γ^{α} (= τρία) δουκ(ᾶ)τα | ἅπερ ἔκλεψάν με ἐκεῖ. ὅπου κ(αὶ) τέλε(ον) ἀπελϊπ(όν) με | τὰ χρήματα. κ(αὶ) οὐκ εἶχον ἔξοδ(ον) ἵνα στραφῶ πόθ(εν), κ(αὶ) μὴ | τοῦ τόπου ἐκεῖσε τὸ οἰονοῦν βοηθοῦντοσ μου. ὅθ(εν) κ(αὶ) ἐξέβαλον | τὸ καινότατον ῥάκκο(ς), ὃ περϊεβε-βλήμ(ην) κ(αὶ) ἐπώλησα | αὐτὸ παρὰ τιμ(ῆς), κ(αὶ) ἐποίησα ἔξοδ(ον) μερϊκ(ήν), ἔλαβ(ον) γ(ὰρ) | ἐξ ἐκείνου δουκάτ(ον) ἓν· κ(αὶ) ἔπλευσα μέχρι τῆς ῥόδου κ(αὶ) | ἐκεῖσε πάλ(ϊν) οὐδεμΐαν ἀνάπαυσ(ϊν) εὗρον οὐδὲ | κἂν τόπ(ον) τοῦ σώμ(α)τός μου ἀρ-κοῦ<ν>τα εἰς τὸ καυθευδῆν(αι) (?). ὅθ(εν) | εἰς κρήτ(ην) ἀπέπλευσα, κἀκεῖ τὰ ἴσα εὑρ(ῶν), κ(αὶ) ἔτι χείρονα | ὡς τῶν μϊκρῶν μου βίβλ(ων) κατακλαπει-σ(ῶν), ὑπὸ κλεπτῶν, | ἐκεῖθ(εν) πάλ(ϊν) εἰς κω(νσταντινού)π(ο)λ(ϊν) ἔπλευσα, κ(αὶ) ἐλθ(ὼν) εἰς τὸ π(ατ)ριαρχεῖον | ἀπό, τε τοῦ π(ατ)ριάρχου κ(αὶ) ἑτέρ(ων) πολλ(ῶν), περισσά τε πέπονθα, κ(αὶ) ‖ [f. 274ᵛ] δὴ ἀπαγορεύσ(ας) κ(αὶ) αὐτῆς τῆς ζωῆς, περιέρχομαι τανῦν πόλ(εις) (?) κ(αὶ) νήσ(ους) | ἀμείβων πολ-λ(άς), τὰ αὐτὰ κ(αὶ) ἴσα εὑρίσκ(ων), κ(αὶ) οὐ λέγω χείρονα. τοσαύτη ἡ | ἀκαταστασία τοῦ καιροῦ. κ(αὶ) τοῦ τόσ(ας) ἐκράτησ(αν) μωροὶ κ(αὶ) τυφλοί. κ(αὶ) | παντ(α)χῇ ὡσαύτως, καθ(ὼς) περιπατήσ(αν)τες κ(αὶ) ἐν πολλ(οῖς) πειραχθ(έν)τες κ(αὶ) δοκϊμασθ(έν)τες ἀπονέστερ(ον) (?) ἐν τῇ ἀνατολῇ κ(αὶ) δῦσει ἑωρά-καμ(εν)· τὰ βιβλΐα μου δ(υσ)τ(υ)χῶς εἰκοσάκϊς ἐπώλησα κ(αὶ) οὐκ ἔλαβ(ον) οὐδ(ὲν) ἐκ τῶν | ὠνη-σαμέ(νων) αὐτὰ, τόσ(ον) ἐκ τῶν μϊκρῶς π(ως) εἰδότων, τόσ(ον) ἐκ τῶν σκοτειν(ῶν) | οἱ μ(ὲν) γ(ὰρ) δι᾽ ἀμάθει(αν) οὐκ ἔχρῃζ(ον), οἱ δὲ κἂν πραγματεί-(αν) ἐλάμβανον, ἵνα μάθωσϊ. τὴν δὲ τιμ(ήν), ἀπεστέρουν με. εἶτα ἠπεγέλ(ων) τὸ δὴ χαλεπώτ(α)-τ(ον) | χλευάζ(ον)τεσ κ(αὶ) λέγοντες, ἴδετε τὸν ἄφρονα κ(αὶ) ἀναίσθητ(ον) π(ῶς) τὰς | βίβλ(ους) αὐτοῦ κ(α)τ(α)πωλεῖ ὁ ἀσῦστατος· κ(αὶ) ποῦ ἐγὼ ὁ πτωχὸ(ς) εἶχον συσταθ(ῆ)ν(αι) ὑπ᾽ | ἐκείνων, τῶν τὴν γῆν κ(αὶ) τὴν θάλατ(αν) κατακυρϊευσ(άν)-τ(ων), κ(αὶ) τὰς ἐκκλησ(ίας) κατα|κρατησ(άν)τ(ων), τουτέστϊ αὐτὸν τ(ὸν) κόσμ(ον). ἐν ἐρημΐαις ἠρχό-μ(ην) κ(αὶ) ἐπενε|ζόμ(ην), ἀλλ᾽ οὐκ εἶχον ἐκεῖ τί φαγεῖν. ὅθ(εν) ἐνόμισα ἐν ἀλλοδαπ(οῖς) | πορευ-θ(ῆ)ν(αι) κ(αὶ) ἐν ἀλλοεθνέσ(ϊν) κ(αὶ) τοῦ σκοποῦ εἰχόμ(ην) κ(αὶ) ἐξεπέρανα, κ(αὶ) εἶθε | ἂν ἐκεῖσε προσέμενον, ἀλλὰ δι(ὰ) τὸ εἶναι με ἀμΰητον τῆς ἐκείν(ων) γλώττ(ης) | ἀνελαζόμ(ην) (?) αὖθις εἰς τὸ ὄπισθ(εν)· πολλάκ(ϊς) τοῦτο ποιούμεν(ος) κ(αὶ) ἐπεξοδϊάσ(ας) κ(αὶ) ὑπερμογήσ(ας) ἐν γῇ κ(αὶ) θα-λάσσῃ, οὐδ(ὲν) ἤνϋσα. ὅθ(εν) κ(αὶ) ἄκ(ων), εἰμὶ | ὁ καθολικὸ(ς) ῥωμαῖος ἐν μέσῳ τῶν νόθ(ων) ῥωμαί-(ων), οἵτινες μίγμα ἢ | κράμμα ἐκ πολλ(ῶν) κ(αὶ) ξέν(ων), οὐκ οἶδ᾽ ὅπ(ως) συνεκροτήθησ(αν) (?) καθὰ γοῦν κ(αὶ) | τὸ τῶν ἡμιόν(ων) γένος. τανῦν πε-ριορῶ τὸν καιρ(ὸν) κ(αὶ) περιμένω ἔχ(ων) ὁμοῦ | καὶ τὴν ἐλπΐδα τῆς ἀποκαλύ(ψεως), ὅπ(ως) ἂν οἱ καιροὶ ἐπὶ τὸ βέλτϊ(ον) ἐπ|ανακάμψωσ(ϊν). κ(αὶ) ἐπὶ μικρὸν οὕτ(ως) ἐχούσ(ας) οὐ δύναμαι πολεμ(εῖν) ἔτϊ. | οἶδ᾽ οἱ καιροὶ οὐκ ἂν οἰωθῶσϊ καὶ τίσ ἑτέρα κτίσ(ις) γενήσ(ε)τ(αι). τῶν ἀν(θρώπ)ων ἐπὶ | νοῦν ἐλθ(όν)τ(ων), φεύξομαι ὅπου δ᾽ ἂν ὁ κ(ύριο)ς βου-λευθῇ κ(αὶ) τὰ κατ᾽ ἐμέ ‖ [f. 275ʳ] οἰκονομήσει. ἢ κ(αὶ) ὁ θάνατος τὰ πάντα σχολάσει. κ(αὶ) ἀνα-παυθῶσ(ιν) | αἱ ὁδοὶ. κ(αὶ) ἡ θάλασσα, μᾶλλον δὲ οἱ πόδες μου. ὅτι κ(αὶ) ὀφθαλμοὶ | οὐκ ἐπϊβλέψοντ(αι). οὐδ᾽ ἡ γλῶττα σοφί(αν) μελετήσει, οὐδὲ ψαλμοὺς | κ(αὶ) παύσετ(αι). οὐδὲ οὖς ἀκούσ(ε)τ(αι) λοιδορί-(ας) ἐχθρ(ῶν). οὐδὲ ἡ χεὶρ μογήσει | περὶ τὸν κάλαμ(ον). κ(αὶ) μακαρία ἡ ὥρα ἐκείνη, εἰ σήμε-ρ(ον) περιῆν· | τί γὰρ μέχρι τοῦ παρ(όν)τ(ος) ἐκέρδησα· μόν(ον) κόπ(ους) πολλ(ούς), κ(αὶ) ἁμαρτί(ας) περισσοτέρ(ας) | κ(αὶ) ἔργα πονηρὰ, ἅπερ οὐκ ἐγίν(ωσ)κ(ον) ἔμαθ(ον) δὲ συναναφυρεὶς*

[6] Ed. Bick, ibid., p. 90.

τῷ πολλῷ. | πλήθει. κ(ύριο)ς κ(ύριο)ς φρ(ον)τιεῖ μου βοηθό(ς) μου κ(αὶ) ὑπερασπιστ(ής) μου ὑπάρχει. | κ(αὶ) τὰς ἀνομί(ας) μου πᾶσ(ας) δϊ(α)σκεδάσει, κ(αὶ καθαριεῖ με ὡς εἰς τὸ ἀρχαῖ(ον) | κ(αὶ) ἥλιος λήψητ(αι) με ἐκ τοῦ πηλοῦ τούτου, πρὸ(ς) τὴν ἀκήρατον κ(αὶ) εὐδιάμον(ον) | κ(αὶ) ἄλυπ(ον) ζω(ὴν), ἵνα κἂν ἐκεῖ συμβασϊλεύσω μετὰ τῶν δικαί(ων)· | κ(αὶ) ᾄσω τῇ τρι(ά)δι τὸ, ἅγιος. ἅγιος, ἅγιος. εἶ, εἰς τοὺς αἰῶν(ας). ἀμ(ήν) :– |

† μαθουσάλ(ας) ὁ, κ(αὶ) μαχείρ :–

From this long prosopographical note we learn much about this strange and neurotic scribe. Mathousalas Macheir was an educated copyist who wandered around in many places from Mount Sinai to Cyprus, Rhodes, Crete, Constantinople and elsewhere. Everywhere he went he met with enemies and thieves who stole his money. He was even forced to sell his clothes and his books to meet the necessities of life. Surprisingly his enemies were both Latins and Orthodox, including the circle of the oecumenical patriarch of Constantinople. Unfortunately, when he refers to the high cost of this book he includes his travelling expenses.

7. ILLUMINATIONS

The MS contains a number of rectangular frames where the titles of the various parts of the works included in the volume are copied, e.g. folios 1^{r}, 27^{r}, 44^{r}, 72^{r}, 89^{r}, and 227^{v}. Those of folios 27^{r} and 89^{r} have an additional little ornament. The volume contains a number of geometrical drawings or figures within the text but also in the margins connected with the commentaries of Aristotle's *Analytics*.

8. BINDING

Leather binding on cardboard done by the librarian Gerard van Swieten in 1754.[7]

9. QUIRE COMPOSITION

Quire signatures partly preserved in the centre of the lower margin. The end of the gatherings is also given in the centre of the verso of the last folio of the gatherings, e.g. 8^{v} = *γ*, 9^{r} = *δ*, 16^{v} = *δ*, 17^{r} = *ε̄*, 26^{v} = *ε*. No other signatures observed. The quire composition of this MS was studied and given by Hunger as follows:[8] 2 × 8 (16), 10 (26), 2 × 8 (42), 10 (52), 4 × 8 (84), 4 (88), 10 (98), 14 (112), 2 × 10 (132), 7 × 8 (188), 4 (192), 8 (200), 2 × 6 (212), 4 × 8 (244), 10 (254), 8 (262), 4 (266), 8 (274), 4 (278). Thus the MS comprises gatherings of varied numbers of folios, of different sizes, and indeed of different qualities of paper. Folios I^{v}, II^{v}, III^{r}, 26^{v}, 43^{v}, 52^{v}, 88^{v}, 271^{v}, 275^{v}–276^{r}, and 279^{r-v} are blank.

10. LATER NOTES

On the flyleaf pasted to the front cover(?) there is a table of contents in Latin: *III. E. 30* |

Inc. Aristoteles | *Analyticorum Posteriorum libri II.* |

Des. Lambec. Philos. XXXI.

On the flyleaf I^{r} the new number of the MS is given by a more recent hand: *Phil. gr. 155.*

On the flyleaf II^{r} and on folio 278^{v} there is an ownership entry by Augerius von Busbeck: *Augerius Busbecke comparavit* | *Constantinopolj.*

In the middle of the same flyleaf there is an even later ownership entry by the Imperial Library of Vienna: *Augustissima Bibliotheca Caesarea Vindobonensis* | *codex manuscriptus Philosophicus Graecus* | *N. 31.*

On the middle of the flyleaf IV^{v} by a later hand: *Ar(istote)lis Analytica.*

11. HISTORY OF THE MANUSCRIPT

This MS, partly copied in Cyprus in 1551/52 by a travelling scribe, was probably taken by him outside the island and either through theft or sale reached Constantinople. There it was acquired by Augerius von Busbeck with a number of other Greek MSS for the Imperial Library of Vienna, i.e. the present Nationalbibliothek of Austria.

12. BIBLIOGRAPHY

Bick, *Schreiber*, no. 92, pp. 89–90.

H. Hunger, *Codices Vindobonenses Graeci. Signaturenkonkordanz der griechischen Handschriften der Österreichischen Nationalbibliothek* (*Biblos*-Schriften 4), Vienna, 1953, p. 38.

Hunger, *Katalog*, I, pp. 259–60.

P. Lambecius, *Commentariorum de Augustissima Bibliotheca Caesarea Vindobonensis libri I–VIII*, ed. A. F. Kollarius, Vienna, 1766–82, vol. VII, pp. 150 f.

D. Nessel, *Catalogus sive recensio specialis omnium codicum manuscriptorum graecorum ... Augustissimae Bibliothecae Caesareae Vindobonensis*, IV, Vienna, 1690, pp. 89–90.

Vogel–Gardthausen, *Schreiber*, p. 270.

M. Wallies, *Commentaria in Aristotelem Graeca*, V/1, Berlin, 1900, p. XIII f; vol. XIII/3, Berlin, 1909, p. XXII.

Script. 18 (1964), 260.

[7] Cf. Hunger, *Katalog*, I, pp. XVI and 260.

[8] On the quire composition of this MS see Hunger, *Katalog*, I, p. 259.

[93] Sinai, Monastery of St. Catherine, Graecus 1764, ca. 1551–58 (pl. 135).

1. Musical treatises of Hieronymos Tragoudistes, Kosmas and John Damaskenos, John Chrysostom, Manuel Chrysaphes, etc.

2. Western paper, well preserved.

3. Folios 102 (58bis), 210 × 158 mm.

22 lines to the page (Hieronymos' part of the MS).

4. CONTENTS

1. (f. 2^r) A later hermeneutic musical note of 16 lines: *τοῦ δῆ[ι] ἑρμηνία.*

Inc. † *Ἡ αρχῆ εἰς τὴν παραλαγὴν, μὲ τὸ μέλος.* etc.

2. (ff. 5^r–7^v) A letter of Hieronymos Tragoudistes to an unnamed cardinal whose assistance he seeks for the publication of his musicological treatise:

Inc. (f. 5^r) *Πολλῶν καὶ διὰ μακρῶν πολλάκϊσ τῶν καθ' ἡμᾶσ τε | καὶ πρὸ ἡμῶν περιφανεστάτων ἐν τοῖσ μαθήμασι | χρόνων, τὰ περὶ τῆσ θείασ ἐξεργάσασθαι μουσικῆς | ἐπιχειρησάντων.*

Des. (f. 7^v) *οὗ τοῖν γονάτοιν προσπίπτω, | αἰδοῖ σου τὸ ἱερὸν ἀσπαζόμενοσ ὄνομα. Ἐρρ̣ω|μένωσ μοι διαβιώησ εἰσ ἔτη πολλά, τῶν σπουδαίων | ἕνεκα:–*

3. (ff. 7^v–31^r) A musical treatise of Hieronymos Tragoudistes:[1]

Ἱερωνύμου τραγῳδιστοῦ τοῦ κυπρίου. περὶ | χρείασ μουσικῆσ γραικῶν χαρακτήρων:– | προοίμιον.

Inc. (f. 7^v) *Μέλλοντασ ἡμᾶσ περὶ μουσικῆς χαρακτήρων.*

[Ed. B. Schartau, *Hieronymos Tragodistes*, Vienna, 1990, pp. 34–91].

The rest of the MS, from folio 33^r onwards, is later (18th cent.) and contains the following musical treatises:

4. (ff. 33^r–51^r) A musical work in the form of questions and answers.

Inc. (f. 33^r) *Τί ἐστι προσωδία; ἀπ(ο)κρ(ισις)· διάτασις τῶν αὐτῶν δὴ σημαδίων.*

5. (ff. 52^r–54^r) A musical method: *ποιηθεῖσα παρα τον ἁγι(ων) π(α)τ(έ)ρον και ποιητῶν κῦρ κοσμᾶ καὶ ἰωάννου τοῦ Δαμασκηνοῦ καὶ ἰωάννου τοῦ χρυσοστόμου.*

Inc. Ιστέον ὅτι τὸ ἴσον.

6. (ff. 54^r–58bis) Another musical method:

Μέθοδος ηκρηβομένη, <τ>ῶν ἁγἴων π(α)τ(έ)ρων κῦρ | <Κ>οσμὰ καὶ <Ἰ>ωαννου τοῦ <Δ>αμασκηνοῦ <κ>αι Ιωάννου | τοῦ χρισοστόμου:–

Inc. Πόσα φωνίεντα σημάδια;

7. (ff. 58bis–72^v) *Ετέρα μέθοδος, τοῦ κύρ μανουήλ του χρϋσάφη, καὶ | λαμπαδαρίου.*

Inc. Εμοίμεν πολλακις κατανοῦν επῆλθε περὶ τῶν τῆς ψαλτικῆς τέχνης.

8. (ff. 74^v–77^v) *Ἑρμηνεία τῆς τέχνης ἣ καὶ παραλλαγὴ λέγεται:*

Inc. Μεταταῦτα ἔδοξέ μοι καὶ καινόν τι κανόνιον μικρόν εκθῆναι.

9. (ff. 78^r–78^v) A musical composition by *τοῦ σοφοτατου μαρινου ιερε<ως> του κομειτα* on the *Cheroubikon.*

Inc. πλ. δ | Οι τα χερουβιμ.

10. (ff. 81^r–89^v) An anonymous musical treatise different from that of no. 7 above [i.e. Manuel Chrysaphes, *Περὶ τῶν ἐνθεωρουμένων τῇ ψαλτικῇ τέχνῃ*].

Inc. Εμοί μεν πολλάκις κατανοῦν επῆλθε.

11. (ff. 92^r–101^r) An anonymous musical treatise:

Inc. Τῆς φωνῆς τόπός ἐστι κ(αὶ) κατατόπον κίνησις.

5. SUBSCRIPTION

The MS preserves no subscription.

6. SCRIPT

The MS was copied by three scribes. Scribe A wrote folios 5^r–31^r, and his hand is easily recognized as being that of Hieronymos Tragoudistes.[2] Scribe B wrote folios 33^r–89^v in the eighteenth century. The same applies to scribe C who wrote folios 92^r–101^r. We are interested here in the first part of this volume containing the treatise of Hieronymos Tragoudistes (i.e. ff. 5^r–31^r): "On the Need of

[1] In his interesting and unique treatise Hieronymos tries to combine Byzantine and Western music, and in some cases he gives Byzantine notation with its Italian meaning, such as *minor* (f. 25^v), *maïor* (f. 25^v), *consonante* (f. 26^r), or gives in Greek Italian meanings (cf. f. 28^v: *τῇ ἀνίσῳ· ἤτοι ἠνεκουάλε).*

This treatise contains the following subtitles: (i) (ff. 7^v–9^r) *προοίμιον;* (ii) (ff. 9^v–10^v) *ἴσον;* (iii) (ff. 10^v–12^r) *περὶ ὅρου σημείων;* (iv) (ff. 12^r–19^r) *περὶ ὅρων σημείων καταβάσεωσ:–;* (v) (ff. 19^r–19^v) *περὶ ἁπλῶν καὶ ἀσυνθέτων διαστη|μάτων ἀναβάσεωσ:–;* (vi) (ff. 19^v–21^r) *περὶ τῶν κατὰ σύνθεσιν ἀναβά|σεωσ διαστημάτων συνθέτων:–;* (vii) (ff. 21^r–21^v) *περὶ ἁπλῶν διαστημάτων καταβάσεωσ:–;* (viii) (ff. 21^v–24^v) *περὶ τῶν κατὰ σύνθεσιν, διαστημάτων | συνθέτων καταβάσεων:–;* (ix) (ff. 25^r–31^r) Examples.

Hieronymos gives on folios 30^v–31^r an interesting example of the Easter hymn, *πάσχα τὸ μέγα καὶ ἱερώ|τατον,* in both the Byzantine and European systems.

[2] For other examples of Hieronymos' script see above, pp. 130–31, 300–302, 314 and below, pp. 337, 339, 342.

Characters of the Music of the Greeks", addressed to an unnamed cardinal. Useful for the dating of this part of the volume is the introductory letter to this cardinal recently identified with Alvise Cornaro.[3] Hieronymos reports in his letter that he had completed a course of nine years of study in Venice and Padua. If he came to Italy after 1541 and perhaps ca. 1545, then this course might have been completed in the 1550's. Thus we can easily accept O. Strunk's suggestion that this treatise was completed between 1551 and 1558. Indeed his script demonstrates the mature hand of Hieronymos, though this MS may have been his personal draft copy, since it bears certain corrections. On folio 7^{v} reproduced here we can observe the slightly right-inclined script of Hieronymos, influenced by printed books in Venice. Noteworthy are the enlarged alphas (λ), epsilons (ϵ), and omicrons (ο), the high-standing taus (τ) and (τ), and the right-inclined pis (π); also the ligatures mu-epsilon (με), pi-epsilon-rho (πρ), sigma-theta (σθ), and tau-rho (τρ). There is a partly excised title by the scribe in the upper margin of folio 5^{r}:

Ιερωνυμου τραγῳδιστοῦ περι χρειας μουσικης γραικῶν χαρακτηρων.

7. ILLUMINATIONS

In the part copied by Hieronymos we have a few red initials projected into the margin with floral designs, similar to his other MSS. Tituli also in red. On folio 5^{r} the scribe left space for an ornament which was never executed. In the later parts there are a number of elaborate full-page musical figures some of which indicate that they were drawn by a certain *Θεμελῆς;* see for instance folios 4^{r}, 52^{v}, 73^{v}, 74^{r}, 90^{r}, and 91^{r}. Other figures appear on folios 40^{r} and 91^{v}. An elaborate headpiece appears on folio 33^{r}.

8. BINDING

Not examined. Visible in the microfilm.

9. QUIRE COMPOSITION

Quire signatures not visible in the microfilm. Folios 1^{r-v}, 2^{v}, 3^{r-v}, 4^{v}, 31^{v}–32^{v}, 73^{v}, 79^{r}–80^{v}, and 101^{v} were left blank. Folio 58 is numbered twice. In the part copied by Hieronymos there is a cross in the middle of the upper margin of nearly all folios (recto and verso).

10. LATER NOTES

[1] On the front cover was pasted a later note of 16 lines: *ἱερονύμου τραγωδιστοῦ τοῦ κυπρίου περὶ χρείας | μουσικῆς* etc.

[2] A later ownership entry appears twice on folios 5^{r} (lower margin) and 90^{r}:

i. (f. 5^{r}) *ἐκ τῶν τοῦ νικηφορ(ου) ἱερο(μονα)χ(ου) σϊναϊτ(ου) τοῦ γλυκέωσ κρητόσ.*

ii. (f. 90^{r}) *ἐκ τῶν τοῦ νικηφόρ(ου) γλυκέως | κρητῶς σιναΐτου.*

11. HISTORY OF THE MANUSCRIPT

We do not know when Hieronymos' treatise was taken to Sinai. Perhaps its later owner, the monk Nikephoros Glykys, was responsible for the binding together of the two parts of the volume. The MS was briefly described by V. Beneševič in 1917 and microfilmed by the Library of Congress in June 1950. Quite recently the *editio princeps* of Hieronymos' treatise was edited by B. Schartau (Vienna, 1990), together with a detailed description of the MS.

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B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen* (Monumenta Musicae Byzantinae, Corpus de Re Musica 3), Vienna, 1990, pp. 23 and n. 20, 24–27

[3] See Strunk, "A Cypriot in Venice", pp. 101–13; see also A. Jakovljević, "Cypriot Musicians and Copyists of Byzantine Musical Manuscripts in the 15th and 16th Centuries", *Δίπτυχα* 2 (1980–81), 76–77; Gr. Stathis, "Ἡ παλαιὰ βυζαντινὴ σημειογραφία καὶ τὸ πρόβλημα τῆς μεταγραφῆς της εἰς τὸ πεντάγραμμον', *Βυζαντινά* 7 (1975), 213 and pl. XVI (= f. 29^{v}).

(description of Sinait. Gr. 1764), 30, 31, 32, and pp. 34–91 (ed. of the Greek text with a German trans.), and pl. 9 (= f. 7ᵛ), (ff. 29ʳ–31ʳ are also reproduced on pp. 92–93).

Gr. Stathis, "'Η παλαιὰ βυζαντινὴ σημειογραφία καὶ τὸ πρόβλημα τῆς μεταγραφῆς της εἰς τὸ πεντάγραμμον", *Βυζαντινά* 7 (1975), 213 and pl. XVI (= f. 29ᵛ);

Strunk, "A Cypriot in Venice", pp. 101–13.

Script. 29 (1975), B. 584; 39 (1985), B. 311; 41 (1987), B. 186; 42 (1988), 86, 92.

[94] Paris, Bibliothèque Nationale, Graecus 872 [Colbert 767], A.D. 1552 (pls. 136, 216–18).

1. John Klimax, *Scala Paradisi.*
2. Western paper, thick, well preserved.
3. Folios III + 276 + γ′, 320 × 220 mm.
Justification 225 × 145 mm.
26–27 lines to the page.
Text in single column.

4. CONTENTS

1. (f. 1ʳ) *'Επιστολὴ τοῦ ἁγίου ἰω(άννου) ἡγουμένου | τῆς ραϊθοῦ, πρὸς ἰω(άννην) ἀξι- | άγαστον τοῦ σιναίου ὄ|ρους ἡγούμενον.*

Inc. Τῶ ὑπερφϋεστάτω καὶ ἰσαγγέλω | π(ατ)ρί.

[Cf. PG 88, col. 624].

2. (f. 2ᵛ) *Κλίμαξ θείας ἀνα|βάσεως.*

Inc. Τοῖς ἐν τῆ βίβλω τ(ῆς) ζωῆς.

[Cf. PG 88, col. 628C].

3. (ff. 3ʳ–ᵛ) *'Ο πίναξ τῆς δε τῆς βίβλου.*

[Cf. PG 88, col. 629].

4. (ff. 4ʳ–11ʳ) Daniel, monk of Raithou, the life of St. John Klimax, *τὸ ἐπίκλην σχολαστικοῦ.*

Inc. Τὸ μὲν τϊς ἡ ἐνεγκαμένη τὸν γεννάδα | καὶ ἐκθρέψασα.

[Cf. PG 88, cols. 595–610].

5. (ff. 11ᵛ–253ᵛ) St. John Klimax, *Scala Paradisi.*

[Ed. PG 88, cols. 631–1161A].

Πρόλογος τοῦ λόγου οὗ ἡ ἐπωνϋμϊα | πλάκες πν(ευματ)ικαί.

Inc. Τοῦ ἀγαθοῦ καὶ ὑπεραγάθου κ(αὶ) | παναγάθου ἡμῶν θ(εο)ῦ.

[Cf. PG 88, col. 632].

6. (ff. 253ᵛ–274ʳ) *Τοῦ αὐτοῦ* (i.e. St. John Scholasticus) *πρὸς τὸν ποιμένα.*

[Cf. PG 88, cols. 1165A–1208A].

Inc. 'Εν τῆ μὲν κάτω βίβλω.

[Cf. PG 88, col. 1165].

Des. (f. 274ʳ) *καὶ ἐνω|θεὶς τῆ ἀγάπη, | ἡ δὲ ἀγάπη, | ἔστιν ὁ θ(εὸ)σ | αὐτῶ ἡ δόξα | εἰς τοὺσ | αἰῶνασ | ἀμήν.*

[Cf. PG 88, col. 1208A].

5. SUBSCRIPTION

At the end of the *liber ad pastorem* of St. John Scholasticus the scribe wrote a poem of five dodecasyllabic verses which he may have copied from his exemplar:

[f. 274ᵛ] *Cῶτερ | κρατίστη | χειρί σου | διαρπάσ(ας) | ἐχθροῦ παλα|μναίου με τοῦ ψυχο|φθόρου. | θεία κλίμακι | δ' ἐγκα|θόρμησον λόγε· | ὅπως | ἀνατρέχων γε | ταύτης | τὰς βά|σεις, | στέ|φος λάβοιμϊ | σὺν δϊκ(αί)οις | ἀξίοις. ‖*

The scribe himself composed a poem on the completion of the volume in metrically very irregular verses and confusing as far as the date is concerned.[1] The first letter of every line is in red.

[f. 275ʳ] *Στίχοι*

Ξϋστῦσα λυκάβαντος, ἐν δὲ χιλίοις | πεν|τακοσίοις $\overline{N}$ (i.e. πεντηκοστῆς) εὐδόμης. | 'Υπαρχούσης τοῦ χ(ριστο)ῦ καὶ θ(εο)ῦ μου. | μηνὸς γενναρίου δ^{ς} [i.e. τετάρτης] | ἀμβροσίου τὲ ὁ τ(ῆς) μον(ῆς) ἀνδρῶν προστάτης. | ὥρασ δὲ τυχῶ τ(ῆς) ζ^{ς} [i.e. ἑ(βδόμη)ς] ὦ φίλοι. | κ(αὶ) οἱ ἄδοντες αὐτῶ καὶ οἱ τυχόντες· | μή μοι μέμφησθε, μὴ δ' ὅλως κατηρᾶσθαι | ὅτϊ ἀχρεῖος δοῦλος ὑπάρχω· | ὅπως λϋτρωθῶ πολλῶν ἀμπλακημάτων. | καὶ ἀξϊωθῶ τ(ῆς) ἄνω βασϊλεί(ας): | Χ(ριστ)ὲ προεγοῦ τῶν ἐμῶν πονημάτων· | καὶ σὺ πανϋπεράγαθε θ(εο)ῦ μου μ(ήτ)ηρ· | ἅμα προδρόμου καὶ πάντων τ(ῶν) ἁγίων· | τὸν ἀναγινώσκοντα μετ' εὐλαβεί(ας)· | Φύλαττε τοὺς τρεῖς· ἡ τριὰς τρισολβί(ως) | τῶ σϋντελεστῆ | τῶν καλῶν θ(ε)ῶ χάρι|ς:– |

Perhaps aware of his confusing verses—some of which appear to have been clichés among copyists—the scribe Ambrosios also wrote a detailed co-

[1] This colophon was edited by Omont, "Mss grecs XVe et XVIe siècles", p. 58. For other similar poetic colophons found in Cypriot MSS, i.e. Athens E.B.E. 1077 (A.D. 1460–65), Jerus., Taphou 281 (A.D. 1547), and MS 8 (*olim* 5) of the monastery of Korone in Karditsa (Thessaly) (A.D. 1563), see Darrouzès, "Notes IV", pp. 30–31; see also above, pp. 234, 306 and below, p. 349.

lophon on folios 275v–276r:

[f. 275v]: *Θ(εο)τ̃* | *τὸ δῶρον· κ(αὶ) εὐτελοῦσ* | *ἀμβροσίου ἱερο(μον)άχ(ου) πόνοσ* | *τάχα καὶ καθη-γουμένου μον(ῆς)* | *ἀνδρείων.* | *καὶ ἐπεδόθη ἐν τῇ ἁγ(ίᾳ) μονῇ τοῦ* | *μεγάλου σάβα τῆς καρόνου·* | *καὶ διὰ πολλοῦ πόθου καὶ ἐξόδου τοῦ πανοσιοτάτου π(ατ)ρ(ὸ)ς* | *κῦροῦ ἰωακειμ ἱερομονάχου,* | *καὶ καθηγουμένου μονῆς ἁγ(ίου)* | *σάβα τῆς καρόνου· καὶ εἴ* | *τισ βουληθῇ· ἄραι τὴν αὐτὴν* ‖ [f. 276r] *βίβλον ἐκ τῆς αὐτ(ῆς) μον(ῆς)* | *ἔχειν τὰσ ἀρᾶσ τῶν ἁγ(ίων)* | *π(ατέ)ρων.* |

Ἐγράπτη | *εἰσ τὴν μονὴν τῶν ἀνδρῶν* | *ἐν μηνὶ γενναρίῳ. λ.* *ἐνχρονίασ ⳉφνϐ' Χ(ριστο)ῦ:* | *κ(αὶ) οἱ ἀνα[γινώσκο]ντεσ εὔχεσθέ μοι [δ]ιὰ τὸν* | *κ(ύριο)ν.* | *Ἔρωσον π(ατέ)ρεσ* | *ἅγιοι:–*

On folio 89r the scribe wrote vertically in the outer margin: *ὅρα* | *φοβέρον.*

Likewise on folio 176v and on other folios: *ση-(μεῖον) φοβερόν.*

The date of this MS is confusing. In his poem Ambrosios speaks of 4 January 1557. In his colophon, however, written after his verses he gives the date as 30 January 1552. Modern scholars were confused about the date of this MS. Omont gave the correct date in his first description of it in 1886.[2] Six years later, however, he thought that the beta ( ), the last letter of the date, was an eta *(η),* and he dated the MS in 1558.[3] This last date was accepted by Vogel–Gardthausen,[4] but was corrected by Darrouzès[5] and Polites.[6] The sponsor of this luxurious volume of St. John Klimax, *Scala Paradisi,* was Ioakeim, abbot of the monastery of St. Sabas τῆς Καρόνου, where the MS was dedicated.[7]

6. SCRIPT

This is the latest dated example from Ambrosios' hand, and it demonstrates his mature script. A deep black ink was used, perhaps with more acid than was necessary, as we can assume from the slight damage to the paper. This luxurious volume exemplifies the work of one of the best scribes medieval Cyprus had produced. Though not well educated, as we can deduce from the orthography and the verses in his colophons, he mastered the art of copying and dominated the scriptorium of the monastery τῶν Ἀνδρείων for nearly a quarter of a century.

Ambrosios wrote freely in a handsome script, slightly right-inclined with many diagonal strokes and a number of enlarged letter forms. On folio 1r we can observe the enlarged gammas ( ), epsilons ( ), etas ( ), lambdas ( ), xis ( ), sigmas ( ), taus ( ), and upsilons ( ), the characteristic angular omega ( ), the diagonal deltas ( ) and rhos ( ), and the pi ( ).

7. ILLUMINATIONS

Red ornaments appear before the main sections of the volume on folios 1r, 3r, and 253r. Ornamental, elegantly decorated red initials project into the margins especially at the beginning of the various sections of the *Scala Paradisi.* Titles also in similar ink. A circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ* appears on folios 1r and 276v.

8. BINDING

Modern binding in purple leather on cardboard 7 mm thick bearing on the middle of the front and back covers the family crest of Colbert. His initials are written six times on the spine of the binding, where also is horizontally written *IOANNES* | *CLIMACUS.*

9. QUIRE COMPOSITION

Quire signatures appear in the lower right corner. In certain cases they were trimmed off when the volume was rebound after it was acquired by Colbert. The quire composition is today as follows: folios $17^r = \gamma^{ov}$, $25^r = \delta^{ov}$, $33^r = \varepsilon^{ov}$, $41^r = \sigma\tau^{ov}$, $48^r = \zeta$, $56^r = \eta$, $64^r = \bar{\theta}$, $72^r = \bar{\iota}$, $80^r = \iota\bar{\alpha}$, $88^r = \iota\bar{\beta}$, $96^r = \iota\gamma$, $104^r = \iota\delta$, $112^r = \iota\varepsilon$, $120^r = \overline{\iota\varsigma}$, $128^r = \overline{\iota\zeta}$, $136^r = \overline{\iota\eta}$, $144^r = <\iota\theta>$, $152^r = \bar{\varkappa}$, $160^r = \overline{\varkappa\alpha}$, $168^r = \overline{\varkappa\beta}$, $176^r = \overline{\varkappa\gamma}$, $184^r = \overline{\varkappa\delta}$, $192^r = \overline{\varkappa\varepsilon}$, $200^r = \varkappa\varsigma$, $208^r = \overline{\varkappa\zeta}$, $216^r = \overline{\varkappa\eta}$, $224^r = \overline{\varkappa\theta}$, $232^r = \lambda$, $240^r = \overline{\lambda\alpha}$, $248^r = \overline{\lambda\beta}$, $256^r = \overline{\lambda\gamma}$, $264^r = \overline{\lambda\delta}$, $272^r = \overline{\lambda\varepsilon}$. The last gathering contains only folios 272–276 (i.e. five folios). A folio was excised after folio 41.

The acid of the ink affected the paper on folios 136–144, 163–164, 180–186, 190–191, 196–198, 204–207, 226–232, and 238–246.

[2] Omont, *Inventaire sommaire,* I, p. 163.

[3] Omont, "Mss grecs XVe et XVIe siècles", p. 58.

[4] Vogel–Gardthausen, *Schreiber,* p. 15.

[5] Darrouzès, "Mss originaires de Chypre", p. 181.

[6] Polites, "Eine Schreiberschule", p. 280 and n. 111.

[7] We know of two other MSS from this monastery: (a) Paris. Coislin 53, an 11th-century St. Gregory of Nazianzus dedicated to the Enkleistra perhaps in the 16th century by Arsenios, abbot of the monastery of St. Sabas τῆς Καρόνης; and (b) Paris. Gr. 202, owned by the same Abbot Arsenios, a 12th-century volume containing St. John Chrysostom's commentary on Matthew. On the monastery of St. Sabas τῆς Καρόνου see L. Philippou, "Ἡ μονὴ Ἁγίου Σάββα τῆς Καρόνος" *KCh* 6 (1929), 145–56; see also above p. 5 and n. 16.

10. LATER NOTES

A later owner wrote on the lower part of folio 276r the following note in a yellowish ink:[8]

Τουτον το βυβλιον εγοραστι υπο χιρος εμου αμαρτολου παύλου | ταχα εϊερομοναχου κ(αὶ) εἰγουμενου μον(ῆς) αγιου μεγαλομαρτ(υ)ρ(ος) μαμαντος | κ(αι) επουλιθι υπο χιρος λεοντιου ειερεος απο αγιο[ν] νικολαων | τον κ(αι)δαρον κ(αι) ειτις τον στερισι απο τιν αφτι μον(ην) να ἐχϊ τας | αρας τον αγιον π(ατέ)ρων κ(αι) εγοραστι κ(αι) ειλθεν ις τιν αφτι μον(ην) | ις τεσ ραφπθ χ(ριστο)ὺ εν μιν(ι) δη-κ(αι)βριου ιστατ(η)÷

On folio 276v there are notes in black ink by an illiterate hand of the seventeenth century. On the front flyleaf (f. Ir) was pasted the printed description of this MS by Omont; also in black ink: *872.*

11. HISTORY OF THE MANUSCRIPT

It is interesting to follow the wanderings of this luxury volume. It was sponsored by Ioakeim, abbot of the monastery of St. Sabas τῆς Καρόνου and copied in January 1552. Its presence in this monastery was supposed to be safeguarded by the severe curse written in the colophon. Nevertheless, thirty-seven years later, on 31 December 1589, the priest Leontios, who served in the church of St. Nikolaos in the nearby village of Kedares in the Paphos district, sold this volume to the monk Paul, abbot of the monastery of St. Mamas. In the seventeenth century the MS entered Colbert's collection as no. 767 and subsequently became the property of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 48, n. 77.

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Darrouzès, "Mss originaires de Chypre", p. 163.

O. Gratziou, *Die dekorierten Handschriften des Schreibers Matthaios von Myra (1596–1624),* Athens, 1982, p. 101.

Omont, *Inventaire sommaire,* p. 163.

Omont, "Mss grecs XVe et XVIe siècles", pp. 58–59 (dated in 1558!).

Polites, "Eine Schreiberschule", p. 280 and fig. 26.

Repertorium, II, no. 18, A, p. 31, B, p. 15, C, pl. 11 (= f. 8v).

Vogel–Gardthausen, *Schreiber,* p. 15.

[8] This note was also edited by Omont, "Mss grecs XVe et XVIe siècles", p. 58.

[95] Vatican Library, Graecus 2311, A.D. 1552 (pls. 137, 219).

1. Gospel Lectionary.

2. Western paper with watermarks and horizontal lines 33 mm apart, yellowish, worm-eaten at the outer margins.

3. Folios 178, 210 × 160 mm.

Justification 155 × 100 mm.

22–23 lines to the page.

Text in single column.

4. CONTENTS

Gospel Lectionary (daily from John, Saturdays and Sundays from Matthew and Luke, lessons of Lent, *ἅγια πάθη, mēnologion,* the lessons of the *παννυχίδες, evangelia matutina).*

1. (f. 1r) The lesson for Easter Sunday:
ΤΗ̄ ΑΓΙΑ ΚΑῚ ΜΕΓΆΛΗ ΚΫΡΪΑ|ΚΉ ΤΟῩ ΠΑΣΧΑ ΕΒΑΓΓΕΛΙΟΝ Ἐκ τοῦ κατὰ ἰωάννην ἁ-γ(ίου) εὐα(γγε)λ(ίου):–|

Inc. Ἐν ἀρχῇ εἶν ὁ λόγος. [John 1:1].

2. (f. 25r) *ΑΡΧῊ ΤΟῩ ΚΑΤᾺ ΜΑΤΘΈΟΝ Α-Γ(ΙΟΥ) ΕΫΑ(ΓΓΕ)Λ(ΙΟΥ).*

Inc. (f. 25v) *Εἶπεν ὁ κ(ύριο)ς· ὁρᾶτε μη κατὰφρονήση|τε ἑνὸς τῶν μϊκρὸν τοῦτων.* [Matt. 18:10].

3. (f. 48v) *Ἀρχῇ τοῦ κατὰ λουκὰν· ἁγ(ίου) ἐβα|γγελίου:–*

Ἰδέον (sic) *γίνώσκειν ὅτϊ | ἄρχεται ὁ λουκᾶσ ἀνγϊνώσκην· ἀ|πὸ τῆσ κϋριακῆσ μετὰ τὴν ὕψωσ(ιν)· τότε | γὰρ καὶ ἡ ἰσημερϊα γίνεται· ὁ καταλείται* (sic) *ναίον ἔτοσ.*

Inc. (f. 48v) *Τῶ καιρῶ ἐκείνω· ἦλθεν ὁ ι(ησοῦ)c. εἰσ κα|περναούμ.* [Luke 4:31].

4. (f. 77r) *Σαββάτω πρῶτω τῶν νηστειῶν. | καὶ μνήμη τοῦ ἁγίου μεγαλ(ο)μ(ά)ρτ(υρος) θε|οδώρου τοῦ τῦρωνοσ.*

Inc. Τῶ καιρῶ ἐκείνω ἐπορεύετο ὁ ι(ησοῦ)σ, τοῖc | <σ>ἄββασϊν δϊα τῶν σπορίμων. [Mark 2:23].

5. (f. 114v) *Ἐβαγγέλ(ια) τῶν ἁγ(ίων) πα̈θῶν· τοῦ κ(υρίο)υ ἡμῶν | ι(ησοῦ) χ(ριστο)ῦ.*

Inc. Εἶπεν ὁ κ(ύριο)σ τοῖσ ἑαὐτοῦ μαθηταῖσ· νῦν | ἐδοξάσθη ὁ υἱὸc τοῦ ἀν(θρώπ)ου. [John 13:31].

6. (f. 147v) *Mēnologion: Ἀρχῇ συν θ(ε)ῶ. ἁγ(ίω) τοῦ μϊνολογ(ίου) μηνῆ | σεπτέβριοc· εισ τ(ὴν) ᾱ. ἀρ-χ(ὴ) τῆc ἰνδύκτου* etc.

Inc. Τῶ καιρῶ ἐκείνω· ἦλθεν ὁ ι(ησοῦ)c· εἰσ τὴν | ναζαρέτ. [Luke 4:16].

i. (ff. 147v–154r) September.

ii. (ff. 154r–155v) October.

iii. (f. 156r–v) November.

iv. (ff. 156^{v}–162^{r}) December.
v. (ff. 162^{r}–166^{r}) January.
vi. (ff. 166^{r}–167^{v}) February.
vii. (ff. 167^{v}–168^{v}) March.
viii. (ff. 168^{v}–169^{v}) April.
ix. (ff. 169^{v}–170^{r}) May.
x. (f. 170^{r}) June.
xi. (f. 170^{r-v}) July.
xii. (ff. 170^{v}–174^{r}) August.

7. (f. 174^{r}) *Εὐαγγέλ(ια) καταπαννϋχίδ(α).*

Inc. Τῇ ὃ ἐσπέρασ· ζήτ(ει)· κα(ββάτῳ) τῆς ἀποκρέου.

8. (ff. 174^{r}–178^{v}) *Εὐαγγέλϊα ἑωθ(ι)ν(ά)· ἀναστάσιμ(α) ἓϋδεκα.* | *Εὐα(γγέλιον) ᾱ.*

Inc. Τῶ καιρῶ ἐκείνω· οἱ ἕνδεκα μαθ(η)τ(αί). [Matt. 28:16].

5. SUBSCRIPTION

At the end of his text the scribe, the monk Pachomios, subscribed his volume on folio 178^{r}:

Ἐγράπτι κ(αὶ) ἐτελϊώθ(η) τὸν παρὸν ἅγιον καὶ ἐ|ρὸν εὐαγγέλ(ιον)· ἡ πο χειρὸc ἐμοῦ παχουμίου | *τάχα ἱερο(μον)αχ(ου)· καὶ ἀναξίου καὶ ὅσϊ αὐτὸν* | *εἶσ χείρασ λαβόντ(ες)· εὔχεσθαι καὶ σϋγχω|ρήσατε αὐτοῦ. ὅτϊ ἥ με ἀμαθῆc· τῆσ* | *τέχνηc. τὸν γραμμάτ(ων)· καὶ μὴ μεμφθή|ται τῇ ἀμαθήαμου. Ἐτελϊῶθη τὸ πα|ρὸν ἐβαγγέλϊον, εις τ(οὺς) <α>φϖδ χ(ριστο)ῦ· ἐν μϊνϊ* | *μαΐῳ:* ‖ [f. 178^{v}] *τη ιθ του αυτ(οῦ) ἡμέρα παρασκεβῆ ὥρα* | *θ τῆς ἡμέρασ.*

And in a *monokondylion: † τέλος του εὐαγγελϊου* | *† παχουμϊος ἱερομονάχου* (?) *[....] ἀναξίου* | *† εν* (?) *πάμφω [....] εἰραν* (?).

And underneath:

Ἐγράπτ(η) το ἅγιον ἐβαγγέλι(ον) δια ἐξόδου | *κ(αὶ) πολλ(οῦ) πόθ(ου). κϋροῦ παρασκεβᾶ. κ(αὶ)* | *τῦσϋμβίου αυ[τ ρῦ] κ(αὶ) τον τέκνον αυτοῦ·* | *και ὅσϊ αὐτὸν εισ χείρασ λαβόνταισ* | *ευχεσθαι· τὸν γράψαντ(α) κ(αὶ) θέντϊ το·* | *εἰσ τὸν ἄχραντον † νᾰὸν τῆσ ἁγίασ.* | *τρϊάδωσ· κ(αὶ) είτισ βουλ(η)θὶ. σϊλλίσϊ* | *αὐτ(ὸ) ἀπο τον· αὐτ(όν) ναῶ· να ἔξι τὰσ* | *ἀρὰσ· τον ἁγίων τ̄· ιθεοφώρ(ων) π(ατέ)ρων* | *ἀνάθαιματ(ος).*

From this long colophon we learn that this Gospel Lectionary was copied by the humble and illiterate monk Pachomios and completed on Friday, 19 May 1552.[1] It was commissioned by a certain Paraskevas and his family and dedicated to the church of the Holy Trinity, probably in the area of Paphos.

6. SCRIPT

Pachomios is a mediocre scribe. He uses a yellowish ink that is well preserved and writes in a little shaky, rectangular, and slightly right-inclined script. On folio 147^{v} reproduced here we can observe the high-standing taus (τ), the archaising sigmas (ϲ), the enlarged betas (β), zetas (ζ), thetas (θ), lambdas (λ), xis (ξ), phis (φ), and chis (χ), and the ligatures epsilon-iota (ει), epsilon-upsilon (ευ), kappa-alpha-rho (κᾳ), and mu-epsilon-rho (με).

Above the headpiece on folio 1^{r} the scribe wrote on the sides of a cross: *I(ΗΣΟΥ)C X(ΡΙΣΤΟ)C* | *Y(ἸΟΣ) Θ(ΕΟῩ)* | *N(I)K(A).*

At the end of the lessons from John, on folio 25^{r}, he wrote: (i.e. *ἰ(ησοῦ)c χ(ριστὸ)c ν(ι)κ(ᾶ)*): *τέλοσ του ιω(ά)ν(νη).*

ῑc	xc
v	κ

At the very end of the Lectionary, on folio 178^{r}, he wrote in the same ink as that of his text:

Δώξα τῷ ἁγίῳ ἡμῶν θ(ε)ῷ δόξα σοι.

7. ILLUMINATIONS

Tituli mostly in red. Red initials, sometimes quite elaborate (e.g. ff. 114^{v} = E, 141^{r} = T, 157^{v} = B), projected into the margins. A pi-shaped ornament serves as headpiece on folio 1^{r}. Simple red ornaments appear at the beginning of the various parts of the Lectionary on folios 25^{r}, 48^{v}, 77^{r}, 114^{v}, 147^{v}, 154^{r}, 155^{v}, 156^{v}, 162^{r}, 166^{r}, 167^{v}, 168^{v}, 169^{v}, 170^{r}, 170^{v}, 174^{r}.

8. BINDING

The MS preserves an old binding, perhaps original, in brown leather on wooden boards 21 mm thick covered with canvas. On the front cover is depicted the Crucifixion, with the central and lower parts not preserved. One can still observe the upper part of Christ on the Cross, the head of the Virgin on the left, and part of the head of John on the right. The wood is worm-eaten. The spine and back cover are well preserved.

9. QUIRE COMPOSITION

Quire signatures not preserved. In the upper centre of each folio (recto and verso) there is a cross drawn by the scribe. From folio 160 onwards the MS is slightly affected by damp without any damage to the text.

[1] The first to examine and give briefly the content of this colophon was J. Darrouzès ("Autres mss", p. 158), but by an oversight the name of the scribe is given as Sophronios instead of Pachomios.

10. LATER NOTES

A later hand, perhaps a priest or lector, wrote in the outer margin of folio 117^{v} *τέλος* and also a cross opposite in the text. Similar notes or crosses indicating the end of a lesson appear in various parts of the Gospel Lectionary and are probably by the same hand.

A recent owner, Tankerville James Chamberlayne, who collected a number of MSS in Cyprus, most of which found their way to the Vatican Library, wrote an ownership entry in black ink on the paper leaf pasted to the interior of the front cover:[2]

Formerly I believe from Lefkara | Cyprus | Given to me by Mr C. Delaval Cobham | 8 July 1894 | T. J. C.

Underneath in blue pencil: *T.J. C. | 21.*

11. HISTORY OF THE MANUSCRIPT

Little is known of the adventures of this volume. Copied in 1552 for the church of the Holy Trinity in the area of Paphos(?), it was probably later in the village of Leukara. There it seems to have been acquired by Claude Delaval Cobham (1842–1915), district commissioner of Larnaca, Cyprus (1879–1907), who is the author of a celebrated volume, *Excerpta Cypria,* and a bibliography on Cyprus as well as various translations into English from Greek, Turkish, Latin, and Italian.[3] In July 1894 Cobham gave the volume to Major Tankerville James Chamberlayne, the author of an important volume entitled *Lacrimae Nicosienses,* Paris, 1894. Chamberlayne's MSS, most of which he seems to have collected in Cyprus, reached the Vatican Library, probably by donation, at the beginning of this century.

12. BIBLIOGRAPHY

Aland, *Liste,* I, p. 314 [no. *l* 1933].
Canart, "Les écritures chypriotes", p. 45, n. 73.
Canart–Peri, *Sussidi bibliografici,* p. 701.
Darrouzès, "Autres mss", p. 158, no. 126.

[96] Paris, Bibliothèque Nationale, Graecus 1611 [Colbert 4719], A.D. 1553 (pls. 138–40, 220a).

1. Lives of saints, martyria, homilies, and other theological works.

2. Western paper, whitish, of good quality and preservation.

3. Folios V, A–B + 445 + *γ′*, 220 × 157 mm.
Justification 143 × 93 mm.
Scribe A, 19 lines per page.
Text in single column.

4. CONTENTS

This volume contains miscellaneous theological material. The first two folios were not numbered but marked instead as A and B.

1. (f. B^{r}) Homer, *Iliad* 2, 1–25, copied by the main scribe:

κάτα δ' ὄνειρον ἔχει αγορᾶ καὶ νῆ|ας ἀρηθμεῖ:–

Inc. *Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱππο|κορυσταί.*

Des. (f. B^{v}) *ἐπιτετράφαται· καὶ | τόσ<σ>α μέμηλεν.*

2. (ff. 1$^{r–v}$) Table of contents in red: *Ἀρχὴ σὺν θ(ε)ῶ ἀγίω τοῦ πίνακος τ(ῆς) αὐτ(ῆς) δέλτ(ου):*

3. (ff. 2^{r}–17^{v}) *Martyrium* of St. James the Persian:

Inc. *Ἀρκαδίου τὰ ῥωμαίων διέποντος.* [*BHG* 773].

4. (ff. 17^{v}–31^{v}) St. Basil, Homily *in Christi nativitatem:*

Inc. *Χ(ριστο)ῦ γέννησις, ἡ μὲν οἰκεία καὶ πρώτη.* [*BHG* 1922].

5. (ff. 31^{v}–34^{v}) *Περὶ τοῦ μωϋσέως, καὶ ἰησοῦ τοῦ ναβῆ:*

Inc. *Ὁ δὲ μωϋσῆς ἔγραψε τὴν ὠδὴν ταύτην.*

[2] On the other MSS of T. J. Chamberlayne acquired by the Vatican Library, see Darrouzès, op. cit., pp. 157–59. These MSS are the present Vat. Gr. 2307–20 and 2337. T. J. Chamberlayne published a volume important for the sepulchral inscriptions of Nicosia, i.e. *Lacrimae Nicosienses. Recueil d'inscriptions funéraires, la plupart françaises, existant encore dans l'île de Chypre. Suivi d'un armorial chypriote et d'une description topographique et archéologique de la ville de Nicosie ... Avec des dessins,* I, Paris, 1894. He also published *Le trésor Dou Morf,* pars prima, London, 1906. His old English silver plate was sold in an auction by Messrs. Christie, Manson & Woods on 3 July, 1929. On Chamberlayne see Constantinides, "Δύο χφ Καϊμακλίου", p. 140, n. 2; see also above, Chap. II, p. 30 and nn. 101–102, and below Addenda.

[3] See C. D. Cobham, *An Attempt at a Bibliography of Cyprus,* Nicosia, 1886; second improved ed., Nicosia, 1889; third improved ed., Nicosia, 1894. See also idem, *Excerpta Cypria, With an Appendix on the Bibliography of Cyprus,* Cambridge, 1908. Among his translations one can refer especially to G. Mariti, *Viaggi per l'isola di Cipro (= Travels in the Island of Cyprus),* translated from Italian ... by C. D. Cobham, 1895 (repr. 1971). Cobham left his rich collection of rare books on Cyprus to the Royal Empire Society, a catalogue of which was published by E. Lewin, *Subject Catalogue of the Library of the Royal Empire Society (formerly Royal Colonial Institute)* (now the Royal Commonwealth Society), IV, London, 1937, pp. 23–63. Cobham's books bear an asterisk.

[*BHG* 2277].

6. (ff. 34^{v}–46^{r}) *Martyrium* of the Forty Martyrs of Sebasteia:

Inc. Κατὰ τοῦσ καιροῦσ Λϊκϊνϊου τοῦ βαλσϊλέως. [*BHG* 1201].

7. (ff. 46^{r}–55^{r}) Proklos, patriarch of Constantinople, Homily *in Transfigurationem:*

Inc. (f. 46^{v}) *Δεῦτε φίλοι καὶ τήμερον.* [*BHG* 1980a].

8. (ff. 55^{r}–73^{v}) Various anonymous commentaries on the Gospels of Mark (= ff. 55^{r}–60^{v}) [*BHG* 1038e] and Matthew (= ff. 60^{v}–73^{v}); (f. 55^{r}) *Κυρ(ιακῆ) προ τῶν φώτων:–*

Inc. Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ· υἱοῦ τοῦ | *θ(εο)ῦ· ὡς γέγραπται ἐν τοῖς προφήταις.*

9. (ff. 74^{r}–112^{v}) Ten ascetic homilies by the monk Antiochos of St. Saba, numbered in the Greek alphabet *(η′–ιζ′):* [cf. Beck, *Kirche,* pp. 449 ff]:

i. (ff. 74^{r}–77^{v}) *λόγ(ος) η′:–* | *Περὶ τοῦ μϊ αγαπᾶν τὸν κόσμον:* |

Inc. Ἄνδρες, οἱ διὰ τὴν εἰς χ(ριστό)ν ἀγάπην κατἀλείψαντες γονεῖς καὶ τέκνα.

[Ed. PG 89, col. 1472].

ii. (ff. 77^{v}–81^{v}) *λόγ(ος): θ′:–* | *Περὶ ἀποχῆς· γυναικῶν:–*

Inc. Τὸ απέχεσθαι γυναικῶν πάνυ πρόσφατ(ον) | *καὶ ἀρμοδιόν ἐστι.*

[Ed. PG 89, col. 1480].

iii. (ff. 81^{v}–85^{r}) *λόγ(ος) ι′:* | *Περὶ πορνείασ:–* |

Inc. Τὸ πάθοσ τῆσ πορνείασ τὸ πολυσχεδέσ.

[Ed. PG 89, col. 1488].

iv. (f. 85^{v}–88^{v}) *λόγ(ος) ια:–* | *Περὶ σωφροσύνησ:–* |

Inc. Ἡ σωφροσύνη· τιμία καὶ ἔπαινετῆ.

[Ed. PG 89, col. 1492].

v. (ff. 88^{v}–93^{r}) *λόγ(ος) ιβ̄:* | *Περὶ παρθενίασ:–* |

Inc. Ἡ παρθενία· πλησιάζει μὲν τῆ, σωφροσύνη.

[Ed. PG 89, col. 1496].

vi. (ff. 93^{r}–95^{r}) *λόγ(ος) ιγ′:* | *Περὶ ὀργῆσ:·*

Inc. Μεγάλωσ θέλει βιάσασθαι ἄν(θρωπ)οσ τοῦ κρατῆσαι τοῦ πάθουσ τῆσ ὀργῆσ.

[Ed. PG 89, col. 1504].

vii. (ff. 95^{v}–97^{v}) *λόγ(ος) ιδ′:* | *Περὶ θυμοῦ:–* |

Inc. Καὶ περὶ τοῦ θυμοῦ· ἡνίκα ἐπέλθη σοι | *πειρασμόσ.*

[Ed. PG 89, col. 1505].

viii. (ff. 97^{v}–102^{r}) *λόγ(ος) ιε′:·* | *Περὶ λύπησ:–* |

Inc. Τὸ ἀκαίρωσ λυπεῖσθαι.

[Ed. PG 89, col. 1509].

ix. (ff. 102^{r}–106^{r}) *λόγ(ος) ισ′:* | *Περὶ ἀκηδίασ:–*

Inc. Δεινὸσ καὶ οὗτοσ ὁ τῆσ ἀκηδίασ δαίμω(ν).

[Ed. PG 89, col. 1513].

x. (ff. 106^{r}–112^{v}) *λόγ(ος) ιζ′:* | *Περὶ ἀπογνώσεωσ:–*

Inc. Τὸ τῆσ ἀπογνώσεωσ πάθοσ.

[Ed. PG 89, col. 1520].

10. (ff. 112^{v}–113^{v}) Vita of St. Euphrosyne (mutilated at the end):

Inc. Ἀρτῖ τὰ ῥωμαίων σκῆπτρα θεοδοσίου τοῦ | *παιδὸσ ἀρκαδίου εὐσεβῶσ διϊθύνοντοσ.* [*BHG* 626].

11. (ff. 114^{r}–121^{r}) Fragmentary Life of St. Spyridon, bishop of Tremithous in Cyprus:

Inc. Σϋμφορᾶ πάλιν ἐκράτει κοινῆ. [*BHG* 1648p].

12. (f. 121^{r}–134^{r}) St. John Chrysostom, Homily *in Christi nativitatem:*

Inc. Μϋστήριον ξένον καὶ παράδοξον βλέπω. [*BHG* 1905].

13. (ff. 134^{r}–144^{v}) St. John Chrysostom, Homily *in sancta lumina: εισ τ(ὰ) ἅγια φῶτα:–*

Inc. Ἡ πηγὴ τῶν εὐαγγελϊκῶν διδαγμάτων. [*BHG* 1932].

14. (ff. 144^{v}–154^{r}) Life of St. Eusebia, called Xene:

Inc. Αὕτη ἡ ὁσία εὐσεβεία. [*BHG* 633b].

15. (ff. 154^{r}–165^{r}) St. Amphilochios of Ikonion, Homily *in hypapante:*

Inc. Πολλοὶ τῶν μεγάλων ἀν(θρώπ)ων. [*BHG* 1964].

16. (ff. 165^{r}–169^{v}) Life of St. Longinos the centurion:

Inc. Οὐ μακρὰν εἶ ἀπὸ τῆσ βασϊλείασ τοῦ θ(εο)ῦ. [*BHG* 988b].

17 (ff. 170^{r}–222^{v}) Various anonymous homilies:

i. (ff. 170^{r}–171^{v}) *πρὸσ κορινθίουσ.*

ii. (ff. 171^{v}–173^{r}) *εἰσ τ(οὺσ) κοιμηθέντ(ασ).*

iii. (ff. 173^{r}–176^{r}) *εἰσ γάμον.*

iv. (ff. 176^{r}–177^{v}) *περὶ διαφορὰσ βαπτίσματοσ:*

v. (ff. 177^{v}–185^{r}) *περὶ τῆσ σϋντελείασ τοῦ αἰῶνοσ.*

vi. (ff. 185^{r}–186^{v}) *περῖ διαφορὰσ επισκόπων:·*

vii. (ff. 186^{v}–190^{r}) *περῖ εἰδωλοθύτων:*

viii. (ff. 190^{r}–191^{v}) *κυρ(ιακῆ) τῆσ ἀποκρέου:*

ix. (ff. 191^{v}–222^{v}) Commentary on St. Paul's Epistle to the Hebrews, etc.

18. (ff. 223^{r}–234^{r}) *De veste beatae Mariae in Blachernis asservata:* [mutilated at the beginning]:

Περὶ τῆσ εσθῆτοσ ... τῆσ θ(εοτό)κου.

Inc. Τὴν ἐσθῆτα | *τὴν ἑαυτῆσ.* [*BHG* 1047–48].

19. (ff. 234^{v}–245^{v}) Miracle of St. Michael the Archangel in the town of Chonae:

Inc. Καὶ τὸ περί τῶν ἄλλων ἁγίων διεξϊέναι. [*BHG*

1284].

20. (ff. 245v–268v) Martyrium of St. Theodora of Alexandria:

Inc. *Ζήνων μὲν ἤδη τὴν αὐτοκράτορα ρω|μαίοις διεῖπεν ἀρχήν.* [*BHG* 1730].

21. (ff. 268v–290v) Life and Passion of St. Andrew the Apostle:

Inc. *Ὁ προτόκλητος τῶν ἀποστόλων.* [*BHG* 99b].

22. (ff. 290v–297v) The Image of Christ transferred to Constantinople from Edessa:

Inc. (f. 291r) *Τῆς αὐτοαγαθότητος τοῦ κ(υρίο)υ.* [*BHG* 793].

23. (ff. 297v–304v) Life of St. John Chrysostom:

Inc. (f. 298r) *Οὗτος τοίνυν ὁ γενναιώτατος καὶ σο-φώτα|τος.* [*BHG* 873d].

24. (ff. 304v–330v) Ascetic narrations:

i. (ff. 304v–318v) Anthemios the Sophist.

ii. (ff. 318v–323v) St. Basil.

iii. (ff. 323v–330v) The monk Hesychios.

Inc. (f. 304v) *Ἀνὴρ δέ τις τῶν ἐν Ἀθήναις.*

25. (ff. 330v–429v) Various homilies on the Sunday Gospels of the liturgical year:

Inc. *Ἠκούσαμεν ἀδελφοὶ ἐν τῷ εὐαγγελίῳ.*

26. (ff. 429v–436r) Life of St. Thomas the Apostle:

Inc. *Οὗτος μήδοις καὶ πάρθοις, πέρσαις καὶ | ἔνδοῖς τὸν λόγον τοῦ θ(εο)ῦ κηρύξας.* [*BHG* 1836].

27. (ff. 436r–437v) *Synaxarium* of St. Luke the Evangelist. [*BHG* 993h].

28. (ff. 439r–445v) Fragmentary life of St. Euphrosyne mutilated at the beginning and the end:

Inc. (f. 439r) *Καὶ τοσοῦτον ἐγένετο φϊλομαθής.*

Des. (f. 445v) *τοῖσ ἀστηρΐκτοισ πτῶ|σισ καθίσταται, βούλωμαι σε...* ‖ [*BHG* 625].

5. SUBSCRIPTION

The main scribe A, the *anagnōstēs* Peter Blabestes, wrote the following colophon in red at the end of the text he had copied:[1]

(f. 437v) *Ἐτελειώθη· ἡ παροῦσα δέλτος. διὰ | συνδρομῆσ. καὶ πολλοῦ πόθου· καμοῦ δημϋτρίου ἱέρέως. οὗ τὸ ἐπίκλην. | Δημϋτράκη. ἐν μην(ὶ) ἰουν(ίω) τῇ ζ': ⟨αφνγ χ(ριστο)ῦ· ἰν(δικτιῶνος) ια': καὶ οἱ ἀναγϊνώσκον|τεσ· εὔχεσθαι καὶ σϋγχωρήσατέ μοι | διὰ τὸν κ(ύριο)ν· ὅπωσ εὕρο ἔλεοσ ἐν τῇ | ἡμέρα τῆς κρίσεωσ:* |

Ὥσπερ ξένοι χαῖροντεσ εἰδεῖν π(ατ)ρίδα. |
καὶ ἡ θαλαττεύοντεσ εἰδεῖν λημένα. |
οὕτω καὶ ἡ γράφοντεσ· εἰδεῖν βϊβλίου | τέλοσ:– |
Καμοὶ χείρ τοῦ γράψαντοσ· πέτρου ἀνα|γνώστου· οὗ τὸ ἐπίκλην βλαβέστησ | καὶ καμοί συγχωρήσατέ δϊα τὸν κ(ύριο)ν· ὅ|τϊ ἀμαθῆσ ὑπήρχων τῶν ἱερῶν γρα|μμάτων :–

Underneath in black ink by the scribe:

Ἐγράφη κ(αὶ) ἐτελειώθη ημ(έ)ρ(α): δ':

This colophon is very informative. In addition to the precise date of the completion of the volume, Wednesday, 7 June 1553, it gives us the names of both the sponsor, the priest Demetrios Demetrakes, and the main scribe of the volume, the *anagnōstēs* Peter Blabestes. Omont confused the two and thought that the volume was "copié en 1553 par Demetrius prêtre".[2] In this he was followed by others.[3] It is, however, very clear who the main scribe was.

6. SCRIPT

Peter Blabestes copied folios Br–v, 1r–31v (line 6) and 34r–437v. A contemporary scribe B copied folios 31v (line 7)–33v. Folios 439r–445v are an insertion to the volume from an earlier MS. Peter Blabestes' script is round, small but clear, with the letters written separately. On folio 102r reproduced here we can observe the high-standing taus ( ) and psis ( ), the letters with tails, such as delta ( ) and zeta ( ), and the ligature epsilon-chi-theta ( ). Worth noticing are the two accents on the word *δέ* and the writing of the word *ἐπί* ( ). The scribe uses a pale black ink of excellent quality and preservation. His script has been identified in two other MSS in the Bibliothèque Nationale.[4]

Scribe B wrote only folios 31v (line 7) –33v. His

[1] This colophon was edited by Omont, "Mss grecs XVe et XVIe siècles", p. 56.

[2] Omont, *Inventaire sommaire*, II, p. 106.

[3] Vogel–Gardthausen, *Schreiber*, p. 101. Darrouzès followed Omont in his pioneering article of 1950, "Mss originaires de Chypre", p. 191. He changed his view, however, in his unpublished notes which he so kindly provided us. In fact the priest Demetrios Demetrakes wrote in his own hand the interesting prosopographical notes on folio 438v and his script is quite different from that of the main scribe.

[4] On the script of Peter Blabestes see now *Repertorium*, II, B, no. 471, p. 176; see also Canart, "Les écritures chypriotes", p. 48 and n. 80 and fig. 3 on p. 53. Canart identified Blabestes' hand in Paris. Gr. 236, ff. 1r–v, 5r–62v, 76r–355v. His hand was also identified by Darrouzès in Paris. Gr. 1615; see Darrouzès, "Mss originaires de Chypre", p. 191; cf. also "Reliures chypriotes", p. 233, n. 78. In fact all three MSS—Paris. Gr. 236, 1611, and 1615—are connected with the monastery of Arakos.

script is different from that of the main scribe A: right-inclined, compact, with many ligatures and abbreviations. On folio 31v reproduced here we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged epsilons ( ) but also ( ), psis ( ), and omegas ( ), the majuscule deltas ( ) but also ( ), and the ligatures delta-epsilon ( ), epsilon-lambda ( ), epsilon-pi ( ), *τὸ* ( ) and ( ), and *παρ* ( ). Also noteworthy are the abbreviations of the words *καὶ* (and), *δὲ* ( ), and *τὸν* ( ).

7. ILLUMINATIONS

Tituli in red. Sporadic elaborate initial letters projecting into the margins. Quire signatures in the middle of the lower margin also in red. Simple red ornaments appear at the beginning of the various works of the volume. On folios Ar and 445v there is a small circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding in purple leather with the gilt-stamped royal emblem on both the front and back covers. On the spine there is the following horizontal inscription: *VITAE* | *SANCTORUM* and five times the royal monogram. Three paper flyleaves at the beginning and three at the end were added to the volume when it was rebound for the Royal Library. Two earlier descriptions of the MS were bound together with the volume and are today flyleaves IV and V at the beginning.

9. QUIRE COMPOSITION

Quire signatures, in the middle of the lower margin by the scribe in red, were preserved only on folios 2r = *α*, 10r = *ϐ*, 18r = *γ*, 26r = *δ*, 34r = *ξζ* (!), 42r = *ξη* (!). Folios 439–445 inserted at the end belong to an earlier MS and are copied on a bombycine paper. Folios Ar–v and 438r–v were originally blank.

10. LATER NOTES

The MS contains a number of notes by the owner, the priest Demetrios Demetrakes, and by another hand from the end of the sixteenth and the beginning of the seventeenth centuries.

[1] On folio 438v the sponsor of the volume wrote in a light black ink the following interesting prosopographical note:

(f. 438v) *Ἡστασ α̅.φ̅.ν̅. χ(ριστο)ύ. ἐν μινί μαγιο. ηστας κδ̅* | *εγινικα· ειἐρέασ εγο π(α)π(α) διμιτριος διμ|ιτράκι ----- ημερα σαββατο. της πεντ[...]*

ηστας α̅.φ̅.ν̅.ξ̅. χ(ριστο)ῦ ἐν μινι αυγοὺστο· | *ηστας ·κ̅ϛ̅· ἡμερα δευτὲρα. ελυ|πετον μιαν ορα να νυχτοσι· εκι|μιθιν ο μακαρισμενος ο αδελ|φος μου ο πιερος. κε εθαυτιν την* | *τριτη το προη· ησ τον αγιον μαρκον·* | *κε ο θ(εό)ς να τον μακαρισι.* |

την αυτίν εχονιαν εν μινι | *νοεμβριο· ηστασ ·θ̅· εκιμιθειν η μακαριμενι· η μιτὲ|ρα μου ονοματι μαρια κε* | *ο θ(εό)ς να την αναπαυσι ενι|μέρα τρίτη ορα τριτη της η|μέρασ.*

Thus we are told that the owner of the volume, Demetrios Demetrakes, became a priest on 24 May 1550. Seven years later his brother Pierre died on 23 August 1557 and was buried in the church of St. Mark. His mother Maria died a few months later on 9 November 1557.

[2] Underneath there is a death notice for the *prōthiereus* Constantinos on 13 January 1574:

(f. 438v) *Εκημειθην ὁ δουλος τού θ(εο)ῦ κωστα(ν)τ(ι)νος αr ηερεας (= πρωτοϊερέας)* | *ηος γνησιο τατ(ος) λογ(οθέτη) (?) μηλακη την εχρον(ίαν). ϛαφοδ΄ χ(ριστο)ῦ* | *μηνο(ς) γεναρηου ηστασ ϊ̅γ̅ μακαρϊ̈σα(τε) αυτ(ὸν) δι(α) τ(ὸν) κ(ύριον) ἀμήν.*

[3] At the end of the sixteenth century(?) the MS seems to have become the property of John Logaras, as an ownership entry on folio Ar indicates:[5]

(f. Ar) *Τουτον το βηβλιον ενε ἐδικω εμου* | *Ιω (αννου) Λογαρα* | *και σὺν ἄλλοις (?).*

[4] At this point a certain hand wrote a number of notes in the MS. On folio Av for instance a birth of 1596 is recorded in the lower margin:

(f. Av) *ϛαφϛσ̅τ̅ χ(ριστο)ῦ* | *ἐγεννήθην το πεδήν στα-βρην(οῦ) γεοργ(ίου).* | *το λεγομ(ενον) (ο)νο(ματι) ελεν(η) μηνός οκτοβρήου ἡστασ* | *κ̅ϛ̅ ημερα τέτρα-δει.*

[5] On folio Ar there is a long note recording the destructive effects of a wind and snow storm in March 1604:

(f. Ar) ✠ *Τὴν ἐχρων(ίαν) τοῦ χ(ριστο)ῦ ϡχ̅δ̅ μηνὴ μάρτηὄ ϊστὰσ κ̅ϛ̅* | *ημέρα παρασκεβή ἐσηκοθ(ην) ἀνεμος κ(αὶ) ἐχάλασε:* | *ὁλὰ τα δεντρ(ά) ωσά ἐβρεθησαν απωλημενὰ* | *εχαλάσεν τ(α) κ(αὶ) απο τὼν ἀνεμόν το σαβάτ(ων) ερηψεν* | *ένα πράτζο χϋῶνη ἀπο το καρήδακην κ(αὶ) απάν(ω)* | *καὶ δέν εκαμεν των αυτ(ὸν) χρ(ο)ν(ον) ϋ αλων(α) πλατανη-στάσα* | *κ(αὶ) τα ετέρά χωρήα μηδαἳ καρηδ(ας)·*

[5] Cf. Darrouzès, "Mss originaires de Chypre", p. 191; C. Chatzepsaltes, "Τὸ ἐν Ἑλλάδι καὶ Κύπρῳ οἰκογενειακὸν ὄνομα Λογαρᾶς κατὰ τὴν ϐυζαντινὴν καὶ μεταϐυζαντινὴν περίοδον", *Epeteris* 6 (1972–73), 145, with a misprint in the date.

μηδ(ὲ) | μηλα μὴδὲ καμηα(ν) ρ(έν)τα ἤστα αυτα χωρεϊα | παροῦ η σταλὴθην οὔ μήα καρήα ερήψεν ε<ν>ᾱ | καρ(υ)δ(ιν). καῖ εγώ ϊστω μερτῆκὼ μου εφαγα ημή|σον κὰρήδην· αλλή οὔδενα.

[6] The same hand wrote two notes on folio 438^{r}, recording a solar eclipse of 2 October 1606 and a fatal accident caused by lightning on 3 May 1613:

(f. 438^{r}) *† Την αὐτήν εχρον(ίαν) ᾱχ͞ζ͞ χ(ριστο)ῦ μϊνή ὄκτόβρὴῶ | ἤστασ ὅ͞ εϊμερα δ͞. ὄρα σπερϊνᾳ μεγάλο(ς) εθαμπωσὲν ο ϋλήὅc κ(αὶ) μετεβην. | ἡμέρα ἡσκώτος κ(αὶ) εγεμοσε ῶ ου(ρα)νος. | ωλος ἀστρα ὄc ναθελε εστην μέσανηκτω.*

[7] (f. 438^{r}) *Τὴν αὐτὴν εχρον(ίαν) ᾱχ͞ϊ͞ῡ͞ χ(ριστο)ῦ μην(ι) μαγήω | ϊστᾶσ ῡ͞ εϊμέρα τής ἀγήᾶσ μᾶβρης επεισε στρᾶπέλέκην η στην γ(ῆν) τής αλων(ας) τὴν λεγωμεν(ἶν) | κρᾶίμήστραν κᾶί εκαψεν εναν λογ (?) ᾳοκο(πον) (?) | τὸν χρηστῶφή ἀπώ τῆν πλᾶτᾶνηστᾶσᾶ–.*

[8] The MS subsequently became the property of the monastery of Panagia tou Arakos, near the village of Lagoudera, as an ownership entry on folio A^{v} indicates:

μον(ῆς) ἀράκου.

The western paper flyleaves IV^{r} and V^{r}, which are of smaller size, contain hand-written descriptions in Latin by two different hands when the volume was in the collection of Colbert as no. 4719.

On the flyleaf I^{r} is written in black ink:

Volume de 445 feuillets | plus les feuillets A, B préliminaires | 26 Décembre 1894.

11. HISTORY OF THE MANUSCRIPT

This volume, sponsored by the priest Demetrios Demetrakes in 1553, became a few years later the property of John Logaras. It was then acquired by the monastery of Arakos. It seems that the volume was taken to France in the latter part of the seventeenth century and entered the collection of Colbert as no. 4719. It passed to the Royal Library in 1732 and thus became part of the Bibliothèque Nationale.

12. BIBLIOGRAPHY

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Catalogus Hag. Paris., pp. 279–81.

C. Chatzepsaltes, "Τὸ ἐν Ἑλλάδι καὶ Κύπρῳ οἰκογενειακὸν ὄνομα Λογαρᾶς κατὰ τὴν βυζαντινὴν καὶ μεταβυζαντινὴν περίοδον", *Epeteris* 6 (1972–73), 145.

Darrouzès, "Mss originaires de Chypre", p. 191.

Ehrhard, *Überlieferung*, III, pp. 864–67.

Halkin, *Mss grecs de Paris*, p. 226.

Hésychius de Jérusalem, ed. M. Aubineau, vol. II, Brussels, 1980, p. 811.

Omont, *Inventaire sommaire*, II, p. 106.

Omont, "Mss grecs XVe et XVIe siècles", p. 56.

"Reliures chypriotes", p. 233 and n. 78.

Repertorium, II, A, no. 471, p. 172; B, p. 176; C, pl. 308 (= f. 2^{v}).

K. Treu, *Der Schreiber am Ziel* ..., Berlin, 1977, pp. 478, 479, 480, 490, n. 56, 492.

A. Vasiliev, *Anecdota Graeco–Byzantina*, Moscow, 1893, pp. 257–64.

Vogel–Gardthausen, *Schreiber*, pp. 101, 383.

BHG 633b (= ff. 144^{v}–154^{r}), 988b (= ff. 165^{r}–169^{v}), 1648p (= ff. 114^{r}–121^{r}), 2277 (= ff. 31^{v}–33^{v}); *BZ* 27 (1927), 2; *RSBN*, n.s. 4 (1967), 120, n. 4 (Kyrris).

[97] Oxford, MS Selden Supra 14 [*olim* Selden 13], A.D. 1555 (pls. 141, 220b).

1. Chronicle of Cyprus by Leontios Machairas for the years 1359–1458.[1]

2. Western paper, thin, white, of good quality

[1] The Chronicle is preserved in two main MSS: (a) Venice, Marc. Gr. Class VII, cod. XVI (= V), which is more complete, and (b) Oxon. Seld. Supra 14 (= O). A third MS in Ravenna, Biblioteca Classense 187, preserves only a small section of the text. Though the chronicle was noticed by E. Bekker in 1841, its *editio princeps* was made by C. Sathas some thirty years later from the Venice MS; see Sathas, *MB*, II. This text, with minor emendations from the Oxford MS and with a French translation, was re-edited by E. Miller and C. Sathas, *Λεοντίου Μαχαιρᾶ, Χρονικὸν Κύπρου, Chronique de Chypre, Text grec ... avec une carte*, Paris, 1881–82 (Publications de l'école des langues orientales vivantes, IIe série, vol. II). The second volume contains the French translation of the text. There is an old translation of the chronicle into Italian made by Strambaldi, ed. R. de Mas Latrie, *Chroniques d'Amadi et de Strambaldi*, Première partie, *Chronique d'Amadi*, Seconde partie, *Chronique de Strambaldi*, Paris, 1891. The best edition so far—though not a definitive one—is that of R. M. Dawkins, with an English translation, *Leontios Makhairas, Recital Concerning the Sweet Land of Cyprus entitled "Chronicle"*, 2 vols., Oxford, 1932. On Leontios Machairas and his chronicle see Krumbacher, *GBL*, 900–903; R. M. Dawkins, *The Nature of the Cypriot Chronicle of Leontios Makhairas*, Oxford, 1945; idem, "Notes on the Vocabulary of the Cypriot Chronicle of Leontios Makhairas", *BNJ* 3 (1922), 137–55; H.–G. Beck, *Geschichte der byzantinischen Volksliteratur*, Munich, 1971 (Greek trans. with additions, Athens, 1988, pp.

and preservation.

3. Folios II + 331 + *β′*, 203 × 157 mm.

Justification 150–55 × 90 mm.

21 lines to the page.

22–26 letters per line.

Text in single column.

4. CONTENTS

The MS lacks the beginning of the Chronicle of Machairas.[2]

Inc. (f. 1[r]) *ὁ γαμβρὸς αὐτοῦ· καὶ ἐπόθανεν·* | *ᾱρμγ′, ἔπιτα ἐστεύθην· ὁ παντου|ῆν· ὁ γέρων· ὁ υἱὸς τοῦ φουκά.*

[Cf. *Makhairas* (ed. Dawkins), § 19, p. 18, 12 ff].

Des. (f. 330[v]) *ἡ πγιὰ· ῥίγενα ἑλένα· ἐπέθα|νεν· ὀμπρίττερα· ἡμέρεσ·* | *εὐδομίκοντα· παρατὸν ἄντραν* ‖ [f. 331[r]] *τησ· καὶ ὁ θ(εὸ)ς νατοὺς μακαρίσι:–*

[Cf. ibid., § 713, p. 684, 4 ff].

5. SUBSCRIPTION

At the end of his text the scribe wrote in the same pale black ink the following colophon on folio 331[r]:[3]

Τελὸς οσόδε· που εἶχεν | *τὸ αυτὸν βιβλίον:–* |

Εγραύθη· ἐν τῇ πόλει· τίμαν· ἐ|νορία τῆς πάφου· ἐχρονῖασ· | *τοῦ κ(υρίο)υ ἡμῶν ι(ησο)ῦ χ(ριστο)ῦ· ἀφνε· μι|νὶ· ιουνίω· τῇ· ιγ[ης]· ημέρα πέμπτη·* | *ιν-(δικτιῶν)ος ιγ[ης] : :· : :· :–*

From this colophon we learn that the unknown scribe completed and subscribed his volume in the town of <K>tima in the Paphos district on 13 June 1555 from an *ἀντίβολον* or exemplar with many lacunae including a quaternion at the beginning of the volume.[4]

6. SCRIPT

The scribe uses a pale black ink and writes in a very clear script. On folio 1[r] we can note the upright tau ( ) and the epsilon extended to the right margin ( ) whenever it happens to be the last letter on the line, the majuscule beta ( ) and the pi-alpha-nu ligature (l. 1). The diaeresis appears occasionally above iota (ῐ). The scribe copies from a master copy full of spelling errors and makes no effort to correct them. The MS shows little sign of wide use. The scribe himself wrote on the margin of folio 200[r]: *πολέμι τῆς* | *κερίνιασ* and on folio 294[v]: *θανατο(ς)* | *τοῦ ρετζάκ.*

7. ILLUMINATIONS

Small red initials, mostly kappas, in the outer margins. On the front flyleaf and on the unnumbered recto of the front flyleaf, on folios I[r], 1[r], 49[r], 79[r], 132[r], 216[r], 266[r], 293[r], 314[r], 331[r], and on the verso of the first back flyleaf there is a small circular stamp with the inscription *BIBLIOTHECA BODLEIANA*. A small red ornament appears on folio 13[v] where the history of Cyprus contemporary with the chronicler begins. In the outer margin the scribe wrote the initial letters which he left out when writing his text and which he later copied in red.

8. BINDING

Modern binding with brown leather on cardboard 5 mm thick. On the spine is the inscription *SELD.* | *SUPRA* | *14.*

9. QUIRE COMPOSITION

Quire signatures by the scribe in the outer part of the upper margin: 1[r] = *α*, 9[r] = *β*, 17[r] = *γ*, 25[r] = *δ*, 33[r] = *ε*, 41[r] = *στ*, 49[r] = *ζ*, 57[r] = *η*, 65[r] = *θ*, 73[r] = *ι*, 81[r] = *ια*, 89[r] = *ιβ*, 97[r] = *ιγ*, 105[r] = *ιδ*, 113[r] = *ιε*, 121[r] = *ις*, 129[r] = *ιξ*, 137[r] = *ιη*, 145[r] = *ιθ*, 153[r] = *κ*, 161[r] = *κα*,

254–55 and n. 8); A. Palles, "Τὸ χρονικὸν τοῦ Λεοντίου Μαχαιρᾶ", *Κυπριακὰ Γράμματα* 13 (1948), 355–65; N. Lanites, "Λεόντιος Μαχαιρᾶς", *Κυπριακὰ Γράμματα* 14 (1949), 50–57; P. Tivčev, "Kipŭrskata chronika na Leontij Machera", *Ist. Pregled* 28, 5 (1972), 77–98; idem, "Tendances patriotiques dans la 'Chronique Chypriote' de Leontios Machaeras", *Byzantinobulgarica* 5 (1978), 147–74; E. Kriaras, "Ἕνα νέο χειρόγραφο τοῦ Χρονικοῦ τοῦ Λεοντίου Μαχαιρᾶ", *Ἐπιστημονικὴ Ἐπετηρὶς Φιλοσοφικῆς Σχολῆς Πανεπιστημίου Θεσσαλονίκης* 7 (1956), 43–47; Ph. Koukoules, "Παροιμίαι καὶ γνωμικὰ ἐν τῷ χρονικῷ Λεοντίου Μαχαιρᾶ", *Ἀθηνᾶ* 58 (1954), 235–42; C. Chatzepsaltes, "Δύο Κυπριακὰ τοπωνύμια", *Byz.* 28 (1958), 463, n. 2; idem, "Φιλολογικαὶ διορθώσεις εἰς τὸ Κυπριακὸν Χρονικὸν τοῦ Λεοντίου Μαχαιρᾶ", *Byz.* 31 (1961), 209–14; L. Philippou, "Λεόντιος Μαχαιρᾶς", in *Διαλέξεις περὶ τῶν κορυφαίων Κυπρίων φιλοσόφων καὶ πεζογράφων*, Paphos, 1937, pp. 66–83; Ch. Kyprianou, "Ἡ ἀντικειμενικότης τοῦ Λεοντίου Μαχαιρᾶ", *Ἀφιέρωμα εἰς τὸν Κωνσταντῖνον Σπυριδάκιν*, Nicosia, 1964, pp. 120–22; C. P. Kyrris, "Ἡ ὀρθόδοξη συνείδηση τοῦ Λεοντίου Μαχαιρᾶ", *Κυπριακὸς Λόγος* 10 (1978), 159–165; idem, «Τὸ πραγματικὸν νόημα ἑνὸς χωρίου τοῦ Λεοντίου Μαχαιρᾶ», *KS* 27 (1963), 225–230.

[2] The quire signatures written by the scribe himself indicate that the unknown copyist of the Oxford MS was copying from an *ἀκέφαλον* master copy, that is, one that is mutilated at the beginning.

[3] The colophon was edited by H. O. Coxe, *Greek Manuscripts, Bodleian Library, Quarto Catalogues,* I (reprint of Coxe, *Catalogi codicum manuscriptorum Bibliothecae Bodleianae,* pars I, *Recensionem codicum graecorum continens;* pars III, *Codices graecos et latinos Canonicianos complectens,* cols. 1–108, Oxford, 1853–54, with corrections), Oxford, 1969, col. 592. The colophon was also edited in *Makhairas* (ed. Dawkins), II, p. 1, n. b.

[4] Cf. *Makhairas* (ed. Dawkins), II, pp. 1–2.

169^{r} = κδ, 177^{r} = κγ, 185^{r} = κδ, 193^{r} = κε, 201^{r} = κς, 209^{r} = κζ, 217^{r} = κη, 225^{r} = κθ, 233^{r} = λ, 241^{r} = λα, 249^{r} = λδ, 257^{r} = λγ, 265^{r} = λδ, 273^{r} = λε, 281^{r} = λς, 289^{r} = λζ, 297^{r} = λη, 305^{r} = λθ, 313^{r} = μ, 321^{r} = μ<α>, 329^{r} = μ<δ>. Thus the MS is composed of forty-one quaternions and an incomplete one of five folios at the end.

10. LATER NOTES

On the front flyleaf (f. I^{r}) there is a note of three lines in Italian in a yellowish ink referring to the death of the doge of Venice Alvise Mocenigo on June 4, 1577.[5]

On an unnumbered paper flyleaf on the front there is the following later note in a yellowish ink: *Historia C(y)p(r)iana Graecobarbara.*

In the upper margin of folio 1^{r} there is the following note by a later hand (i.e. John Selden) in a yellowish ink: *περὶ παντὸς τὴν ἐλευθερίαν.*[6] All three notes were copied by different hands.

11. HISTORY OF THE MANUSCRIPT

This MS was acquired by John Selden (1584–1654), a famous scholar, who bequeathed his MSS to the Bodleian Library, into whose possession they came in 1659.[7]

12. BIBLIOGRAPHY

Canart, "Les écritures chypriotes", p. 46, n. 73.

C. Chatzepsaltes, "Φιλολογικαὶ διορθώσεις εἰς τὸ Κυπριακὸν χρονικὸν τοῦ Λεοντίου Μαχαιρᾶ", *Byz.* 31 (1960), 209–14.

H. O. Coxe, *Greek Manuscripts, Bodleian Library, Quarto Catalogues,* I (reprint with corrections), Oxford, 1969, cols. 591–92.

Darrouzès, "Autres mss", p. 151.

R. M. Dawkins, "Notes on the Vocabulary of the Cypriot Chonicle of Leontios Makhairas", *BNJ* 3 (1922), 137–55.

R. M. Dawkins, *The Nature of the Cypriot Chronicle of Leontios Makhairas,* Oxford, 1945.

Makhairas (ed. Dawkins), II, pp. 1–2.

[98] Jerusalem, St. Saba 145, A.D. 1556 (pls. 142, 221).

[studied in microfilm]

1. *Praxapostolos.*
2. Western paper in excellent preservation.
3. Folios 295, 320 × 220 mm.
Justification 200 × 115 mm.
24 lines to the page.
Text in single column.

4. CONTENTS

The volume contains the *Praxapostolos* beginning from Easter Sunday.[1]

(f. 2^{r}) *Τῇ αγία καὶ μεγάλη κυριακῇ τοῦ πάσχα· τ(ὴν) αγίαν κ(αὶ) ζωηφόρων ἀνάστασιν ἑορτά|ζομεν του κ(υρίο)υ καὶ θ(εο)ῦ σ(ωτῆ)ρ(ο)ς ἡμῶν ἰ-(ησο)ῦ χ(ριστο)ῦ· | Εἰς την λειτουργίαν τὰ παρόντα ἀντίφ(ωνα) | στιχ(ηρ)ὰ α΄. Ἀλαλάξατε τῷ κ(υρί)ῳ πᾶσα ἡ γῆ.*

(ff. 226^{r}–292^{r}) *Mēnologion.*

[See *Ἀπόστολος, ἤτοι Πράξεις καὶ Ἐπιστολαὶ τῶν ἁγίων Ἀποστόλων, καθ' ὅλον τὸ ἔτος ἐπ' ἐκκλησίας ἀναγινωσκόμενα* ..., 10th ed. (Φοῖνιξ), Venice, 1866].

5. SUBSCRIPTION

At the end of the volume on folios 294^{v}–295^{r} the scribe, Ioasaph Sarvos from Cyprus, wrote the following subscription:

[f. 294^{v}] *Τέλοσ τῷ θ(ε)ῷ δόξα: |*
† Ἰωάσαφ πόνος, κ(αὶ) οὗ τὸ ἐπώνυμον Σαρβός. |
Ὥσπερ ξένοι χαίροντες ἰδεῖν π(ατ)ρῖδ(α).
καὶ οἱ θαλαττεύον<τ>(ες) | ἰδεῖν λιμένα
καὶ οἱ ἀσθενοῦντες ἰδεῖν ὑγίαν.
οὕ|τω καὶ οἱ γράφοντεσ ἰδεῖν βιβλίου τέλος. |
ἡ χεὶρ μὲν ἡ γράψασα, σήπεται τάφῳ.
γραφὴ διαμείνη, | εἰς πληρεστάτους χρόνουσ· |

[5] There were four doges of that name, in office 1570–77, 1700–1709, 1723–32, and 1763–78. Presumably the reference is to Alvise I.

[6] Cf. the same note signed by J. Selden on the title page of his book: *Indice de libri Greci antichissimi scritti a penna che si trouano nella Libraria, che fù del Q. Illustris. Sig. Giacomo Barocci Nobile Veneto,* Venice, 1617, now in the Bodleian Library, shelf-mark BB 18 (10) Ort Seld.

[7] On John Selden (1584–1654)—jurist, parliamentarian, orientalist, collector, and author of *Table Talk* (published posthumously 1689)—and his collection of MSS, see J. E. Sandys, *A History of Classical Scholarship,* II, Cambridge, 1908 (repr. New York, 1958), pp. 342–44; *DNB,* XVII (1917), 1150–62. F. Madan et al., *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford,* II, Pt. 1, Oxford, 1922, pp. 594–654; Fletcher, *English Book Collectors,* pp. 85–91; de Ricci, *English Collectors,* p. 23; *DNB,* LI (1897), 212–24; Turyn, *MSS of Great Britain,* pp. 105–6.

[1] On this liturgical book, which contains the Acts and Epistles of the Apostles for the ecclesiastical year, see *ΘΗΕ* 2 (Athens, 1963), col. 1189.

† Αὕτη ἡ βίβλ(ος) ἐγράπτ(η)· ἔσωθεν εἰς τὴν θεί-(αν) κ(αὶ) ἱερᾶν βασιλ(ι)κὴν | λαῦραν τῆς μ(ητ)ρὸς τοῦ κ(υρίο)υ, ἤτοι ὁ θεῖος ναὸ(ς) καλεῖται ὁσια(?) κ(αὶ) | μετὰ ταῦτα ἐκλήθη θεία λαῦρα τοῦ θείου Σάββα τοῦ ἡγιασμέν(ου). ἔν|δον εἰς τὸ κελλίον ὅποῦ ἔχει ἱστοριαμ(ένην) τὴν στ(αύ)ρωσιν τοῦ κυ(ρίο)υ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ, | ὑπὸ χειρ(ὸς) ἐμοῦ ταπει-νοῦ κ(αὶ) ἁμαρτωλ(οῦ) ἰ̈ωάσαφ τοῦ κυπρί(ου), | κ(αὶ) ἀφιερώθ(η) εἰς τὴν παμμέ(γ)ιστ(ον) προρ-ρηθῆσαν λαῦρ(αν)· ὅστις δ' ἂν | βουλιθείη ὑστερῆ-σαι αὐτὴν κ(αὶ) κλεψαι ἐκ ταύτ(ης) τ(ῆς) θεί(ας) λαῦρ(ας), νὰ ἀκούῃση τῆς φοβερᾶς καὶ ὀδυνηρᾶς φωνῆς ἐκ τοῦ κ(υρίο)υ ἐκείνης τῆς λε- ‖ [f. 295r] *γούσης, πορεύου ἀπ' ἐμοῦ ὁ κατηραμ(έν)ος εἰς τὸ πῦρ τὸ αἰώνϊο(ν), τῷ ἡτοιμασμ(έν)ω | τῷ διαβόλ(ω) καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐπεὶ ὡς ἐρόσηλο(ς) κρϊ-θης. καὶ ἔσται ἡ | μερὶς αὐτοῦ μετὰ τῶν στ(αυ)-ρωσάντων τὸν κ(ύριο)ν, καὶ κληρονόμο(ς) μετὰ τοῦ διαβόλ(ου) δ' εἴη | κ(αὶ) σωματ(ϊ) (?) ἐν τῷ ἄλωνι τούτω ἔξεται τὴν λέπραν τοῦ γιέζῃ κ(αὶ) τὴν ἀγχώνην | τοῦ ιούδα, κἂν τε ἡγούμ(ενος) εἴη, κἂν τε ἱερωμόναχ(ος), εἰ καὶ ἰδιότης, ἀμήν :† |*

Ἐν ἔτει ζξδ' ἰνδ(ικτιῶνος) ι̅δ̅', μηνὶ ἰαννουαρ(ίῳ) κ':–.

In this long subscription the professional scribe demonstrates his abilities to gather together a few verses which had become clichés and to include a severe curse against those who might purloin this volume from the monastery of St. Sabas, where it was copied and dedicated.

6. SCRIPT

The volume was copied by a single scribe, the monk Ioasaph Sarvos from Cyprus, who imitates the *Hodēgōn* style. It is very probable that Ioasaph may have worked in the scriptorium of the monastery τῶν Ἀνδρείων in Nicosia before coming to Palestine, for his elegant script is very similar to that of Ambrosios Ἀνδρείων. On folio 3r reproduced here we can observe the enlarged alphas ( ), epsilons ( ), zetas ( ) or ( ), lambdas ( ), omicrons ( ), and phis ( ), the high-standing gammas ( ), and the ligatures alpha-chi-rho ( ), epsilon-xi ( ), epsilon-pi ( ), epsilon-tau ( ), lambda-epsilon ( ), mu-epsilon-rho ( ), pi-rho ( ), sigma-theta ( ), and upsilon-delta ( ). Worthy of note are the sigma-tau ( ), the double sigma ( ), and the words *τὸ* ( ), *ἐξελέξατο* ( ) (l. 9), and *λέγων* ( ) (l. 14).

In the upper margin of folio 1r the scribe wrote the following dodecasyllabic verse:

X(ριστὸ)ς παράσχοι τοῖς ἐμοῖς πόνοις χάρ(ιν).

7. ILLUMINATIONS

Tituli in red. Elaborate initials, some highly decorative with floral designs, projected into the margins. In the upper margin of folio 288r there is a simple drawing of the Transfiguration *(ἡ ἁγία μεταμόρφω(σις) τοῦ κ(υρίο)υ)*, and on folio 289r there is another simple drawing of the dormition of the Virgin Mary. Both drawings are in the same ink as the text and were probably made by the scribe. On the following folios there are simple ornaments (those bearing an asterisk are more elaborate): 2r, 3r*, 3v, 8v, 14r, 21r, 27v, 33r, 36v, 49v, 69r, 76v, 81v, 86v, 95r, 99v, 104v, 110r, 114r, 118v, 122v, 126v, 130r, 133r, 137r, 141v, 145r, 148v, 152v, 157v, 161r, 166r, 170v, 180r, 184v, 197r, 202v, 209v, 213v, 214r, 215r, 216v, 217v, 218v, 219v, 226r*, 239v, 246v, 254r, 268v, 271r, 272v, 274v, 277r, 283r, 287v, 288r, 289v, 292v. On the lower part of folio 1r is pasted a label with the inscription *Χειρογράφων Ἁγίου Σάββα | ἀριθ. 145.*

8. BINDING

Not observed in the microfilm. A. Papadopoulos–Kerameus, who described the MS briefly in 1894, says nothing on the binding of this volume.

9. QUIRE COMPOSITION

The gatherings are mostly quaternions. Quire signatures by the scribe in the lower right corner as follows: 9r = *β̅*, 17r = *γ*, 25r = *δ'*, 33r = *ε*, 41r = *ϛ'*, 49r = *ζ'*, 55r = *η'*, 63r = *θ*, 71r = *ι̅*, 79r = *ια'*, 87r = *ιβ'*, 95r = *ι̅γ̅*, 103r = *ι̅δ̅*, 111r = *ι̅ε̅*, 119r = *ι̅ϛ'*, 125r = *ι̅ζ̅*, 133r = *ι̅η̅*, 141r = *ι̅θ̅*, 149r = *κ'*, 157r = *κα'*, 165r = *κβ'*, 173r = *κ̅γ̅*, 181r = *κ̅δ̅*, 189r = *κε'*, 197r = *κξ'*, 205r = *κζ'*, 213r = *κη'*, 221r = *κθ'*, 229r = *λ'*, 237r = *λα'*, 245r = *λβ'*, 253r = *λ̅γ̅*, 261r = *λδ'*, 269r = *λε'*, 277r = *λξ'*, 285r = *λζ'*. Folios 1v and 295v are blank.

10. LATER NOTES

The MS shows little signs of later use. However, on folio 1r, which was originally blank, there is the following note of 1682:[2]

— ⸗αχπβ̅· ἐν μηνῇ νοεὐρίω:– ᾱ̅ ἦλθα:– | ἐγὼ ο π(α)-πὰ γριγόριοσ· ἀπο το πατριαρχί(ον)· εἰς τὸν ἁγι-(ον)· | σάββα ὁποῦ μοῦ ἔστιλε ο πατριᾶρχις γράμα

[2] This note was also edited in *Ἱεροσ. Βιβλ.*, II, p. 230, with minor orthographical corrections.

να καθομε | ἕως να ἔλθη ἀπο τήν πόλη αὐταῖς τές ἡμέρες ἔγιναι κ(αὶ) ο γεράσιμ(ος)· | δραγοῦμάνος κ(αὶ) εςκα<ν>ταλίσθη κ(αὶ) ἦλθε εἰς τον ἅγιον σαββα· κ(αὶ) εκαθῶςμαται μαζῆ κ(αὶ) παλι αὐτὸν ἔστιλε ο πατριάρχῆς γραμα | κ(αὶ) πάλαι ἔγινε δρα<γο>μάνος εἰς την επιτροπικὴν του αγίου λῦδις | κὺρ νεοφίτου· κ(αὶ) εἰς το ἡγοῦμενι(ον)· τοῦ π(α)πά· κὺρ γριγορίου τοῦ χιώτου |

<δ> ἐκ πελοποπνίσου γριγόρι(ος) μὴκρος.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in the monastery of St. Sabas in January 1556, was still there in 1682, as a note on folio 1[r] tells us. At the end of the nineteenth century it was transferred to the central library of the patriarchate, where the collection of St. Sabas is kept separately.[3] It was examined and briefly described by A. Papadopoulos–Kerameus in 1894 and microfilmed by the Library of Congress in November 1949.[4]

12. BIBLIOGRAPHY

Clark, *Checklist of MSS in Jerusalem*, p. 10.
Ἱεροσ. Βιβλ., II, pp. 229–30.
Vogel–Gardthausen, *Schreiber*, p. 216.

[99] Jerusalem, St. Saba 396, A.D. 1556/57 (pls. 143, 222).

[studied in microfilm]

1. Psalter.[1]
2. Western paper in good condition.
3. Folios 298, 210 × 165 mm.
Justification 130 × 85 mm.
16 lines to the page.
Text in single column.

4. CONTENTS

This MS contains the Psalter on folios 1[r]–295[v].

1. (f. 1[r]): *Δα(βὶ)δ προφήτου, κ(αὶ) βασιλέ(ως) | μέλος· ψαλμὸς τῶ δα(βὶ)δ | ἀνεπίγραφος παρ' ἑβραίοις. |*

Inc. Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύ|θη ἐν βουλῆ ἀσεβῶν.

2. (ff. 296[v]–298[r]) A long prayer.

Inc. Κύριε παντοκράτορ ο θεὸς τῶν δυνάμεων.

5. SUBSCRIPTION

The scribe, the monk Ioasaph from Cyprus, subscribed his volume in seventeen dodecasyllables on folio 296[r]:

Ἔτους ζξε· ἰνδ(ικτιῶν)ος ιε'.
† Τέλος ᾧδε εἴλειφε τῷ ψαλτηρίῳ·
δι' ὑ|πο<μο>νῆς, καὶ πόνου ἰωάσαφ·
τοῦ παν|τλήμονος, τάχα καὶ ῥακενδήτου,
ἐκ | τῆς νήσου κύπρου τε, ἔλκον τὸ γένος.
κ' εὖ|χεσθέ μοι δέομαι, ὅπως εὑρίσω·
λύσ(ιν) | πρὸς θ(εὸ)ν, τῶν πολλῶν μου
σφαλμάτων. |
Ὅστις δ' ἂν θελήσειεν, λαθρέως κλέψαι· |
τῷ αὐτῷ ψαλτήριον, καὶ ὑστερῆσαι·
ἐκ | τῆς πανκαλλῆς, λαύρας τοῦ θείου Σάββα·
ἔξει τὸ ἀνάθεμα, καὶ τὴν ἀγχόνην·
τοῦ ἐ|πικατάρατου, ἰσκαριώτου·
ἰούδα πανκα|κίστου, καὶ τοῦ προδότου·
καὶ τοῦ γιεζῆ, τὴν | λέπραν ὑποτάξαι·
καὶ τὴν ἀγανάκτησιν, τοῦ | θείου Σάββα·
τη σφοδρὰν ὀργὴν θ(εο)ῦ τοῦ παν|τοκράτωρ·
<ἀμὴν> ἀμὴν λέγοιτο, τοῦτο οἱ πάντες· |
ε[ἴ]θε γένοιτο ὡς ὑπογράφω:– | χ(ριστ)έ.

Thus this psalter was completed by Ioasaph from Cyprus in A.M. 7065, the 15th indiction (= A.D. 1556–57). Ioasaph seems to have been a member of the monastic community of St. Sabas. We know his surname, Sarvos, from another MS which he copied in the previous year in the same monastery (i.e. Jerus., Saba 145).[2] Whether he learned his craft as scribe in Cyprus or Palestine we cannot tell, for we lack details concerning his earlier life and career. It is worth noticing, however, that he uses the *Annus Mundi* and not the *Annus Domini*, which was in general use in Cyprus since the middle of the fourteenth century. He also uses the term ἔτος and not the peculiar Cypriot word ἐγχρονία.[3] Nevertheless, his script is very similar to that of Ambrosios of the monastery τῶν Ἀνδρείων and he may have worked in the scriptorium of this monastery in Nicosia before joining the monastic community of St. Sabas in Palestine.[4]

6. SCRIPT

Ioasaph is a professional scribe. His script is hand-

[3] See above, p. 285; see also Clark, *Checklist of MSS in Jerusalem*, pp. VII–VIII.

[4] See Ἱεροσ. Βιβλ., II, pp. 229–30; cf. Clark, *Checklist*, op. cit., pp. VII–VIII.

[1] For a brief description of this MS see Ἱεροσ. Βιβλ., II, pp. 520–21.

[2] On Jerus., Saba 145 see Ἱεροσ. Βιβλ., II, pp. 229–30; see also above, p. 333.

[3] See above, p. 133 and n. 2, 149, n. 2, 187, n. 2, 194, n. 5, 199, n. 2.

[4] See also above, Chap. I, p. 16.

some and elegant. On folio 37r we can observe the enlarged deltas ( ) but also ( ), zetas ( ), kappas ( ) and upsilons ( ), the archaizing betas ( ), lambdas ( ), sigmas ( ) and omegas ( ), the high-standing taus ( ) and omicron-upsilon ( ). Worth noticing is the enlarged abbreviation for *καὶ* ( ), and a peculiar upsilon-psi ligature ( ) (cf. f. 17r; plate 143). At the end of the Psalter the scribe wrote in red:

Τέλος, τῷ θ(ε)ῷ, δόξα.

A second scribe B, perhaps a little later, wrote a long prayer on folios 296v–298r, imitating unsuccessfully the script of loasaph.

7. ILLUMINATIONS

Tituli and initials in red. The initial letter of each Psalm highly decorative, with floral designs projecting into the margin. Space was left on folio 1r for an ornament which was never executed. A simple ornament appears on folio 157r.

8. BINDING

Not observed in the microfilm.

9. QUIRE COMPOSITION

Quire signatures in the lower right corner were observed on the following folios: 8r = *ϐ′*, 16r = *γ̄′*, 28r = *δ′*, 36r = *ε′*, 44r = *ϛ′*, 52r = *ζ′*, 60r = *η′*, 68r = *θ′*, 84r = *ια′*, 92r = *ιϐ̄′*, 100r = *ιγ̄′*, 113r = *ιε̄′*, 126r = *ιϛ′*, 129r = *ιζ′*, 137r = *ιη̄′*, 158r = *κα′*, 166r = *κϐ̄′*, 174r = *κδ′*, 182r = *κε̄′*, 190r = *κϛ′*, 198r = *κζ′*, 206r = *κη̄′*, 214r = *κθ̄′*, 228r = *λα′*, 236r = *λϐ′*, 244r = *λγ̄′*, 251r = *λδ′*, 259r = *λε̄′*, 267r = *λϛ′*, 274r = *λζ′*, 282r = *λη̄′*, 290r = *λθ′*. Lacuna after folio 136. A. Papadopoulos–Kerameus speaks of two folios extracted from this MS by Porfirij Uspenskij after folio 285, which he took back with him to St. Petersburg and which were later given the number 392 in the Imperial Library (now the Public Library).[5] Folio 139r–v is blank.

10. LATER NOTES

On the flyleaf Ir by a later hand (19th century):

Ψαλτήριον.

Below by the same hand: *Χειρογράφων | αγιο Σάββά | ἀριθ. 396.*

A label was pasted on the lower margin of folio 1r with the inscription in another hand:

Χειρογράφων | αγίου Σάββα | ἀριθ. 396.

And on folio 298r by a much later hand:

φιλ. 298 | χερο. αγιου | Σαβα ἀριθ. 396.

11. HISTORY OF THE MANUSCRIPT

This MS, copied in the monastery of St. Sabas in 1556/57, remained in this collection to the present. In the nineteenth century the MS was examined by P. Uspenskij, who extracted two folios from the volume. At the end of the century the MS was transferred to the central library of the Greek Patriarchate of Jerusalem where the MSS of St. Sabas are kept separately. A. Tselikas very kindly provided us with photographic specimens from this MS.

12. BIBLIOGRAPHY

Ἱεροσ. Βιβλ., II, pp. 520–21.

Vogel–Gardthausen, *Schreiber*, p. 216.

[100] Munich, Monacensis Graecus 189, A.D. 1558 (pls. 144, 223a).

[examined in microfilm]

1. Michael Psellos, Poetic commentary on the *Song of Songs;* George Pisides, Poem on the *Hexaëmeron;* Constantine Manasses, *Chronicle.*

2. Western paper, well preserved.[1]

3. Folios 167, 300 × 203 mm.

Justification 230 × 110 mm.

29–30 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1r–25v) *Τοῦ σοφωτάτου σολομῶντοσ βιβλίον τρίτον, ᾄσμα | τῶν ἀσμάτων· ἐξηγηθὲν παρὰ τοῦ σοφωτάτου | καὶ ὑπερτίμου ψελλοῦ, διὰ στίχων πολιτϊκῶν:–*

Inc. (f. 1r) *Ἐπείπερ τὸ φιλομαθὲσ, τὸ σὸν ὦ στε-*

[5] On P. Uspenskij's MSS see *Otčet Imperatorskoj publičnoj Biblioteki, S. Peterburg, Otčet ... za 1883* (= cod. 216–502). Uspenskij's MSS were nos. 216–395. For this MS see p. 144 (i.e. V. K. Ernštedt, *Spisok datirovannych grečeskich rukopisej Porfirievskago sobranija,* Second supplement to *Otčet Imperatorskoj publičnoj Biblioteki ... za 1883);* cf. *Ἱεροσ. Βιβλ.*, II, pp. 520–21; Richard, *Répertoire,* nos. 487, 488, pp. 132–33.

[1] When we visited the Bayerische Staatsbibliothek for study in August 1987, this MS was available only in microfilm. I. Hardt, in his description of this MS *(Catalogus Codicum Manuscriptorum Bibliothecae Regiae Bavaricae,* II, Munich, 1806, p. 251), speaks of a volume "chartaceus, charta tenui et laevigata". However, he dates the MS in the 15th century(!).

φηφόρε.

Des. (f. 25ᵛ) *ἴλεος γένοιτό μοι.*

[Ed. PG 122, cols. 537–686].

2. (ff. 25ᵛ–57ʳ) *Γεωργϊου γραμματϊκοῦ τοῦ πϊσΐδου, | στίχοι ἰαμβικοὶ, εἰς τὰς ἓξ ἡμέρας | τῆς κοσμουργίας:–*

Inc. (f. 25ᵛ) *Ὦ παντὸς ἔργου κ(αὶ) θεηγόρου λόγου.*

Des. (f. 57ʳ) *καὶ σοφὴ παντουργία.*

[Ed. PG 92, cols. 1425–1578].

3. (ff. 58ʳ–167ᵛ) *Τοῦ μακαριωτάτου φιλοσόφου κυρ(οῦ) κωνσταντΐνου τοῦ μανασ|σῆ σΰνοψις χρονϊκὴ δϊὰ στίχων· ἀπὸ κτΐσεως κόσμου τὴν | ἀρχὴν ποιουμένη, καὶ δϊήκουσαν μέχρϊ τῆς βασϊλείας | κυρ(οῦ) νικηφόρου τοῦ βοτανϊάτου:*

Inc. (f. 58ʳ) *Ἡ μὲν φϊλόϋλοσ ψυχὴ ταῖς ὕλαις ὑποχάσκει* (cod).

Des. (f. 167ᵛ) *οὐ γὰρ περάσϊμα φασϊ, τὰ τῶν γαδείρων πέρα:– † † †*

[Ed. PG 127, cols. 219–472 with a Latin trans.].

5. SUBSCRIPTION

The scribe, Hieronymos from Cyprus, subscribed his volume at the end of the text of Manasses on folio 167ᵛ:[2]

† Δόξασοι ὁ θ(εὸ)σ, δόξασοι· ἔτουσ ἀπὸ θεογονί(ας), = † |

† = α̣ου φου νηου. ἐγράφη τὸ παρὸν = † | ἐν γερμανικῆ αὐγούστη, † | † παρ' ἱερωνύμου κϋπρΐου· γραικοῦ † | † καὶ ῥωμαίου τὸ γένοσ. † | † † † † † † †

Thus the scribe gives us the place and date that the volume was completed, i.e. Augsburg, 1558, and a detailed description of himself. He wanted to remain known as the Greek Cypriot Hieronymos. Difficult to explain is the phrase *ῥωμαίου τὸ γένος*, which does not appear in other colophons of his. Perhaps Hieronymos, being in the heart of the "Holy Roman Empire", wanted to emphasize his Roman origin, that is, from the former Byzantine Empire.

6. SCRIPT

This is the first MS copied by Hieronymos Tragoudistes in Augsburg after he had become the librarian of the Fuggers' collection in 1558.[3] After his long studies in Venice and Padua, Hieronymos appears as a learned man but also as a mature scribe.[4] His script may have been influenced by printed books, especially those published in Venice, but he still retains some of the scribal features he may have learned in Cyprus or even in Venice itself. His style is in fact a calligraphic script of the era of printing. In Augsburg he copied at least three volumes (Monac. Gr. 143 and 177 are the other two), which are similar in many ways (paper, ink, script, and binding). The texts he had copied were as yet unpublished, and in two cases (Monac. Gr. 143 and 189) he copied texts from exemplars available at that time in Augsburg.[5] It is remarkable that in "Renaissance" Augsburg, one hundred years after the invention and widespread use of typography, Greek MSS were in great demand and competent scribes were asked to copy them. This appreciation for Greek MSS aided the survival of those Greek scholars who fled to the West in great numbers during the fifteenth and sixteenth centuries. They in turn promoted a better understanding of the classical and the Eastern Christian world by the élite of the flourishing cities of Western Europe.

On folio 57ʳ reproduced here we can observe a number of abbreviated forms used by Hieronymos, such as *γὰρ* (lines 2, 17), *τ(αι)* (lines 2, 16, 20), and the *καὶ* ( ) extended sometimes into the inner margin but also (l. 18). Hieronymos writes *στ* in one letter form ( ) not only at the beginning but also in the middle of words. The diaeresis appears usually over iota (ϊ) and upsilon (ϋ). He is very careful in orthography and keeps the normal sigma form (σ) even at the end of words. The iota subscript is normally used below the relevant letter. Minor corrections of the text have been made by the scribe himself.

Hieronymos wrote at the end of Psellos' poem on folio 25ᵛ:

–: Δόξα τῷ θεῷ, δόξα:– |

–: εἴληφε τέλοσ, σολομῶντοσ τὸ ᾆσμα:–

He also wrote at the end of George Pisides' poem on folio 57ʳ:

τῷ συντελεστῇ τῶν καλῶν θ(ε)ῷ χάρισ:–

7. ILLUMINATIONS

Simple red ornaments appear at the beginning

[2] This colophon was printed by Hardt (*Catalogus*, op. cit., p. 252), and by O. Lampsides, "Eine cypriotische Handschrift der Chronik von K. Manasses", in *Πρακτικὰ τοῦ Α' Συνεδρίου*, II, p. 122.

[3] P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken*, I, Tübingen, 1956, p. 114.

[4] For his studies in Italy see above, pp. 130 and 301–2.

[5] For the exemplars *(ἀντίβολα)* of these MSS see below, pp. 340 and 342.

of Psellos' commentary (f. 1^{r}) and Pisides' poem (f. 25^{v}). Ornamental red initials appear also at the beginning of the three poetic texts of the volume. It appears that Hieronymos himself is responsible for the execution of both the ornaments and the initial letters, for they appear similarly in all known MSS that he copied.[6]

8. BINDING

Excellent binding in a red leather that is characteristic of the Fuggers' collection; made in Augsburg by Antonii Ludwig in 1560.[7]

9. QUIRE COMPOSITION

As in all MSS copied by Hieronymos, the quire signatures are given by the scribe in the middle of the lower margin. The end of the gatherings are also given in the middle of the lower margin of the verso of the last folio. A cross is also made by the scribe in the middle of the upper margin at the beginning of each gathering. The quire signatures appear as follows: folios 9^{r} = δ^{ov}, 17^{r} = γ^{ov}, 25^{r} = δ^{ov}, 33^{r} = ε^{ov}, 41^{r} = $\sigma\tau^{ov}$, 49^{r} = ζ^{ov}, 57^{r} = η^{ov}. A new numeration starts with the text of Manasses (i.e. ff. 58 ff): folios 66^{r} = δ^{ov}, 74^{r} = γ^{ov}, 82^{r} = δ^{ov}, 90^{r} = ε^{ov}, 98^{r} = $\sigma\tau^{ov}$, 106^{r} = ζ^{ov}, 114^{r} = η^{ov}, 122^{r} = θ^{ov}, 130^{r} = ι^{ov}, 138^{r} = $\iota\alpha^{ov}$, 146^{r} = $\iota\delta^{ov}$, 154^{r} = $\iota\gamma^{ov}$, 162^{r} = $\iota\delta^{ov}$. Thus the whole volume contains twenty quaternions and a last gathering of six folios. Folio 57^{v} is blank.

10. LATER NOTES

On the paper folio pasted on the interior front cover there is the emblem of the library and the inscription *EX ELECTORALI BIBLIO|THECA SERENISS: UTRIUSQ: | BAVARIAE DUCUM.* The following note is also at the beginning of the volume:[8]

Collati in bibliothecam protofuggaram Anno MDLIX tempore primi conventus Ferdinandi imperatoris; isti bibliothecae prefacto Samuele Quickelbergo, Belga, scriptore Hieronymo Cyprio.

On the first flyleaf (f. I^{r}) is the following recent typescript note:[9] *Maroquineinband mit bemaltem Bandwerk, gebunden | in Augsburg von Antonii Ludwig, um 1560 | (Geldner Abb. 67).*

On folio 167^{v} at the end of the text in the outer margin there is an oval stamp with the inscription *BIBLIOTHECA | REGIA | MONACENSIS:*

11. HISTORY OF THE MANUSCRIPT

This volume shows very little signs of later use. In 1571 the library of Johann Jakob Fugger (1516–75) of Augsburg was purchased by Albrecht V, duke of Bavaria, and then entered the Ducal Library at Munich, the present successor of which is the Bayerische Staatsbibliothek.[10]

12. BIBLIOGRAPHY

Colonna, *Gli storici bizantini,* I, p. 78.

F. Geldner, *Bucheinbände aus elf Jahrhunderten,* intro. by G. Hofmann, Munich, 1958, p. 29, Abb. 67, fig. II.

I. Hardt, *Catalogus Codicum Manuscriptorum Bibliothecae Regiae Bavaricae,* II, Munich, 1806, pp. 251–53.

P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, pp. 67 and 113 ff.

O. Lampsides, "Eine cypriotische Handschrift der Chronik von K. Manasses", in *Πρακτικὰ τοῦ Α΄ Συνεδρίου,* II, p. 122.

O. Lampsides, "'Ιστορία τῆς κριτικῆς τοῦ κειμένου καὶ τῶν ἐκδόσεων τῆς Χρονικῆς Συνόψεως τοῦ Κωνσταντίνου Μανασσῆ", *'Ο Βιβλιόφιλος* 13 (Athens, 1959), 3–8.

G. Moravcsik, *Byzantinoturcica,* Berlin, 1958, p. 354.

Rahlfs, *Verzeichnis,* p. 152.

B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen* (Monumenta Musicae Byzantinae, Corpus Scriptorum de Re Musica 3), Vienna, 1990, pp. 30–31.

Vogel–Gardthausen, *Schreiber,* p. 162.

Script. 13 (1959), 288, B. 476; 301, B. 535.

[101] Munich, Monacensis Graecus 143, A.D. 1559 (pls. 145, 223b).

1. Symeon Metaphrastes, lives of saints for 1–13 November.

2. Western paper, thin, very well preserved.

3. Folios V + 237 + η', 300 × 203 mm.

Justification 230 × 110 mm.

30 lines to the page.

Text in single column.

[6] Cf. for example Vat. Palat. Gr. 397, f. 1^{r}; Monac. Gr. 143, ff. 1^{r}, 5^{v}, 18^{v}, 33^{v}, 62^{v}, 70^{v}, 76^{v}, 82^{r}, 89^{r}, 106^{v}, 116^{r}, 122^{r}, 156^{v}; Monac. Gr. 177, ff. 1^{r} and 209^{r}; and Paris. Gr. 1770, passim.

[7] *Script.* 13 (1959), bull. codicol. no. 476, p. 288.

[8] Cf. Hardt, *Catalogus,* op. cit., p. 252; Lehmann, *Eine Geschichte,* op. cit., p. 113.

[9] Lehmann, op cit., I, pp. 58–59.

[10] Cf. Turyn, *MSS of Great Britain,* p. 124 and nn. 329, 330.

4. CONTENTS

The volume contains lives of saints of the first thirteen days of November by Symeon Metaphrastes.

1. (f. 1r) *Συμεωνος Μεταφράστου | βιοι ἁγιων, και μαρτυρων.*

[Title by a different hand].

By the scribe himself (f. 1r): *Μηνὶ Νοεμβρΐω, ᾱ΄ | βίος καὶ πολιτεία καὶ ἀνάπαυσϊς, τῶν ἁγίων | καὶ θαυματουργῶν ἀναργύρων, κοσμᾶ καὶ δα|μϊανοῦ.*

Inc. ״״Αρτι τῆσ εὐσεβείασ ἀναλαμπούσησ.

[Ed. Van Hooff in *AnalBoll* 1 (1882), 586–96; *BHG* 374].

2. (f. 5r) *Μηνὶ τῷ αὐτῷ β̄΄. | μαρτύριον τῶν ἁγίων μαρτύρων, ἀκινδύνου, | πηγασίου· ἀνεμποδίστου· ἀφθονίου, καὶ ἐλ|πιδιφόρου.*

Inc. Εἰ καὶ πρῶτοι πέρσαι χ(ριστό)ν.

[Ed. PG 116, cols. 9–36; *BHG* 23].

3. (f. 18v) *Μηνὶ τῷ αὐτῷ γ̄΄. | μαρτύριον τῶν ἁγίων μαρτύρων, ἀκεψιμᾶ, ἰ|ωσὴφ, καὶ ἀειθαλᾶ:–*

Inc. Ἐλύττα κατὰ χριστιανῶν σαβώριοσ.

[Ed. PG 116, cols. 832–60; *BHG* 20].

4. (f. 33v) *Μηνὶ τῷ αὐτῷ, τετάρτη· | Βίοσ καὶ πολιτεία, τοῦ ὁσίου πατρὸσ ἡ|μῶν, ἰωαννικίου τοῦ μεγάλου:–*

Inc. Τὴν πρὸσ ἀρετὴν ὁδὸν φέρουσαν.

[Ed. PG 116, cols. 35–92; *BHG* 937].

5. (f. 62v) *Μηνὶ τῷ αὐτῷ, πέμπτη:– | Βίοσ καὶ πολιτία καὶ μαρτύρϊον, τῶν ἁγί|ων γαλακτΐωνοσ καὶ ἐπιστήμησ.*

Inc. Τῆσ πρὸσ τῷ λϊβάνῳ ὄρει φοινίκησ.

[Ed. PG 116, cols. 93–108; *BHG* 666].

6. (f. 70v) *Τῷ αὐτῷ μηνὶ ἕκτη:– | Βίοσ τοῦ ὁσίου πατρὸσ ἡμῶν παύλου τοῦ ὁμο|λογητοῦ.*

Inc. Ἡνίκα κωνστάντϊοσ ὁ τοῦ μεγάλου κωνσταντίνου.

[Ed. PG 116, cols. 884–96; *BHG* 1473].

7. (f. 76v) *Μηνὶ τῷ αὐτῷ ζ̄΄ | μαρτύριον τοῦ ἁγίου μάρτυροσ ἱέρωνοσ, καὶ | τῶν σὺν αὐτῷ ἐν μελιτηνῇ ἀθλησάντων.*

Inc. Ἱέρωνι τῷ γενναίῳ.

[Ed. PG 116, cols. 109–20; *BHG* 750].

8. (f. 82r) *Μηνὶ τῷ αὐτῷ η̄΄ | τοῦ ἐν ἁγίοισ πατρὸσ ἡμῶν ἰωάννου, ἀρχιε|πισκόπου κωνσταντίνου πόλεωσ τοῦ χρυσο|στόμου, ὁμιλία εἰσ τὰ σεραφίμ.*

Inc. Μόλϊσ ποτὲ, τὸ κατὰ τὴν ὀζίαν.

[Ed. PG 56, cols. 135–42; *BHG* 124].

9. (f. 89r) *Μηνὶ τῷ αὐτῷ, θ̄· | Βίοσ καὶ πολιτεία, τῆσ ὁσίασ ματρώνησ.*

Inc. Τὰσ σώφρονασ τὸν βίον καὶ φιλαρέτουσ.

[Ed. PG 116, cols. 920–53; *BHG* 1222].

10. (f. 106v) *Μηνὶ τῷ αὐτῷ ῑ. | Βίοσ καὶ πολιτεία, τῆσ ὁσίασ μητρὸσ ἡμῶν θεο|κτίστησ, τῆσ λεσβίασ.*

Inc. Εἰκόνεσ καὶ στῆλαι καὶ ἀνδριάντεσ.

[*BHG* 1725].

11. (f. 116r) *Μηνὶ τῷ αὐτῷ, ῑα΄ | μαρτύριον τοῦ ἁγίου μεγαλομάρτυροσ μηνᾶ τοῦ | αἰγυπτίου, τοῦ ἐν κοτυαείῳ μαρτυρήσαντοσ.*

Inc. Βασιλεύοντοσ διοκλητιανοῦ.

[*AnalBoll* 3 (1884), 258–70; *BHG* 1250].

12. (f. 122r) *Τῷ αὐτῷ μηνὶ, ῑβ΄. | Βίοσ καὶ πολιτεία, τοῦ ὁσίου πατρὸς ἡμῶν | ἰωάννου ἀρχιεπισκόπου ἀλεξανδρείασ, τοῦ | ἐλεήμονοσ.*

Inc. Τὰσ τῶν ἀγαθῶν ἀνδρῶν.

[Ed. PG 114, cols. 896–965; *BHG* 888].

13. (f. 156v) *Μηνὶ τῷ αὐτῷ, ιγ΄ | βίοσ τοῦ ὁσίου πατρὸσ ἡμῶν ἰωάννου ἀρχϊε|πϊσκόπου κωνσταντίνου πόλεωσ τοῦ χρυσοστόμου.*

Inc. Καὶ πάντων μὲν τῶν κατὰ θ(εὸ)ν πολιτευσαμένων.

[Ed. PG 114, cols. 1045–1209; *BHG* 875].

5. SUBSCRIPTION

At the end of his text the scribe subscribed his volume in red on folio 237r:[1]

Ἡ παροῦσα βίβλοσ ἐγράφη ἐν γερμανικῇ αὐ-| γούστᾳ παρ' ἱερωνύμου τραγωδϊστοῦ τοῦ | κϋπρίου ἐν ἔτει τῆσ θεί(ας) σαρκώσεωσ, | α̣ω φ^ω νθ^ω :–| δόξα τῷ θ(ε)ῷ.

Thus Hieronymos Tragoudistes completed this MS in Augsburg in 1559.

6. SCRIPT

The script of Hieronymos is very calligraphic. On folio 122r reproduced here we can observe the high-standing zetas (ζ) and xis (ξ), the enlarged epsilons (∈), lambdas (λ) or (λλ), and psis (ψ); also the ligatures epsilon-lambda (ϵλ), epsilon-xi (ϵξ) epsilon-pi (ϵπ), and pi-epsilon-rho (πϵρ).

7. ILLUMINATIONS

Red ornaments and red initials with floral designs in the inner margin at the beginning of each *vita* and the homily of St. John Chrysostom (i.e. ff. 1r, 5v, 18v, 33v, 62v, 70v, 76v, 82r, 89r, 106v, 116v, 122r, 156v). A pointing hand was drawn by the scribe in

[1] This subscription was edited by I. Hardt, (*Catalogus Codicum Manuscriptorum Bibliothecae Regiae Bavaricae*, II, Munich 1806, p. 125), with minor differences and by B. Schartau, *Hieronymos Tragodistes*, Vienna, 1990, p. 30.

the outer margin of folio 122r, where the life of St. John *Eleemon* begins. He added at this point: *κύπριοσ ην*.

8. BINDING

Binding with red leather on wooden boards 7 mm thick in excellent condition.

9. QUIRE SIGNATURES

Quire signatures, in the Greek alphabet, are written by the scribe in the middle of the lower margin (i.e. α^{ov}–λ^{ov}). The gatherings are quaternions. As in all the MSS he copied, the scribe marks the end of the gatherings in the middle of the lower margin of the last verso folio. A cross in the middle of the upper margin indicates the beginning of a new gathering. Eight folios have been left blank at the end of the volume.

10. LATER NOTES

Though the scribe left very wide margins, the few later readers of the volume did not use the empty space for notes or scholia on the text. In fact the scribe himself corrected some of his mistakes within the text. On the folio pasted on the front interior cover there is a coat of arms and the inscription *EX ELECTORALI BIBLIO|THECA SERENISS; UTRIUSQ(UE) | BAVARIAE DUCUM.*

On the upper part of the flyleaf Ir a later note on the content of the MS was written in Latin and Greek:

Symeonis Metaphrastae Vitae Sanctorum | & Martyrum, mense Novembri | Vitaru(m) N° XIII.

And underneath by the same hand:

Συμέωνος Μεταφράστου βίοι ἁγίων καὶ μαρτύρων | μηνὶ Νοεμβρίῳ, βίων ἀρυθμώ(ς) ιγ'.

On the flyleaf Ir and on folio 237v there is an oval stamp with the inscription *BIBLIOTHECA | REGIA | MONACENSIS.*

On the lower part of the flyleaf Ir, I. Hardt wrote the following note in Latin:

Liber descriptus ex vetustissimo exemplari | ex membrana Augustae Vindelicorum: Anno | quo Ferdina(n)dus ibi celebrabat con(v)entum impe|rii primum, qui fuit a Christo nato MDLIX | librarius fuit Hieronymus Tragodistis Cyprius. | Inferebatur in bibliotecam protofuggaram praefecto | Samuele Quichelbergo Belga, me(n)se Maio, eius|dem anni.[2]

Hieronymos Tragoudistes became the librarian of the collection of Johann Jakob Fugger during 1558–59. In that capacity he copied three Greek MSS now in the Bayerische Staatsbibliothek in Munich (nos. 143, 177, and 189). From Hardt's note we learn that he copied this volume from a very old parchment exemplar that was at that time in Augsburg, the present Monac. Gr. 364.[3] It is likely that Hieronymos was connected with the acquisition of a number of MSS in the Fugger collection. In a sixteenth-century hand-written catalogue of the Bibliotheca Palatina (i.e. Palat. Lat. 1950), 98 MSS are indicated as *cyp., cyp.*, which, as has recently been suggested, may indicate connection with Cyprus or a Cypriot like Hieronymos.[4] Unfortunately, we cannot follow Hieronymos' career after 1559 (cf. Chap. II above p. 22).

11. HISTORY OF THE MANUSCRIPT

The collection of Johann Jakob Fugger was purchased in 1571 by Albrecht V, duke of Bavaria, and entered the Ducal Library at Munich, the present successor of which is the Bayerische Staatsbibliothek.[5]

12. BIBLIOGRAPHY

Codices Chrysostomici Graeci, II, *Codices Germaniae,* by R. E. Carter (Documents, Études et Répertoires, CNRS), Paris, 1968, p. 53.

Ehrhard, *Überlieferung,* II, pp. 404, 683.

I. Hardt, *Catalogus Codicum Manuscriptorum Bibliothecae Regiae Bavaricae,* II, Munich, 1806, pp. 121–26; ibid., IV, Munich, 1810, p. 74.

K. Krumbacher, *Miszellen zu Romanos,* Munich, 1907, p. 49.

Sp. P. Lampros, "'Ονόματα παραγνωρισθέντα", *NE* 1 (1904), 335.

P. Lehmann, *Eine Geschichte der alten Fuggerbiblio-*

[2] Hardt, *Catalogus,* op. cit., II, p. 126; P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, p. 113, with corrections but also omissions.

[3] See Hardt, *Catalogus,* op. cit., IV, Munich, 1810, pp. 70–74, esp. p. 74: "Ex nota Cod. 143. in fine colligitur, ex hoc Msc. membranaceo illum descriptum esse. Eaedem vitae mensis Novemb. a die I, usque ad XIII. occurrunt in bibl. Laur. Med. apud Bandinium tom. I, p. 497". Cf. also *Codices Chrysostomici Graeci,* II, *Codices Germaniae,* descr. by R. E. Carter, Paris, 1968, no. 57, p. 53.

[4] For Hieronymos' activities as scribe in the service of Johann Jakob Fugger of Augsburg, see Lehmann, *Eine Geschichte,* op. cit., I, pp. 68–69, 106–16, 135. See the catalogue of the MSS prefixed with *cyp.*, ibid., II, pp. 79–105; see also now *Bibliotheca Palatina, Katalog zur Ausstellung vom 8. Juli bis 2. November 1986 Heiliggeistkirche Heidelberg,* ed. E. Mittler et al., Heidelberg, 1986, text vol. pp. 378, 380, pl. vol. p. 250.

[5] See Turyn, *MSS of Great Britain,* p. 124 and nn. 328–29.

theken (Schwäbische Forschungsgemeinschaft, ... Reihe 4, Bd. 3 and 5, Studien zur Fuggergeschichte 12 and 15), Tübingen, 1956, 1960, I, pp. 68, 113.

B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen* (Monumenta Musicae Byzantinae, Corpus Scriptorum de Re Musica 3), Vienna, 1990, pp. 30–31.

C. Van de Vorst and H. Delehaye, *Catalogus Codicum Hagiographicorum Graecorum, Germaniae, Belgi, Angliae* (SubsHag 13), Brussels, 1913, pp. 106–7.

Vogel–Gardthausen, *Schreiber*, p. 162.

NE 12 (1915), 482–83.

[102] Munich, Monacensis Graecus 177, A.D. 1559 (pls. 146, 224).

1. Symeon the New Theologian *Orations* and *Hymns.*

2. Western paper, thin, of good quality and preservation.[1]

3. Folios I + 316, 303 × 203 mm.

Justification 220 × 110 mm.

29 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1^{r}–208^{r}) *Orations* 1–33 of Symeon the New Theologian.

Title (f. 1^{r}) *Τοῦ ἐν ἁγίοισ πατρὸσ ἡμῶν συμεὼν τοῦ νέου θεολόγου, | πρεσβύτέρου καὶ ἡγουμένου τ(ῆς) μονῆσ τοῦ ἁγίου μεγαλο|μάρτυρος μάμαντοσ, τῆσ ξηροκέρκου:–| λόγοσ, πρῶτοσ.*

Inc. Πῶς ὁ ἄνθρωποσ ἀπώλεσε τὴν ἀλήθειαν.

[Ed. B. Krivochéine, trans. J. Paramelle, *Syméon le Nouveau théologien, Catéchèses,* 3 vols. (SC 96, 104, 113), Paris, 1963–65].

2. (ff. 208^{r-v}) Anonymous dodecasyllabic poem of 33 verses:[2]

Inc. Δόξα τῶ θ(ε)ῶ, τῷ διδόντι τὸ τέλοσ.

Des. τὴν δόξαν ἣν δέδωκασ αὐτὸσ πᾶσαν:–

3. (ff. 209^{r}–303^{v}) 38 hymns of Symeon the New Theologian.

Title (f. 209^{r}) *Οἱ ἔρωτεσ τῶν θείων ὕμνων, τοῦ ἐν ἁγίοισ | πατρὸσ ἡμῶν συμεῶν τοῦ νέου ἐν θεολόγοισ, | ἡγουμένου καὶ πρεσβύτέρου γεγονότοσ, μο-| νῆσ τοῦ ἁγίου μάμαντοσ τῆσ ξηροκέρκου:–*

(ff. 209^{r}–210^{v}) The *prooimion: Εὐχὴ μυστικὴ, δι ἧσ ἐπικαλεῖται τὸ πνεῦ|μα τὸ ἅγίον, αὐτὸ προορῶν:– ἔρωτεσ ὕμνων, ἐνθέου διδασκάλου:–*

Inc. Ἐλθὲ, τὸ φῶσ τὸ ἀληθινόν.

(ff. 210^{v}–303^{v}) The text of the 38 hymns.

[Ed. by A. Kambylis, *Symeon Neos Theologos, Hymnen* (Supplementa Byzantina 3), Berlin–New York, 1976].

4. (ff. 303^{v}–311^{r}) The text of two *εὐχαριστίαι* given as chapter *ογ΄:*

Title: *Τοῦ αὐτοῦ εὐχαριστία πρὸσ θεὸν περὶ τῶν γεγονότων εὐεργεσιῶν εἰς αὐτὸν παρ' αὐτοῦ ... καὶ ἀγάπης τῆς πρὸς θεόν.*

Inc. Δέσποτα κ(ύρι)ε σὺ(ρα)νοῦ καὶ γῆσ.

Des. (f. 311^{r}) *εἰσ ἀτελευ|τήτουσ αἰῶνασ ἀμὴν:–*

5. SUBSCRIPTION

The scribe subscribed his volume in red on folio 311^{r}:[3]

† Δόξα σοι ὁ θ(εὸ)σ· † δόξα σοι ὁ θ(εὸ)σ· † δόξα σοι ὁ θ(εὸ)σ. | Ἔτουσ τῆσ θεί(ας) σαρκώσεωσ, ,ᾱ φ̄ ν̄ θ̄· | Τὸ παρὸν βῖβλίον ἐγράφη ἐν γερμανικῇ | αὐγούστᾳ διὰ χειρὸσ τοῦ εὐτελοῦσ καὶ τῶν | σχολαστικῶν ἐλαχίστου, ἱερωνύμου | τραγωδϊστοῦ τοῦ κυπρίου· ἐν ἔτει | τῷ ἄνωθεν: κ(αὶ) τῷ θ(ε)ῷ δόξα:

It is worth noticing that Hieronymos Tragoudistes subscribed his volume at the end of his text in 1559 in Augsburg. He then wrote a long table of contents (ff. 313^{r}–316^{v}) in the established fashion of the printed books of his epoch: (f. 313^{r}) *πίναξ ἄριστος τοῦ παρόντοσ βιβλίου:–*

Though Hieronymos gives no details relevant to his presence and occupation in Augsburg or to his patron, he refers to himself in this subscription as *τῶν σχολαστικῶν ἐλαχίστου.*[4] It is from other sources that we are informed that Hieronymos served as librarian in the Fugger collection for two years, i.e. 1558–59.[5]

[1] The same paper was used in Monac. Gr. 143 and most probably in Monac. Gr. 189.

[2] This poem is edited in *Syméon le Nouveau Théologien, Catéchèses,* ed. B. Krivochéine, trans. J. Paramelle, vol. I (SC 96), Paris, 1963, p. 79. For a Latin translation of the poem, see PG 120, cols. 507–8 (Epilogue ad lectorem).

[3] This subscription was edited by Hardt, *Catalogus,* II, p. 211; also in *Syméon le Nouveau Théologien, Catéchèses,* I, p. 106; *Syméon le Nouveau Théologien, Hymnes,* ed. J. Koder, trans. J. Paramelle (SC 156), I, Paris, 1969, p. 29; *Symeon Neos Theologos, Hymnen,* ed. A. Kambylis (Supplementa Byzantina 3), Berlin–New York, 1976, p. LII. It was also partly reproduced by P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, p. 113.

[4] Cf. *Symeon Neos Theologos, Hymnen,* op. cit., p. LII.

[5] P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, p. 114.

6. SCRIPT

The MS was written very calligraphically. Hieronymos was by that time a mature scribe. In fact all of the three MSS that he copied in Augsburg share common palaeographic features. They are written on paper that is similar in both size and quality; the scribe uses the same pale black ink and usually writes 29–30 lines to the page. The condition of preservation of these three MSS is equally excellent, a sign that they were used very little by readers.

On folio 41^{r} we can observe the following scribal characteristics: the letters with extended tails, such as the lambdas ( ) and chis ( ), and the sigma ( ), which is the same even at the end of words. The diaeresis appears very often above iota (ϊ) and upsilon (ϋ). Perhaps following the fashion of the printed books, Hieronymos strives for the right justification of his text and uses a stroke to indicate word divisions. One can also find common palaeographic features in A. Turnebus' edition of *Gnomologiae* (1553) and in Hieronymos' script, e.g. the open thetas ( ) and the omegas ( ).[6]

7. ILLUMINATIONS

Two red ornamental headpieces appear on folios 1^{r} and 209^{r}. Also in red are all the initial letters of the thirty-three *katecheseis* of Symeon, as well as other indications in the margins (e.g. *λόγ(ος) α'* on f. 1^{r}, etc.).

8. BINDING

Binding similar to that of Monac. Gr. 143, with red leather on wooden boards 7 mm thick, very well preserved.

9. QUIRE COMPOSITION

The quire signatures are written by the scribe in the Greek alphabet *(α–μ)* in the middle of the lower margin of the gatherings. The volume consists of thirty-nine quaternions and a binion, i.e. the last gathering. The end of the gatherings is also marked on the verso of the last folio. A cross also appears in the middle of the upper margin at the beginning of each gathering. Folios 169^{r}, 226^{r}, 311^{v}, and 312^{r-v} are blank.

Hieronymos was in fact copying the works of Symeon the New Theologian from another volume, the present Monac. Gr. 526, dated in the fifteenth century.[7] On folio 168^{v} his text is interrupted, and the scribe wrote in the margin: *λείπει φύλλ(ον) ἕν.* Hieronymos calculated the lacuna and, hoping to find another copy from which to complete his text, he left blank space on folio 168^{v} (9 lines), folio 169^{r}, and folio 169^{v} (9 lines):

Des. (f. 168^{v}) *τὸν παρόντα βίον ὁ ἄνθρωπος, καὶ μετ' αὐτοῦ συνά...*

Inc. (f. 169^{v}) *τετραχηλισμένοι. εἰ καὶ μὴ ἀκούειν ἐθέλετε.*

[i.e. Oration 30].

The same case also occurs on folio 225^{v}, where again the scribe left blank space for the copying of the text of another lost folio without giving any indication. Likewise part of folio 225^{v} is blank, all of folio 226^{r}, and part of folio 226^{v} (i.e. Hymn 12).

10. LATER NOTES

On the folio pasted on the interior front cover there is a coat of arms similar to that in Monac. Gr. 143 and 189. Underneath is written:

EX ELECTORALI BIBLIO|THECA SERENISS. UTRIUSQ; | BAVARIAE DUCUM. On the front flyleaf (f. I^{r}) and on f. 316^{v} there is an oval stamp with the inscription *BIBLIOTHECA REGIA MONACENSIS.* On the flyleaf I^{v} is pasted the printed description by Hardt.

11. HISTORY OF THE MANUSCRIPT

There are few signs of wide later use of this volume. However, it was used for the Latin translation and edition of Symeon the New Theologian by J. Pontani in Ingolstadt in 1603.[8]

12. BIBLIOGRAPHY

I. Hardt, *Catalogus Codicum Manuscriptorum Bibliothecae Regiae Bavaricae,* II, Munich, 1806, pp. 210–11; ibid., V, Munich, 1812, pp. 316–17 (i.e. cod. Monac. Gr. 526, A.D. 1453).

A. Kambylis, *Symeon Neos Theologos, Hymnen* (Supplementa Byzantina 3), Berlin–New York, 1976, pp. LI–LIII (= M) and passim.

P. Lehmann, *Eine Geschichte der alten Fuggerbibliotheken,* I, Tübingen, 1956, pp. 68, 113.

B. Schartau, *Hieronymos Tragodistes. Über das Erfordernis von Schriftzeichen für die Musik der Griechen* (Monumenta Musicae Byzantinae, Corpus Scrip-

[6] N. Barker, *Aldus Manutius and the Development of Greek Script & Type in the Fifteenth Century,* Sandy Hook, Conn., 1985, fig. 45, p. 99.

[7] Hardt, *Catalogus,* op. cit., V, p. 317; cf. *Syméon le Nouveau Théologien, Catéchèses,* I, op. cit., p. 105.

[8] Cf. Hardt, *Catalogus,* op. cit., II, p. 211.

torum de Re Musica 3), Vienna, 1990, pp. 30–31.

Syméon le Nouveau Théologien, Catéchèses, ed. B. Krivochéine, trans. J. Paramelle, vol. I (SC 96), Paris, 1963, pp. 105–6 (= O) and 79.

Syméon le Nouveau Théologien, Hymnes, ed. J. Koder, trans. J. Paramelle (SC 156), I, Paris, 1969, pp. 29 (= E) and 43.

Vogel–Gardthausen, *Schreiber,* p. 162.

Script. 15 (1961), B. 949; 18 (1964), B. 858; 20 (1966), B. 528; 28 (1974), B. 728 and B. 1008.

[103] Karditsa, Monastery of Korone 8 (*olim* 5), A.D. 1563 (pls. 147, 225–28).

[studied in microfilm]

1. *Euchologion.*

2. Western paper in good condition.

3. Folios 19–398, 215 × 155 mm.

21 lines to the page.

Text in single column.

4. CONTENTS

The MS has lost eighteen folios of text at the beginning. The first surviving text on folio 19^{r} preserves the last part of the blessing of the child forty days after birth.[1]

1. (f. ιθ^{r-v}) ... *τελεῖ τὸ σχῆμα τῆς προσκυνήσ(εως)· εἰ δὲ* | *θήλι, εἰς μὲν τὸ ἔμπροσθεν, οὐκ ἄπει|σει μέρος.*

[Cf. Goar, *Εὐχολόγιον,* pp. 267–68].

2. (ff. ιθ^{v}–λη^{v}) † *Ἀκολουθία τοῦ ἁγίου βαπτίσματ(ος):–* ‖ [f. κ^{r}] *Ἤγουν εἰς το ποιῆσαι κατηχούμε(ν)ον:–*

Inc. Προσφέρεται ὁ κατηχούμενος μέχρι | *καὶ τῶν πυλῶν τοῦ ναοῦ.*

[Cf. Goar, *Εὐχολόγιον,* pp. 287–304].

3. (ff. λη^{v}–μβ^{r}) *Τάξις καὶ ἀκολουθία, γινομένοι, ἐπὶ* | *ἀρραβῶνας καὶ μνῆστρα.*

Inc. Ὀφείλει ὁρ|κῖσαι αὐτοὺς ὁ ἱερε(ὺς) περὶ συγγενίας. | *ἢ σκύθης· ἢ βάρβαρος ἢ ἄλλο τί οὖν* | *καὶ ἐὰν εἶ ὀρθόδοξος χριστιανός.*

[Cf. Goar, *Εὐχολόγιον,* pp. 310–12].

4. (ff. μβ^{r}–νη^{r}) *Ἀκολουθία γάμου· ἤγουν τοῦ στεφανώμ(α)τ(ος).*

Inc. (f. μβ^{v}) *Μακάριοι πάντες οἱ φοβούμενοι τὸν κ(ύριο)ν· οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.*

[Cf. Goar, *Εὐχολόγιον,* pp. 314–22].

5. (ff. νη^{r}–ο^{r}) *Ἀρχὴ σὺν θ(ε)ῷ ἁγίῳ τοῦ παρακλητικοῦ.*

Inc. Κ(ύρι)ε εἰσάκουσον τῆς προσευχῆς μου ε|νώτισαι τὴν δέησίν μου ἐν τῇ ἀλη|θεία σου.

6. (ff. ο^{v}–οα^{v}) *Ἐκ τοῦ γεροντ(ϊ)κ(οῦ)· περὶ μετανοί(ας) κ(αὶ) ἐξαγορεύσεως.*

Inc. Ἀδελφὸς οἰκὼν εἰς τὰ μονήδια, πολλάκις | *ἐξενεργείασ τοῦ διαβόλου· ἔπιπτεν εἰς* | *πορνείαν.*

7. (ff. οβ^{r}–ϱ^{r}) ⁜ *Ἀκολουθία τοῦ ἁγίου εὐχελαίου ψα|λλόμενον ὑπὸ ἑπτὰ ἱερέων :–*

Inc. Ἐλαίω σῆς εὐσπλαχνίασ δέσποτα.

[Cf. Goar, *Εὐχολόγιον,* pp. 332–46].

8. (ff. ϱ^{r}–ριστ^{r}) *Ἀκολουθ(ία) τῶν ἁγίων θεοφανίων τοῦ* | *ἁγιασμοῦ.*

Inc. Φωνῇ κ(υρίο)υ ἐπὶ τῶν ὑδάτων· βοᾶ λέ|γουσα· δεῦτε λάβετε πάντες· πν(εῦ)μα | *σοφίασ, πν(εῦ)μα συνέσεως.*

[Cf. Goar, *Εὐχολόγιον,* pp. 366–72].

9. (ff. ριστ^{v}–ρλη^{r}) On Confession:

Ὅτι οὐδὲν ἑτοιμότερον εἰς σ(ωτη)ρίαν | *ὡς ἡ ἐξομολόγησις τῶν ἰδίων ἁμαρ|τημάτ(ων).*

Inc. Ἀδελφοὶ καὶ π(ατέ)ρες καὶ τέκνα· ἐὰν γεύσησθε ἀκριβῶς τῆς παρακλή|σεως τῆς συνεζευγμένης τῇ ἐξομο|λογήσει.

[For a different version cf. Goar, *Εὐχολόγιον,* pp. 537–38].

10. (ff. ρλη^{r}–ρνγ^{v}) Nineteen prayers:

i. (f. ρλη^{r}) *Εὐχ(ὴ) ἐπὶ ἀρρώστου· προσευχὴ εις τ(ὸν) κ(ύριο)ν:–*

Inc. Π(άτ)ερ ἅγιε ἰατρὲ ψυχῶν καὶ σωμάτ(ων).

[Cf. Goar, *Εὐχολόγιον,* p. 678].

ii. (f. ρλθ^{r}) *Εὐχ(ὴ) ετέρα ἐπὶ τὸ αὐτό:*

Inc. Ο θ(εὸ)ς ὁ ἅγιος ὁ παιδεύων καὶ μὴ θανατῶν.

iii. (f. ρλθ^{v}) *Εὐχ(ὴ) ετ(έ)ρ(α).*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ τα χρόνια πάθη λογω θε|ραπεύσας.

iv. (f. ρλθ^{v}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν, γενοῦ ἰατρὸς τοῦ δοῦλού | *σου οδ(εί)ν(α).*

v. (f. ρμ^{r}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς τῶν π(ατέ)ρων καὶ πάσης σαρκός.

[1] A brief description of this MS was made by E. Zizicas–Lappa, "Enquête sur quelques collections de manuscrits grecs peu connues conservées en Grèce", *Bulletin d'Information de l'Institut de Recherche et d'Histoire des Textes* 8 (1959), 73; cf. also L. Polites, *Συνοπτικὴ ἀναγραφὴ χειρογράφων Ἑλληνικῶν συλλογῶν* (*Ἑλληνικά,* Παράρτημα 25), Thessalonike, 1976, p. 59. For other Cypriot *Euchologia* see Constantinides, "Δύο χφ Καϊμακλίου", p. 140, n. 3; idem, "Laurentios Dalephantos", p. 170, n. 1, with further bibliography.

vi. (f. ρμ^{v}) *Εὐχ(ὴ) ἑτερα:*

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ, ἰατρὲ ψυχῶν καὶ σωμάτων.

vii. (f. ρμα^{r}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Δέσποτα δέσποτα παντοκράτωρ· φιλόδουλε σ(ωτ)ὴρ τῶν ἀπάντ(ων).

[Cf. Goar, *Εὐχολόγιον*, p. 680].

viii. (f. ρμα^{v}) *Εὐχ(ὴ) ἄλλη:*

Inc. ῾Ο μόνος ἀγαθὸς καὶ φιλάν(θρωπ)ος θ(εό)ς.

ix. (f. ρμβ^{r}) *Εὐχ(ὴ) ἑτέρα:*

Inc. ῾Ο ἰατρὸς τῶν νοσούντων· καὶ θεραπευ|τῆς τῶν ἀλγούντων.

x. (f. ρμβ^{v}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)ς ἡμῶν· ὁ τῆς ἰάσεως | δοτήρ.

xi. (f. ρμγ^{r}) *Εὐχ(ὴ) ἄλλη:*

Inc. ῾Ο θ(εὸ)ς ὁ δυνατὸς καὶ ἐλεήμων· ὁ πάντα | οἰκονομῶν.

xii. (f. ρμγ^{v}) *Εὐχ(ὴ) ἑτέρα:*

Inc. ῾Ο θ(εὸ)ς ὁ κραταιὸς καὶ δυνατὸς καὶ μέγας.

xiii. (f. ρμδ^{r}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἰατρὸς τῶν νο|σσούντων.

[Cf. Goar, *Εὐχολόγιον*, pp. 549–50].

xiv. (ff. ρμθ^{r}–ρνα^{r}) *Εἰς φύλαξιν ἀν(θρώπ)ου, κ(αὶ) παντὸς τοῦ ὄἴκου αὐτοῦ:–*

Inc. Οἱ τριακόσιοι ἄγγελοι οἱ βαστάζοντες τὸν ‖ [f. ρμθ^{v}] *τροχὸν τῆς βροντῆς καὶ τῆς ἀστραπῆς.*

xv. (ff. ρνα^{r}–ρνβ^{r}) *Εὐχ(ὴ) ἱκετήριος τῆς ὑπεραγίας θ(εοτό)κου. εις φύλαξιν ἀν(θρώπ)ου· καὶ παντὸς τοῦ οἴκου | αὐτοῦ:–*

Inc. Δέσποινά μου ὑπεραγία θ(εοτό)κε· κεχαρι|τωμένη θεογεννήτρια.

xvi. (f. ρνβ^{r}) *Εὐχ(ὴ) ἐπὶ τῶ αἰτούντι τὸν ἱερέα εὔξα|σθαι ὑπὲρ αὐτοῦ.*

Inc. ῾Ο θ(εὸ)ς οἰκτειρήσοι σε· ὁ κ(ύριο)ς πᾶν αἴτημα ἀγα|θόν σοι παράσχοι.

xvii. (ff. ρνβ^{r}–ρνβ^{v}) *Εὐχ(ὴ) ἐπὶ | χειμαζομέν(ων) ὑπὸ πν(ευμάτ)ων ἀκαθάρτων:–*

Inc. ῾Ο θ(εὸ)ς ὁ αἰώνιος· ὁ λυτρωσάμενος ἡμᾶς | ἐκ τῆς αἰχμαλωσίας τοῦ διαβόλου.

[Cf. Goar, *Εὐχολόγιον*, pp. 575 ff].

xviii. (ff. ρνβ^{r}–ρνγ^{r}) *Εὐχὴ ετ(έ)ρ(α). ἐπὶ τὸ αὐτό: | ἐπὶ θλιβομέν(ων), ἐπὶ πν(ευμάτ)ων ἀκαθάρτων:–*

Inc. ᾽Επάκουσον ἡμῶν κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν.

xix. (f. ρνγ$^{r–v}$) *Εὐχὴ ετ(έ)ρ(α) τοῦ μ(ε)γ(ά)λ(ου) βασιλ(είου)· λεγομένη επὶ χει|μαζομέν(ων, ὑπὸ πν(ευμά)των ἀκαθάρτων:–*

Inc. ᾽Επικαλοῦμεθά σε θ(ε)ὲ· π(άτ)ερ· παντο|κράτορ.

11. (f. ρνδ$^{r–v}$) St. Basil's *᾽Εξορκισμοί* and two prayers:

᾽Εξορκισμὸς πρῶτος.

Inc. ᾽Εξορκίζω σε κατὰ τοῦ παντοκράτο|ρος θ(εο)ῦ πν(εῦμ)α ἀκάθαρτον.

[Cf. Goar, *Εὐχολόγιον*, pp. 578–81].

i. (ff. ρνδ^{v}–ρνθ^{v}) *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἰω(άννου) τοῦ χρυσοστόμου | εὐχὴ ἐτ(έ)ρ(α) ἐπὶ τῶ αὐτῶ· ἐπιτίμησις κα-*‖ [f. ρνε^{r}] *τὰ πν(ευμάτ)ων ἀκαθάρτων:*

Inc. Τὴν θείαν καὶ ἁγίαν καὶ μεγάλην καὶ ἄστευ-| τον καὶ φρικτὴν ὀνομασίαν.

[Cf. Goar, *Εὐχολόγιον*, pp. 582–84].

ii. (ff. ρνθ^{v}–ρξ^{v}) *Τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου, | ἰω(άννου) θεολόγ(ου): εὐχὴ ἐτ(έ)ρ(α) ἐπὶ τὸ αὐτό, ἀ|φορκιμός κ(α)τ(ὰ) πν(ευμάτ)ων ἀκαθάρτων:–*

Inc. ῾Ο θ(εὸ)σ μου ἰ(ησο)ῦ χ(ριστ)ὲ ὧ τὰ πάντα σοὶ ὑπε|τάγησαν ἐν πᾶση τῆ κτήσει.

12. (ff. ρξγ^{v}–ρξδ^{v}) *Προοίμιον εἰς τὴν, ἀνομβρίαν:–*

Inc. ῞Ακουε οὐ(ρα)νὲ καὶ ἐνοτίζου ἡ γῆ.

In the margin: *ἡσαϊ(ας).*

(ff. ρξγ^{v}–ρξδ^{v}) *Εὐχὴ ἐπὶ ἀ|νομβρία:*

Inc. Κ(ύρι)ε ὁ θ(εὸ)σ ὁ παντοκράτωρ· ὁ ἀνάγων νεφέλας ἐξ ἐσχάτου τῆς γῆς.

[Cf. Goar, *Εὐχολόγιον*, pp. 609–19, esp. p. 614].

13. (ff. ρξδ^{v}–ροθ^{r}) Thirty-one prayers:

i. (ff. ρξδ^{v}–ρξε^{r}) *Ευχὴ, ἐπὶ μια|ροφαγησάντων:*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἐν ὑψιλοῖς κα|τοικῶν.

[Cf. Goar, *Εὐχολόγιον*, p. 534].

ii. (f. ρξε$^{r–v}$) *Εὐχ(ὴ) ἐτ(έ)ρ(α)· ἐπὶ τῶν ἐν βρώμασι σκανδαλισθ(έν)τ(ων):–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸς) ἡμῶν ὁ τῶ κορυ|φαίω τῶν ἀποστόλων σου πέτρω.

[Cf. Goar, *Εὐχολόγιον*, p. 535].

iii. (ff. ρξε^{v}–ρξστ^{r}) *Εὐχὴ, εἰς ποίμνην προβάτ(ων), κ(αὶ) αἰγῶν:–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἐπιστά|μενος | πᾶσαν αἰτείαν.

[For a different version of this prayer cf. Goar, *Εὐχολόγιον*, p. 589].

iv. (ff. ρξστ^{r}–ρξζ^{r}) *Εὐχ(ὴ) εἰς τὸ φυτεῦσαι ἀμπελῶνα:–*

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)σ· σὺ εἶ ἡ ἄμπελος | ἡ ἀληθινή.

[Cf. Goar, *Εὐχολόγιον*, p. 551].

v. (f. ρξζ^{r}) *Εὐχ(ὴ) ἐπὶ μεταλήψη σταφυλῆς:–*

Inc. Εὐλόγησον κ(ύρι)ε τὸν καρπὸν τοῦτον τῆς | ἀμπέλου τὸν νέον.

[Cf. Goar, *Εὐχολόγιον*, p. 553].

vi. (ff. ϱξξ^{r}–ϱξη^{r}) *Εὐχὴ ἑτέρα ἐπὶ τὸ αὐτό:–*

Inc. Ὁ θ(εὸ)σ ὁ θ(εὸ)σ ἡμῶν· ὁ εὐδοκήσασ ἄμπελον | κληθῆναι τὸν μονογενῆ σου υἱόν.

[Cf. Goar, *Εὐχολόγιον*, p. 552].

vii. (f. ϱξη^{r}) *Εὐχὴ ἐπὶ τρύγησ κοινῆσ:–*

Inc. Ὁ προσκυνητὸσ π(ατ)ήρ· καὶ πάντ(ων) θ(εό)σ.

viii. (f. ϱξη$^{r–v}$) *Εὐχὴ ἐπὶ τὸ αὐτό:–*

Inc. Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ σ(ωτ)ὴρ καὶ θ(εὸ)c ἡμῶν· ὁ μονογενῆς.

ix. (ff. ϱξη^{v}–ϱξθ^{v}) *Εὐχὴ, εἰc εὐλογί(αν) πάτου σταφυλῶν:–*

Inc. Εὐεργέτα σ(ωτ)ὴρ ἀγαθέ· ὁ φιλότιμοc | καὶ δαψηλῆc ἐν ταῖc δωρεαῖc.

x. (f. ϱξθ^{v}) *Εὐχὴ ἐπὶ εὐλογίαν οἴνου:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἀγαθὸc καὶ φιλάν(θρωπ)οc. ἔπιδε ἐπὶ τὸν οἶνον τοῦτον.

[Cf. Goar, *Εὐχολόγιον*, p. 553].

xi. (f. ϱο$^{r–v}$) *Εὐχὴ ἐπὶ οἴκω κτιζωμένω:–*

Inc. Ὁ θ(εὸ)c ὁ παντοκράτωρ· ὁ ποιήσασ τ(ὸν) οὐ|ρανὸν καὶ τὴν γῆν ἐν συνέσει.

[Cf. Goar, *Εὐχολόγιον*, pp. 483–84].

xii. (ff. ϱο^{v}–ϱοα^{r}) *Εὐχὴ ἐπὶ εὐλογίαν οἴκου:–*

Inc. Κ(ύρι)ε ο θ(εὸ)c ὁ σ(ωτὴ)ρ ἡμῶν· ὁ καταξιώσασ ὑ|πὸ τὴν σκηνὴν τοῦ ζακχαίου εἰσελθεῖν.

[Cf. Goar, *Εὐχολόγιον*, p. 484].

xiii. (f. ϱοα$^{r–v}$) *Εὐχὴ ἐπὶ ἀρχ(ὴν) καὶ εὐλογίαν σπόρου:–*

Inc. Δέσποτα κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)c ἡμῶν ὁ ἐκ τῆc ἀσπόρου μήτρασ, καὶ ἐκ τῆc μὴ δεξαμένηc σποράν βλαστήσασ.

[For a different prayer cf. Goar, *Εὐχολόγιον*, p. 557].

xiv. (ff. ϱοα^{v}–ϱοβ^{r}) *Εὐχ(ὴ) ἑτέρα ἐπὶ τὸ αὐτό:–*

Inc. Ἐκ τῆc ἀχράντου καὶ πανπλοῦτου παλά|μηc.

[Cf. Goar, *Εὐχολόγιον*, p. 557].

xv. (f. ϱοβ$^{r–v}$) *Εὐχὴ, ἐπὶ θέρουσ κοινοῦ:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ διὰ τὴν πολλήν σου εὐ|σπλαχνίαν ἀγαγῶν ἡμᾶσ.

[Cf. Goar, *Εὐχολόγιον*, p. 524].

xvi. (f. ϱοβ^{v}) *Εὐχὴ ἑτέρα ἐπὶ τὸ αὐτό:–*

Inc. Ὁ θ(εὸ)c ὁ φιλάν(θρωπ)οc οὗσ ἔδωκασ καρποὺσ τέ|μνειν.

xvii. (ff. ϱοβ^{v}–ϱογ^{r}) *Εὐχὴ, εἰc ἅλωνα πεπληρωμένον· ἤτοι, | εἰc νέουσ καρπούσ:–*

Inc. Ἡ πηγὴ τῶν ἀγαθῶν δέσποτα παμβασιλεῦ.

[For a similar prayer cf. Goar, *Εὐχολόγιον*, p. 523].

xviii. (f. ϱογ$^{r–v}$) Another prayer:

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ παντοκράτωρ καὶ παν|τοδύναμοc.

xix. (ff. ϱογ^{v}–ϱοδ^{r}) *Εὐχὴ εἰc πηγὴν ὕδατοc:–*

Inc. Κτίστα τῶν ὑδάτ(ων)· δημιουργὲ τῶν ἀπάντ(ων).

xx. (f. ϱοδ$^{r–v}$) *Εὐχὴ ἐπὶ θεμελίω ἐκκλησίαc:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ τὸ σὸν ἅγιον αἷμα ὑ|ποβαλόμενοc θεμέλιον τῇ ἁγία σου | ἐκκλησία.

[Cf. Goar, *Εὐχολόγιον*, pp. 485–86].

xxi. (ff. ϱοδ^{v}–ϱοε^{r}) *Εὐχὴ ἑτέρα ἐπὶ τὸ αυτό:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ βουληθεὶc ἐπὶ ταύτη | τῇ πέτρα οἰκοδομηθῆναι σου ἐκκλη|σίαν.

[Cf. Goar, *Εὐχολόγιον*, p. 485].

xxii. (ff. ϱοε^{r}–ϱοστ^{r}) *Εὐχ(ὴ) τῶν ἐγκαινίων:–*

Inc. Ὁ θ(εὸ)c καὶ π(ατ)ὴρ τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ ὁ ὢν εὐ|λογητὸc εἰc τοὺσ αἰῶνασ.

xxiii. (ff. ϱοστ^{r}–ϱοη^{r}) *Εὐχ(ὴ), εἰc ἀνοίξια ἐκκλησίασ | ὑπὸ αἱρετικῶν βεβηλωθείσησ:–*

Inc. Ὁ θ(εὸ)c τῶν δυνάμεων· ὁ θρόνον ἔχων τὸν | οὐ(ρα)νόν.

[Cf. Goar, *Εὐχολόγιον*, p. 494].

xxiv. (ff. ϱοη^{r}–ϱοθ^{r}) *Εὐχ(ὴ), ἐπὶ ἀνοίξει ναοῦ, βε|βηλωθέν|τοc ὑπὸ ἐθνηκῶν:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ τὸν ναὸν τοῦτον ἀνα- | δεῖξασ κατοικητήριον σόν.

[Cf. Goar, *Εὐχολόγιον*, p. 495].

xxv. (ff. ϱοθ^{r}–ϱπ^{r}) *Εὐχὴ λεγομένη ἐν τῇ εἰσόδῳ· πρὸ τ(ῆς) | συνήθουσ· ἐπὶ ἀνοίξει ναοῦ.*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ διὰ πολλὴν κ(αὶ) ἄφατον ἀγαθότητα καταξιώσασ ὀ|νομασθῆναι τὸν ναὸν τοῦτον.

[Cf. Goar, *Εὐχολόγιον*, p. 496].

xxvi. (f. ϱπ$^{r–v}$) *Λέγετ(αι) δὲ ἡ τοιαύτη εὐχ(ὴ), καὶ ἐπὶ ἀνοί|ξει ναοῦ ἐνῶ ζῶον ἄλογον· καὶ κατὰ | τὸν πάλαι νόμον ἀκάθαρτ(ον) καὶ ἄθυτον | ἔθανεν· ἢ ἐγέννησ(εν).*

Inc. Παραχωρήσασ μολυνθῆναι τοῦτον ἐ|ξ ἐπηρείασ διαβολικῆc.

[Cf. Goar, *Εὐχολόγιον*, pp. 496–97].

xxvii. (ff. ϱπ^{v}–ϱπβ^{r}) *Τάξισ γινομένη ἐπὶ μιαροῦ τινὸc ἐκ|πεσόντοc εἰc φρέαρ μιανθέντι:–*

Inc. (f. ϱπα^{r}) *Κ(ύρι)ε παντοκράτορ ἐπου(ρά)νιε.*

[Cf. Goar, *Εὐχολόγιον*, pp. 478–80].

xxviii. (f. ϱπβ$^{r–v}$) *Εὐχὴ ἑτέρα τοῦ κ(υρίο)υ δεηθῶμεν:–*

Inc. Ὁ θ(εὸ)c ὁ μέγασ καὶ θαυμαστόσ.

[Cf. Goar, *Εὐχολόγιον*, p. 479].

xxix. (ff. ϱπβ^{v}–ϱπγ^{r}) *Εὐχὴ ἑτέρα.*

Inc. Ὁ πρὸ τῶν αἰώνων θ(εὸ)c ὑπάρχων.

xxx. (f. ϱπγ$^{r–v}$) Another prayer:

Inc. Ὁ θ(εὸ)c ὁ θ(εὸ)σ ἡμῶν· ὁ τὸ πικρὸν ὕδωρ εἰc

γλυ|κύτητα μεταποιήσασ.

[Cf. Goar, *Εὐχολόγιον*, p. 480].

xxxi. (ff. ρπγ^{v}–ρπδ^{r}) Another prayer:

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ μόνοc ἅγιοc ἁγίασον τὸ σκεῦοc τοῦτο.

[Cf. Goar, *Εὐχολόγιον*, p. 482].

14. (ff. ρπδ^{r}–ρπε^{r}) ✣ *Τάξις γινομένη εἰ συμβῆ μιαρὸν ἢ ἀκά|θαρτον τί προσφάτως ἐμπεσεῖν εἰc ἀ|γγεῖον οἴνου ἢ ἐλαίου:*

Inc. (f. ρπδ^{v}) *Κ(ύρι)ε ἰ(ησο)ῦ χ(ριστ)ὲ ὁ θ(εὸ)c ἡμῶν· ὁ ἐν τῇ κατα σάρ|κα σου σ(ωτη)ρίω οἰκονομία διαστειλάμενοc* etc.

[Cf. Goar, *Εὐχολόγιον*, pp. 481–82].

15. (ff. ρπε^{r}–ρ4ε^{r}) Seventeen additional prayers:

i. (ff. ρπε^{r}–ρπστ^{r}) *Εὐχὴ ἑτέρα.*

Inc. Ἅγιε κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ τῇ σῇ εὐσπλαχνία καὶ ἐπὶ γῆc ἐπιδημία, πᾶσαν ἀκα|θαρσίαν τοῦ ἐχθροῦ καταργήσασ.

[Cf. Goar, *Εὐχολόγιον*, p. 481].

ii. (f. ρπστ$^{r–v}$) *Ετ(έ)ρ(α) εὐχὴ, ἐπὶ σκεύει μιανθέντοc:–*

Inc. Δέσποτα καρδιογνώστα κ(ύρι)ε.

[Cf. Goar, *Εὐχολόγιον*, p. 482].

iii. (ff. ρπστ^{v}–ρπζ^{r}) *Εὐχ(ὴ) ἐπὶ σίτ(ου) μιανθέντ(ος), ἢ εἴδουσ τινόσ:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἐν τῇ κατα σάρκα σου οἰ|κονομία, διαστειλάμενοc.

[Cf. Goar, *Εὐχολόγιον*, pp. 482–83].

iv. (ff. ρπζ^{r}–ρπζ^{v}) *Εὐχὴ ἐπὶ παντὸc εἴδουc μιανθέντοc:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν ὁ μόνοc ἀγαθὸc κ(αὶ) φιλάν(θρωπ)οc.

[Cf. Goar, *Εὐχολόγιον*, p. 483].

v. (ff. ρπζ^{v}–ρπη^{r}) *Εὐχὴ, εἰc τὸ εὐλογῆσαι θύματα:–*

Inc. Εὐλογητὸc εἶ κ(ύρι)ε ὁ θ(εὸ)c τῶν δυνάμεων.

vi. (ff. ρπη^{v}–ρπθ^{r}) *Εὐχὴ, εἰc ποίμνην κτηνῶν:–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἔχων ἐξουσί(αν) | πάσηc κτίσεωc.

[Cf. Goar, *Εὐχολόγιον*, p. 589].

vii. (f. ρπθ^{r}) *Εὐχ(ὴ), εἰc τὸ κατασκευᾶσαι πλοῖον:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ ἐντειλάμενοc τῷ νῶε, | κατασκευᾶσαι κιβωτόν.

[Cf. Goar, *Εὐχολόγιον*, p. 559].

viii. (ff. ρπθ^{r}–ρ4^{r}) *Εὐχή, ἐπὶ πλοῖον, ἐν τῷ μέλλειν πλέειν πελάγ(ει):–*

Inc. (f. ρπθ^{v}) *Δέσποτα κ(ύρι)ε ὁ θ(εὸ)σ ἡμῶν· ὁ καταξιώσ(ας) | συμπλεῦσαι τοῖc ἁγίοιc σου μαθηταῖσ.*

ix. (f. ρ4$^{r–v}$) *Εὐχὴ, ἐπὶ θυμάτων:–*

Inc. Ὁ διαπλάσασ ἐκ τοῦ χοὸc τὸν ἄνθρωπον.

x. (ff. ρ4^{v}–ρ4α^{r}) *Εὐχὴ εἰc τὸ εὐλογῆσαι δίκτυα:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ εἰπὼν τῷ πρωπάτω|ρι ἡμῶν ἀδάμ· αὐξάνεσθε καὶ πληθύ|νεσθε.

[For a different version of this prayer see Goar, *Εὐχολόγιον*, pp. 557–58].

xi. (f. ρ4α$^{r–v}$) *Εὐχὴ, ἐπὶ ἀποδημούντ(ων) ἐν ετ(έ)ρ(ω) τόπω:–*

Inc. Ὁ θ(εὸ)c ὁ ἅγιοc· ὁ προαιώνιοc· ὁ συνοδεῦσ(ας) | τῷ ἐκλεκτῷ καὶ θεράποντί σου δούλω | ἰακώβ.

[For a similar prayer see Goar, *Εὐχολόγιον*, p. 681].

xii. (ff. ρ4α^{v}–ρ4β^{r}) *Εὐχὴ ἐπὶ τῶν προπετ(ῶς) ὀμνυόντων.*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν ὁ παντοκράτωρ.

[Cf. Goar, *Εὐχολόγιον*, p. 534].

xiii. (ff. ρ4β^{r}–ρ4γ^{r}) *Εὐχὴ ἐπὶ τῶν ἀλόγωc ὑπό τινων ἀ|φοριζομέν(ων), ἢ λόγω ἑαυτ(οὺς) δεσμευόντων.*

Inc. Ὁ θ(εὸ)σ ὁ φοβερὸc καὶ δυνατόc.

xiv. (f. ρ4γ^{r}) *Εὐχὴ, εἰc λύσιν ὅρκου:–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)c ὁ παντοκράτωρ· ὁ ἐ|πὶ σ(ωτη)ρία τοῦ γένουσ τῶν αν(θρώπ)ων· καταξι|ῶσασ καταπατῆσαι τὴν γῆν.

xv. (f. ρ4γ$^{r–v}$) *Εὐχὴ· ἐπὶ τῶν | ἐξ, ἐπιτιμιῶν λυομένων:–*

Inc. Εὔσπλαχνε ἀγαθὲ καὶ φιλάν(θρωπ)ε.

[Cf. Goar, *Εὐχολόγιον*, p. 531].

xvi. (ff. ρ4γ^{v}–ρ4δ^{v}) *Εὐχὴ, εἰc τὸ ἐπάραι παιδ(ίον), ἀπὸ τ(ῆς) ἐκκλησίασ:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)σ ἡμῶν· ὁ διὰ τοῦ μονογενοῦσου | παιδόc.

xvii. (ff. ρ4δ^{v}–ρ4ε^{r}) *Εὐχὴ | ἐπὶ παιδὸc διδομένου, εἰc τὸ μαθεῖν τὰ ἱερὰ γράμματα:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν: ὁ πάσηc κτήσεωc δημιουργόc.

[Cf. Goar, *Εὐχολόγιον*, p. 572].

16. (f. ρ4ε$^{r–v}$) The names of the twenty-four elders standing by the throne of glory of Jesus Christ:

Ταῦτα τὰ ὀνόματα εἰσὶν, τῶν κδ̄ πρεσβυτέ|ρ(ων) τῶν ἐνώπιον τοῦ θρόνου τῆc δόξηc τοῦ | Χ(ριστο)ῦ παρεστηκότ(ων): καὶ ὑπὲρ ψυχῶν δικαί(ων)· | ἀπαύστωc προσάγουσιν:

Inc. α̅′ ἰλου|άνοc· β̅, μελχϊσεδέκ.

17. (ff. ρ4ε^{v}–ρ4θ^{r}) Two more prayers:

i. (ff. ρ4ε^{v}–ρ4ζ^{v}) *Εὐχὴ, εἰc ἀδελφοποίΐαν:*

Inc. (f. ρ4στ^{r}) *Κ(ύρι)ε ὁ θ(εὸ)c ἡμῶν· ὁ πάντα πρὸc σ(ωτη)ρίαν ἡμῖν | χαρισάμενοc.*

[Cf. Goar, *Εὐχολόγιον*, pp. 706–8].

ii. (ff. ρ4ζ^{v}–ρ4θ^{r}) † *Εὐχὴ πρὸc χριστιανοὺσ, τοὺσ*

ὑ|πὸ ἐθνῶν μαγαρίσαντας βία: καὶ ὑ|παχθέντας τῇ ἐθνηκῇ πλάνῃ· ἐπι|στρέψαντας δὲ, κ(αὶ) τῇ ἐκκλησία τοῦ θ(εο)ῦ | προσδραμόντας.

Inc. (f. ϱϛη^{r}) *Κ(ύρι)ε ὁ θ(εὸ)σ ἡμῶν, ὁ τῶν ἁπάντων κτίστις καὶ ποιητῆς.*

[Cf. Goar, *Εὐχολόγιον*, pp. 690–91].

18. (ff. ϱϛθ^{r}–σ^{r}) *Μεθοδίου τοῦ ἁγίω τάτου π(ατ)ριάρχου: | διάταξις· περὶ τῶν διαφόρων τρό|πω καὶ ἡλικία ἐπιστρεφόντων:–*

Inc. Εἰ μὲν παιδίον συνελήφθη καὶ ἠρνήσα|το· ἢ φόβω καὶ ἀγνοία καὶ ἀμαθία· ὁ | τοιοῦτος λαμβανέτω, ἱλαστικὰσ εὐχάσ.

[Cf. Goar, *Εὐχολόγιον*, p. 689].

19. (ff. σ^{r}–ση^{r}) Eleven more prayers:

i. (ff. σ^{r}–σα^{v}) *Εὐχὴ ἱλασμοῦ· εἰς τὸ ἐπὶ ἀρνή|σεως ἐπιστρέφοντα πρὸς τὴν ἡμετέραν πίστιν:*

Inc. Δίκαιος εἶ κ(ύρι)ε καὶ εὐθεῖς αἱ κρίσεις σου.

[Cf. Goar, *Εὐχολόγιον*, p. 689].

ii. (ff. σα^{v}–σϐ^{v}) *Ἑτέρα εὐχ(ὴ) εἰς ἱλασμ(όν).*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ τὰς κλεῖς τῆς | βασιλείασ σου πέτρω κορυφαίω | τῶν ἀποστόλων καταπιστεύσας.

[Cf. Goar, *Εὐχολόγιον*, p. 690].

iii. (ff. σϐ^{v}–σγ^{v}) *Εὐχὴ ἑτέρα, ἐπὶ τὸν ἀποστήσαντα παιδ(α) | καὶ μαγαρίσαντα βία :–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ὁ παντοκράτωρ· ὁ π(ατ)ὴρ τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ.

[Cf. Goar, *Εὐχολόγιον*, pp. 691, 693–94].

iv. (ff. σγ^{v}–σδ^{r}) *Εὐχὴ ἐτ(έ)ρ(α):*

Inc. Ὁ κλῖνασ οὐ(ρα)νοὺσ καὶ καταβὰσ ἐπὶ σω|τηρία τοῦ γένουσ τῶν ἀν(θρώπ)ων.

[Cf. Goar, *Εὐχολόγιον*, p. 693].

v. (f. σδ^{r-v}) Another prayer:

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ὁ παντοκράτωρ· ὁ διὰ τῆς ἀπο|στόλοις τοῦ ἁγίου σου πν(εύματο)ς, χάριτος ἐμ- | πλῆσασ τοὺσ ἁγίουσ σου μαθητάσ.

[Cf. Goar, *Εὐχολόγιον*, p. 692].

vi. (ff. σδ^{v}–σε^{r}) *Εὐχὴ, ἑτέρα:*

Inc. Ὁ θ(εὸ)σ ὁ σ(ωτ)ὴρ ἡμῶν· ὁ βουλόμενος πάντασ | ἀν(θρώπ)ουσ σωθῆναι.

[Cf. Goar, *Εὐχολόγιον*, p. 691].

vii. (ff. σε^{r}–σστ^{r}) *Εὐχ(ὴ) ἑτέρα:*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ καταξιῶσασ τέλειον ἀ|ναδεῖξαι δοῦλον σου.

viii. (ff. σστ^{r-v}) *Εὐχὴ εἰς τὸ ποιῆσαι ἐθνικὸν κατη|χούμενον:*

Inc. Εὐλογητὸς εἶ κ(ύρι)ε ὁ θ(εὸ)ς κ(αὶ) π(ατ)ὴρ τοῦ κ(υρίο)υ ἡμ(ῶν) | ι(ησο)ῦ χ(ριστο)ῦ· ὁ ἐκ πάντων τῶν ἐθνῶν ἐκλεγό|μενος ἑαυτῷ, λαὸν περιούσιον.

[Cf. Goar, *Εὐχολόγιον*, p. 283].

ix. (ff. σστ^{v}–σζ^{r}) *Εὐχὴ λεγομένη ἐν λιτῇ γινομ(ένη) διὰ φόβον:–*

Inc. Πάλιν σοῦ τοῦ φιλαν(θρώπ)ου δεσπότου μνή|μη παιδείασ.

[Cf. Goar, *Εὐχολόγιον*, p. 640].

x. (f. σζ^{r-v}) *Εὐχ(ὴ), λεγομένη, ἐπὶ σιαμόν:–*

Inc. Ὁ φοβερόσ καὶ θαυμαστὸσ καὶ μέγασ, ὑ|περένδοξος τε καὶ ἀληθινὸσ θ(εό)ς.

[For a similar prayer cf. Goar, *Εὐχολόγιον*, pp. 623–24].

xi. (ff. σζ^{v}–ση^{r}) *Εὐχὴ λεγομ(έν)η ἐν λιτῇ, ἐν ἡμέρα ἑορτῆς:–*

Inc. Ὁ θ(εὸ)σ καὶ π(ατ)ὴρ τοῦ κ(υρίο)υ ἡμῶν ἰ-(ησο)ῦ χ(ριστο)ῦ· ὁ ὢν εὐλογητὸς εἰς τοὺσ αἰῶνασ.

[Cf. Goar, *Εὐχολόγιον*, pp. 640–41].

20. (ff. ση^{r}–σι^{v}) *Διάταξις, εἰς τὸν ἀπὸ αἱρέσεως ἐρ|χόμενον· καὶ ὅπως χρὴ δέχεσθαι τ(οὺς) | ἀπὸ αἱρέσεως μετ᾽ ἐρχομένουσ, ἐν | τῇ ἁγία τοῦ θ(εο)ῦ ἐκκλησία:–*

Inc. Χριστιαν(οὺς) | μέντη– μακεδονιανοὺσ τοὺσ πνευ|ματομάχουσ.

[For a different version see Goar, *Εὐχολόγιον*, pp. 694–95].

21. (ff. σι^{v}–σια^{r}) Two more prayers:

i. (f. σι^{v}) *Εὐχ(ὴ) εἰς εὐλόγησιν, ἅλατος:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ παραγενόμενος ἐν ἑ|ριχῶ τῇ πόλει.

[Cf. Goar, *Εὐχολόγιον*, p. 561].

ii. (ff. σι^{v}–σια^{r}) *Εὐχὴ, εἰς ψυχὴν κρινομένην· ἤγουν, | ἐπὶ ψυχοραγούντων.*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ παντοκρά|τωρ· ὁ π(ατ)ὴρ τοῦ κ(υρίο)υ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ καὶ | θ(εο)ῦ καὶ σ(ωτή)ρ(ο)ς· ὁ πάντασ ἀν-(θρώπ)ουσ θέλων | σωθῆναι.

[Cf. Goar, *Εὐχολόγιον*, p. 587].

22. (ff. σια^{r}–σιε^{r}) *Καν(ὼν) παρακλητικ(ὸς), εἰς ψυχοραγοῦντασ· ποίημα ἀνδρέου.* [i.e. Andrew of Crete].

Inc. Δεῦτε συνάχθητε πάντεσ οἱ εὐσεβῶσ· | ἐν τῷ βίω ζήσαντεσ.

[Cf. Goar, *Εὐχολόγιον*, pp. 585–87].

23. (ff. σιε^{r}–σκϐ^{r}) Ten more prayers:

i. (f. σιε^{r}) *Εὐχὴ, ἐπὶ θυμι|άματος ἐπὶ κοιμηθέντος:–*

Inc. Ὁ ὢν καὶ πρὸ ὢν καὶ διαμένων εἰς τοὺσ αἰῶ|νασ κ(ύρι)ε.

[Cf. Goar, *Εὐχολόγιον*, p. 433].

ii. (ff. σιστ^{v}–σιζ^{v}) *Εὐχὴ, ἐπὶ συγχωρήσει καὶ λύσει δεσμοῦ· τινὸς, κοιμηθήσα:–*

Inc. Δέσποτα κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν ἰ(ησο)ῦ χ(ριστ)έ· ὁ π(ατ)ὴρ τῶν | οἰκτιρμῶν.

iii. (ff. σιζ^{v}–σιη^{v}) ∴ *Εὐχὴ, ἐπὶ τελευτήσαντος,*

ἱερέως:–

Inc. Εὐχαριστοῦμεν σοι κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὅτι | *σοῦ μόνου ἐστὶ τὸ ζῆν αθάνατα.*

[Cf. Goar, *Εὐχολόγιον*, pp. 452–53].

iv. (ff. σιη^{v}–σιθ^{r}) *Εὐχὴ ἐπὶ τελευτήσαντος, (μον)αχ(οῦ):–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ὁ ἐν τη σοφία σου πλά- ‖ [f. σιθ^{r}] *σας ἐκ γῆς τὸν ἄνθ(ρωπ)ον.*

[For a different prayer cf. Goar, *Εὐχολόγιον*, pp. 449–50].

v. (f. σιθ$^{r–v}$) *Εὐχὴ, ἐπὶ τελευτήσαντι:–*

Inc. Οἴκησιν ἔχων τὸν οὐ(ρα)νόν.

[For a different prayer cf. Goar, *Εὐχολόγιον*, p. 434].

vi. (ff. σιθ^{v}–σκ^{r}) *Εὐχὴ, ἐπὶ τελευτήσαντος νηπίου:–*

Inc. Ὁ φυλάσσων τὰ νίπια κ(ύρι)ε ἐν τῶ πα|*ρόντι βίω.*

[Cf. Goar, *Εὐχολόγιον*, p. 478].

vii. (f. σκ$^{r–v}$) *Εὐχὴ, ἐπὶ κολλύβοις κοιμηθ(έν)τος:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)ς ἡμῶν· ἡ ἐλπὶς πάντ(ων) τῶν ἐπικα|*λουμένων σε.*

[Cf. Goar, *Εὐχολόγιον*, p. 526].

viii. (ff. σκ^{v}–σκα^{r}) *Εὐχὴ, ἐπὶ κολλύβοις, εἰς μνήμην ἁγίου:–*

Inc. Ὁ πάντα τελεσφορήσας τῶ λόγω σου | *κ(ύρι)ε.*

[Cf. Goar, *Εὐχολόγιον*, p. 524].

ix. (f. σκα$^{r–v}$) *Εὐχὴ, εἰς τὴν εὐλόγησιν τῶν ἄρτων:–*

Inc. Κ(ύρι)ε ὁ θ(εὸ)σ ὁ παντοκράτωρ· ὁ ποιήσας | *τὸν οὐ(ρα)νὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν.*

x. (ff. σκα^{v}–σκβ^{r}) *Εὐχὴ, ἐν τῆ λιτανία τῶν βαΐων.*

Inc. Θεὲ π(ατέ)ρων κ(αὶ) κ(ύρι)ε τοῦ ἐλέους.

24. (ff. σκβ^{v}–σλδ^{v}) *† Ἀκολουθ(ία) τοῦ κ(α)τ(ὰ) μῆνα, γινομένου ἁγι*|*ασμοῦ.*

Inc. Κ(ύρι)ε ἐλέησον ἡμᾶσ· ἐπὶ σοὶ γὰρ πεποί|*θα-μ(εν).*

[Cf. Goar, *Εὐχολόγιον*, pp. 358–62].

25. (ff. σλδ^{v}–σμζ^{v}) ⁜ *Εὐχαὶ λεγόμεναι τῆ ἁγία πεντηκοστῆ, εἰς* | *τὴν γονυκλισίαν:–*

Inc. (f. σλε^{r}) *Ἄχραντε· ἀμίαντε· ἄναρχε.*

26. (ff. σμζ^{v}–σπβ^{r}) ⁜ *Τάξις· καὶ ἀκολουθεία ἐπι τελευτή*|*σαντος κοσμικοῦ.*

Inc. Μνήσθητι κ(ύρι)ε ὡς ἀγαθὸς τὸν δοῦλον σου.

[Cf. Goar, *Εὐχολόγιον*, pp. 468–71].

27. (ff. σπβ^{v}–σϛε^{v}) *Τάξις καὶ ἀκολουθ(ία), τὴσ νε-κρωσίμ(ου) παννυ*|*χίδος.*

Inc. Ὁ βυθῶ σοφίασ φιλαν(θρώπ)ωσ πάντα οἰκο-νο|*μῶν.*

28. (ff. σϛε^{v}–τμστ^{r}) *Τάξις καὶ ἀκολουθ(ία) γινο-μ(έν)η, ἐπὶ τελευ*|*τήσαντος πρεσβυτ(έ)ρ(ου).*

Inc. (f. σϛστ^{r}) *Ἀναύπαυσον σ(ωτ)ὴρ ἡμῶν μετὰ δικαίων τὸν* | *δοῦλόν σου.*

[Cf. Goar, *Εὐχολόγιον*, pp. 451–65].

29. (ff. τμστ^{v}–τπζ^{v}) *Τάξις καὶ ἀκολουθία, ἐπι τε-λευτήσαν*|*τος μοναχοῦ.*

Inc. Ἐπεὶ δ' ἂν τίς τῶν μο|*ναχ(ῶν) ἀναπαύσηται, ἐπεὶ οὐ δεῖ λούεσθαι τὸ σῶμα αὐτοῦ.*

[Cf. Goar, *Εὐχολόγιον*, pp. 438–51].

30. (ff. τπζ^{v}–τπθ^{r}) *Ἑτέρα ἀκολουθ(ία) καὶ τάξις εἰς νεκρώσι*|*μα κόλυμβα.*

Inc. Μετὰ πν(ευμάτ)ων δικαίων τετελειωμέν(ων).

31. (ff. τπθ^{r}–τϛα^{r}) *Ὅπως δὴ μνημονεύειν εἰς τὸ μοναστήρι(ον):–*

Inc. Ἐσπέρασ καὶ προϊ μετὰ τῆν ἀπόλυσιν τοῦ | *ἑσπερινοῦ: ψάλομεν ἰδ(ιόμελα) τοῦ ἁγίου τῆσ* | *μονῆς.*

32. (ff. τϛα^{r}–τϛζ^{r}) *Διάταξις· περὶ τῆς τραπέζ(ης)· ὅταν οὐκέ*|*στιν νηστεία.*

Inc. Διὸ καὶ ἡμεῖς εὐλογοῦμεν σου τὴν ὑπεράπει- | *ρον ἀγαθότητα κ(ύρι)ε.*

5. SUBSCRIPTION

At the end of his text the scribe, the priest George, subscribed his volume on folio τϛζ^{r}:

Παρακαλῶ τοὺσ ἐντευξαμένουσ τε τῆ θεῖα | *ταύτη καὶ ἱερὰ βίβλω· καὶ δια ζῆλον θεο*|*σεβείασ ὀξύτερον τοῖς ἐν αὐτῆ νοήμα*|*σιν ἐπιβάλλοντασ· καὶ μελέτην ἔννο*|*μον τοῖς ἐνταῦθα ποιουμένοις μυστηρίοις* | *μὴ μέμψεσθαί μοι τῶ ἀφυεῖ κακωγράφω·* | *εἴ τινα τῶν ἐν αὐτῆ ῥημάτ(ων) καὶ ὀνομάτ(ων)* | *ὑπήλλαξα· οὐ γὰρ ὥσ τι καινότερον αὐ*|*τὸσ ἐνδεικνύμενος ἐποίησα τοῦτο· ἀλλ' εἰδὼσ ὅτι πολλὰ παρὰ τῆς ἀμαθήασ* | *τῶν κ(α)τ(ὰ) καιροὺσ γραφόντων παρεποιήθη·* | *καὶ ζήλον καὶ αὐτὸσ ἔχων ὑπὲρ τοῦ ἁγίου* | *πν(εύματο)σ· τοῦτου καὶ δακνόμενοσ εἴ τισ πο*|*τὲ μέμψεται τῳ (?) τοῖς ἐνταῦθα μυστηρίοις·* ‖ [f. τϛζ^{v}] *τῶν ἐπὶ λόγοις φρονούντ(ων)· ὅσα ἠδυνήθην* | *ἐπεσκεψάμην· φροντίσασ μέντοι* | *μετὰ πάσης ἐπιμελείασ τοῦ πν(ευμα)-τικοῦ* [the scribe wrote *πνιτικοῦ*] | *χαρακτῆροσ· καὶ τῶ σκοπῶ αὐτοῦ παρα*|*κολουθήσασ, ἐν ἀκριβία· μὴ οὖν τίσ μοι* | *μεμφέσθω τοῦτου χάριν: ἀλλὰ μᾶλλον* | *ὑπὲρ εὐχέσθω τῆσ ἀθλίασ μου ζωῆσ κ(αὶ)* | *ψυχῆσ:–*

Thus the scribe asks readers to study the contents carefully and not blame him if something was wrongly copied, because many words were altered during successive transcriptions of the text by illiterate copyists, which the scribe claims to have tried to correct himself. This is clear evidence of a scribe trying to improve the text he was copying. Alas, the text continues to contain many mistakes, which indicates the scribe's limited education.

The scribe's identity is revealed in a long poem of thirty-eight irregular verses that were copied be-

low this subscription on folios τϛζ^{v}–τϛη^{v}. The first letter of each verse is in red ink:[2]

[f. τϛζ^{v}] *Ξυστῆσα λυκάβαντος, ἐν δὲ χιλίοις :–*
πεντακοσίοις τὲ πεντὰσ ξ$^{η'}$ γ$^{η'}$:–
ὕπαρχούσης τοῦ χ(ριστο)ῦ καὶ θ(εο)ῦ μου :–
μηνὸς νοεμρίω τε κ$^{η'}$ στ$^{η'}$: :–
καὶ διὰ χειρὸς ἐμοῦ τοῦ ταλαιπώρου :–
γεωργίω ἀμαθῆ, καὶ τάχα ἱερέως :–
τὸ ἐπίκλι υἱὸς νίκην φέρων· :–
χαρίτου τε τάχα ἱερέως :–
ἐν χωρίω τε ἐπισκοπῆς λευκάρων :–
ὥρασ δὲ τυχῶν, τῆς δευτέρης ὦ φίλε :–
καὶ οἱ ἄδοντεσ αὐτῶ κ(αὶ) οἱ τυχῶντεσ :–
ἀνθ' ὧν ἁπάντων, μίαν ἐξαιτῶ χάριν :–
πᾶσ ὥστις ἔνθα, ὠφέλειαν λαμβάνων :– ‖

[f. τϛη^{r}] *εὐχαῖς ἀμεῖβειν, τῶν λόγων τὸν γραφέα :–*
γεωργίω τε, οἴκτηστον ἐν σηζυγίοις :–
θύτην τε ἐπώνυμον τὸν νικηφόρον :–
ὅπωσ ἂν ἐκεῖ τῶν καλῶν ἀπολαύσω :–
λύσιν τε λαβεῖν τῶν δι' ἡμαρτημένων :–
καὶ τοῦ ἀβραὰμ κόλπων, εἰσ δύνω χαίρ(ων) :–
καὶ κληρονόμον οὐ(ρα)νῶν βασιλείασ :–
σὺν τοῖσ ἁσκηταῖσ καὶ χωροῖσ τῶν μαρτύρων :–
καὶ δεξιῶν προβάτων συνταγείη :–
παρὰ κ(υρίο)υ τοῦ μόνου φιλαν(θρώπ)ου :–
ναὶ παντεπόπτα μου τὸν σὸν οἰκέτην :–
ῥῶμην παράσχου, καθῶσ τῶ πέτρω πάλαι :–
ὅπωσ βαδίζω εὐστόχωσ καὶ ἀνδρείωσ :–
νομὴν πονηρὰν διώκων τοῦ δολίου :–
μόνε παντάναξ κ(αὶ) κτίστα τ(ῶν) ἁπάντων :–
λιταῖσ πανάγνου μ(ητ)ροπαρθένου κόρησ :–
ἅμα προδρόμου, καὶ πάντων τῶν ἁγίων :–
ὅτι σοὶ τιμὴ πρέπει καὶ κράτοσ λόγε :–
σὺν τῶ π(ατ)ρί τε καὶ πν(εύμα)τι ἁγίω :–
νῦν τε καὶ ἀεί, καὶ πάντασ τοὺσ αἰῶνασ
ἀμὴν ἀμὴν ἀθάνατε, τριὰσ δεδοξασμ(ένη) :– ‖

[f. τϛη^{v}] *τὸν δακτύλοις γράψαντα τὸν*
κεκτημένον :–
τὸν ἀναγινώσκοντα μετ' εὐλαβείασ :–
φύλαττε τοὺσ τρεῖσ, ἡ τριὰσ τρισολβίωσ :–
τῶ συντελεστῆ τῶν καλῶν θ(ε)ῶ χάρισ :–

Just below this the scribe wrote the following note:

[f. τϛη^{v}] *† Ἡ τῶν τετραδίων κ(α)τ(ὰ) τάξιν ἀκολουθία:–* | *ἅπαντα εἰσι τετράδια. ν^{ον} : με πρῶ|τον καὶ δευτέρου· ἤγουν· ὕστέρου τε|τραδίου :–* |

† ἀ μ ή ν † |
† τ έ λ ο ς † |

ἡμ(έ)ρ(α) | *κσ̄τ :* | *ὥ(ρα) τ(ῆς) ἡ|μ(έ)ρ(ας) γ̄.*

From this long poem we learn that the scribe was the priest George–Nikephoros, the son of the priest Chariton, from a village of the bishopric of Leukara, Cyprus (see lines 6–9, 15–16). He completed the volume on 26 November 1563. The only favour George asks from his readers is to commemorate and pray for him. Most of the remaining verses are poetical clichés common among scribes. Quite interesting is the reference of the scribe to the gatherings of the volume, where we are told that the volume originally contained fifty quaternions and a further two(?) at the beginning and the end.

6. SCRIPT

The MS was copied by a competent scribe who imitated the best copyists of sixteenth-century Cyprus and the scriptorium of the monastery τῶν Ἀνδρείων in Nicosia. He uses a pale or deep black ink. His writing is large and right-inclined. On folio ρϛγ^{r} (= 193^{r}) reproduced here we can observe the high-standing etas ( ), thetas ( ), and taus ( ), the enlarged alphas ( ), epsilons ( ), lambdas ( ), xis ( ), phis ( ), and chis ( ), the majuscule deltas ( ), and the heavily right-inclined betas ( ); also the ligatures alpha-phi ( ), epsilon-nu ( ), mu-epsilon ( ), and sigma-theta ( ). Notable are the ligatures alpha-gamma ( ), theta-sigma ( ), and mu-omega-nu ( ) (cf. f. ρϛη^{r}).

The scribe wrote on folio o^{r} in red:
Τέλοσ τοῦ παρακλη|τικοῦ ἀμήν : † | †
The scribe also wrote on folio σκδ^{v}:
Τέλοσ ὧδε τούτ(ων):–
And at the end of the funeral liturgy on folio σπδ^{r}:

† ἀμήν : †

Also in the margin of folio τνε^{v}:
ζήτ(ει) ἑτ(έ)ρ(αν) εὐχ(ὴν). | ὄπισθ(εν) | εἰσ φύλ|λ(ον);
but he never gave the folio number.

On folio οα^{v} he copied only ten lines. The liturgy of the *Εὐχέλαιον*, which comes next, begins on fo-

[2] The first nine lines of this poem were also edited by Darrouzès, "Notes IV", pp. 30–31. This iambic poem of mostly dodecasyllabic verses is very similar to another one in MS Jerus., Taphou 281 (ff. 341^{v}–342^{r}), copied in the monastery of St. Michael outside Nicosia in 1547. For a discussion of the poem and the other Cypriot MSS where similar verses occur, see above, pp. 234–35, 306–7, and 323.

lio οϐ^{r}. Finally, at the end of his text, he wrote on folio τϛζ^{r}:

.τελοσ ὥδε τούτων ἀμήν.
† † †

7. ILLUMINATIONS

Medium-sized red initials. Tituli also in red. Sporadic red letters within the text. Very simple ornaments appear on folios ιθ^{v}, λη^{v}, μϐ^{r}, νη^{r}, οϐ^{r}, ριστ^{v}, ρλη^{r}, ρπ^{v}, ρπδ^{r}, ρϛθ^{r}, σκϐ^{v}, σλδ^{v}, σμζ^{v}, σπϐ^{v}, σϛε^{v}, τμστ^{v}, ττπζ^{v}, ττπθ^{r}, τϛα^{r}, τϛε^{v}.

8. BINDING

Leather binding on wooden boards.[3] The front cover is not well preserved.

9. QUIRE COMPOSITION

Quire signatures in the interior lower margin of the first folio of each gathering. They have been observed on folios κστ^{r} = *γ*, ν^{r} = *στ*, νη^{r} = *ξ*, ξστ^{r} = *η′*, οϐ^{r} = *θ′*, π^{r} = *ι′*, πη^{r} = *ια′*, ϛστ^{r} = *ιϐ*, ρδ^{r} = *ιγ′*, ριγ^{r} = *ιδ′*, ρκα^{r} = *ιε′*, ρκθ^{r} = *ιστ′*, ρλξ^{r} = *ιζ′*, ρμε^{r} = *ιη′*, ρνγ^{r} = *ιθ′*, ρξα^{r} = *κ*, ρξθ^{r} = *κα′*, ροζ^{r} = *κϐ*, ρπε^{r} = *κγ*, ρϛγ^{r} = *κδ′*, σα^{r} = *κε′*, σθ^{r} = *κστ′*, σιζ^{r} = *κζ′*, σκε^{r} = *κη′*, σλγ^{r} = *κθ*, σμα^{r} = *λ′*, σμθ^{r} = *λα*, σνζ^{r} = *λϐ*, σξε^{r} = *λγ′*, σογ^{r} = *λδ*, σπα^{r} = *λε′*, σπθ^{r} = *λστ′*, σϛζ^{r} = *λζ′*, τε^{r} = *λη*, τιγ^{r} = *λθ′*, τκα^{r} = *μ*, τκθ^{r} = *μα*, τλζ^{r} = *μϐ*, τμε^{r} = *μγ*, τνγ^{r} = *μδ′*, τξα^{r} = *με′*, τξθ^{r} = *μστ′*, τοζ^{r} = *μζ*, τπε^{r} = *μη*, τϛγ^{r} = *μθ′*.

Every recto or verso folio has a cross in the middle of the upper margin. The MS lost eighteen folios at the beginning and thus preserves 380 folios numbered in the Greek alphabet as ιθ–τϛη. Folios σιε^{v} and σιστ^{r} remained blank without any lacuna in the text.

10. LATER NOTES

On the interior of the front cover the MS has certain names written by a later hand for commemoration, such as *δημητρίου παγώνα*, etc.

At the bottom of folio τϛη^{v} there is a later note of 1654 which continues on the paper folio pasted to the back cover, parts of which are illegible:

Ἤκμαζεν ἡ μάχη των βορεί(ων)· τοῦ τε βασιλέ(ως) τῆς μοσχοβί(ας) κ(αὶ) τοῦ αἰγμήλ (?) | καὶ τοῦ βασιλείου [---] βοϊβόδα [---] | ⌊αχνδ, etc.

11. HISTORY OF THE MANUSCRIPT

This MS was copied by the priest George in 1563 in a village of the bishopric of Leukara, Cyprus. We do not know when it was taken from the island. The note of 1654 that refers to a war in which Russia, the *voevoda* of Moldavia, and perhaps the Turks were involved is perhaps an indication that the volume left Cyprus by that date. More surprising is the presence of the MS in the monastery of Korone, which lies on the Pindos mountain-range some twenty-six kilometres from Karditsa.[4] It was briefly described by E. Zizicas–Lappa, who visited the monastery in 1958, and was microfilmed by the Cultural Foundation of the National Bank of Greece in June 1978.

12. BIBLIOGRAPHY

Darrouzès, "Notes IV", pp. 30–31.

MIET, *Μικροφωτογραφήσεις χειρογράφων*, II, p. 15.

L. Polites, *Συνοπτικὴ ἀναγραφὴ χειρογράφων Ἑλληνικῶν Συλλογῶν* (*Ἑλληνικά*, Παράρτημα 25), Thessalonike, 1976, p. 59.

Richard, *Répertoire*, Supp. I, p. 27.

E. Zizicas–Lappa, "Enquête sur quelques collections de manuscrits grecs peu connues conservées en Grèce", *Bulletin d'Information de l'Institut de Recherche et d'Histoire des Textes* 8 (1959) (pub. 1960), p. 73.

[104] Vatican Library, Ottobonianus Graecus 25, A.D. 1564/65 (pls. 148, 229–30).

1. Works of St. Neilos, Epictetus, and Evagrios Pontikos.

2. Western paper of good quality and preservation, with watermarks of vertical lines 34 mm apart.

3. Folios I + 298 + *α′*, 335 × 218 mm.

Justification 215 × 133 mm.

26 lines to the page.

Text in single column.

4. CONTENTS

Though the entire volume is attributed to St.

[3] E. Zizicas–Lappa, who examined the actual MS in 1958, described its binding as "reliure à ais de bois recouverts de cuir". Cf. Zizicas–Lappa, op. cit., p. 73. The binding also appears in the microfilm.

[4] On the monastery of Korone, dedicated to the Theotokos, see A. Orlandos, "'Η ἐπὶ τῆς Πίνδου Ἱερὰ Μονὴ Κορώνης", *EEBS* 15 (1939), 405–16. This MS does not appear in the list of MSS and early editions provided by Orlandos, ibid., pp. 413–16; see also Zizicas–Lappa, op. cit., pp. 69–70, 72; Polites, *Συνοπτικὴ ἀναγραφὴ χειρογράφων Ἑλληνικῶν συλλογῶν*, op. cit., p. 58.

Neilos, it contains a few works of Evagrios Pontikos.

1. (ff. 1r–36v) *Τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμ(ῶν) νείλου· λόγος ἀσκητικό(ς):·*

Inc. Φιλοσοφεῖν ἐπετήδευαν μὲν κ(αὶ) ἑλλήν(ων) πολλοί.

[Ed. PG 79, cols. 719–810].

2. (ff. 36v–92v) *Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν νείλου, πρὸ(ς) ἀγάθιον μονάζοντα.*

Inc. Ἔθος ἔχοντί μοι τὰ πολλὰ τὰς ἀκαίρους τῶν ὀχληρῶν ἐκκλίνειν.

[Ed PG 79, cols. 811–968].

3. (ff. 92v–131v) *Τοῦ αὐτοῦ· προς μαγνησίλαν τὴν διάκο|νον ἀγκύρας περὶ ἀκτημοσύνης:·*

Inc. Πρώην μ(ὲν) πρὸς τοὺς ἀμελέστερον μετιόντας τὸν μοναδικὸν | βίον.

[Ed. PG 79, cols. 967–1060].

4. (ff. 131v–134r) *Τοῦ αὐτοῦ ἐν ᾧ νουθεσίαι πν(ευματικ)αὶ· ἠθικὸς | κ(αὶ) πολυμερής:·*

Inc. Πολυμερὴς κ(αὶ) πολύτροπος πρόκειται τοῖσ πιστοῖς ὁ ἀγών.

[Ed. PG 79, cols. 1279–86].

5. (ff. 134r–142r) *Ἐπικτήτου ἐγχειρίδιον.*

Inc. Τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν.

[Ed. PG 79, cols. 1285–1312].

6. (ff. 142v–143v) *Τοῦ ἁγίου νείλου. ἕτ(ε)ρ(οι) δὲ λέγουσιν | εἶναι τοῦ ἁγ(ίου) εὐαγρίου· ὁμοίως κ(αὶ) | ὁ μετ' αὐτὸν δογματι(κὸς) λόγος:·*

Inc. Σὺνέβη ποτε ὀχληθῆναί με ἐπιθυμίᾳ γυναικός.

[Ed. PG 79, cols. 1311–16].

7. (ff. 143v–151v) *Τοῦ αὐτοῦ· ἡνίκα ἦν ἐν κωνσταντινουπόλει· μετὰ τοῦ μακαρίου | γρηγορίου ἐπισκόπου ναζιανζοῦ· ἐπιστολὴ δογματικὴ | περὶ τῆς ἁγίας τριάδος πρὸς ἐν τῇ πατρῴδι μονάζοντ(ας) :–*

Inc. Πολλάκις ἐθαύμασα τί δήποτε πρὸς ἡμᾶς πεπόνθατε.

[Attributed also to St. Basil, ed. PG 32, cols. 245–68; cf. *S. Nili, Tractatus,* ed. J. M. Suaresius, Rome, 1673, pp. 358–76; cf. also PG 79, col. 1315].

8. (ff. 151v–165v) *Τοῦ αὐτοῦ· ὅτι διαφέρουσι τῶν ἐν πόλεσι(ν) | ἀσκουμένων οἱ ἐν ἐρήμοις ἡσυχάζοντες· κἂν | πολλοῖς τῶν ἀπείρων τὸ ἐναντίον δοκῇ :–*

Inc. Τέχνης μὲν ἅπασης τὰ τεχνητὰ κρίνοντεσ.

[Ed. PG 79, cols. 1061–94].

9. (ff. 165v–184r) *Τοῦ αὐτοῦ λόγος πρὸς εὐλόγιον μοναχόν :·*

Inc. Οἱ τὸν οὐ(ρά)νιον χῶρον τοῖς πόνοις νεμόμενοι.

[Ed. PG 79, cols. 1093–1140].

10. (ff. 184r–186v) *Τοῦ αὐτοῦ λόγος προς τὸν αὐτὸν· πε(ρὶ) τ(ῶν) ἀντιζύγ(ων) τ(ῶν) ἀρετ(ῶν) κακι(ῶν) :·*

Inc. Ἀναγκαῖον δὲ ἡγοῦμαι κ(αὶ) τὰς ἀντιζύγους τῶν ἀρετῶν κακίασ.

[Ed. PG 79, cols. 1139–44].

11. (ff. 186v–195r) *Τοῦ αὐτοῦ πε(ρὶ) | τῶν ὀκτω πν(ευμάτ)ων τῆς πονηρίας.*

i. (ff. 186v–188r) *Περὶ γαστριμαργίας.*

Inc. Ἀρχὴ καὶ καρποφορίασ· ἄνθοσ.

ii. (ff. 188r–189v) *Περὶ πορνείασ :·*

Inc. Σωφροσύνην τίκτει ἐγκράτεια.

iii. (ff. 189v–190r) *Περὶ φιλαργυρίας.*

Inc. Φιλαργυρία πάντων ἐστὶ ρίζα τῶν κακῶν.

iv. (ff. 190r–191r) *Πε(ρὶ) ὀργῆσ.*

Inc. Ὀργὴ πάθος ἐστὶ μανιῶδεσ.

v. (ff. 1191r–192r) *Περὶ λύπης:*

Inc. Οὐκ οἶδε πν(ευματι)κὴν ἡδονὴν, λυπούμενος μοναχός.

vi. (ff. 192r–193r) *Περὶ ἀκηδίασ :*

Inc. Ἀκηδία ἐστὶν, ἀτονία ψυχῆσ.

vii. (f. 193r–v) *Πε(ρὶ) κενοδοξί(ας).*

Inc. Κενοδοξία, πάθος ἐστὶν ἄλογον.

viii. (ff. 193v–195r) *Περὶ ὑπερηφανί(ας).*

Inc. Ὑπερηφανία ἐστὶν οἴδημα ψυχῆσ.

[Ed. PG 79, cols. 1145–64].

12. (ff. 195r–205v) *Τοῦ αὐτοῦ περὶ προσευχῆς.*

Inc. Πϋρέττοντά με τῷ φλογμῷ τῶν ἀκαθάρτων παθ(ῶν).

[Ed. PG 79, cols. 1165–1200].

13. (ff. 205v–213r) *Τοῦ αὐτοῦ γνῶμαι πν(ευματικ)αὶ· ἀπάγουσαι τῶν φθαρτ(ῶν) | καὶ προσκολλῶσαι τοῖς ἀφθάρτοις τὸν ἄν(θρωπ)ον : κε(φάλαια) $\overline{σιη}$.*

Inc. Φόβον ἔχε θ(εο)ῦ καὶ πόθον.

[Cf. PG 79, cols. 50 and 1252].

14. (ff. 213r–226v) *Τοῦ αὐτοῦ περὶ διαφόρων πονηρ(ῶν) λογισμ(ῶν)· κε(φάλαια) $\overline{κε}$:–*

Inc. Τῶν ἀντικειμένων δαιμόνων.

[Ed. PG 79, cols. 1199–1234].

15. (ff. 226v–233v) *Τοῦ ἁγίου νείλου ἐπιστολὴ, ἔχουσα κε(φάλαια) $\overline{νγ}$:·*

Inc. Κἂν μηδεὶς σε διώκει τύραννος ἕλλην.

[This is in fact a collection of 73 letters beginning with letter 71, book III, addressed to *"Φαρισμανίμῳ Δεκεμβρίῳ"*, ed. PG 79, col. 421; cf. ibid., col. 50].

16. (ff. 233v–234v) *Τοῦ αὐτοῦ κατὰ ἀκολουθίαν· κε(φάλαια) $\overline{λγ}$:·*

Inc. Ἕκτερος ἐστὶν, ἕξις χειρίστη.

[Work of Evagrios Pontikos, ed. PG 40, col.

1264–68].

17. (ff. 234^{v}–235^{v}) *† Τοῦ αὐτοῦ νουθεσῖαι πν(ευματ)ικ(αὶ) κ(α)τ(ὰ) ἀ(λφά)β(ητον) :–*

Inc. Ἀρχὴ σοφί(ας), ἡ σεαυτοῦ κατάγνωσϊς.

[Ed. PG 79, cols. 1249–52].

18. (ff. 235^{v}–236^{r}) *Ἕτεραι νουθεσίαι τοῦ αὐτοῦ:–*

Inc. Ἀρχὴ ἀγάπης, ὑπόληψϊς δόξησ :

[Work of Evagrios Pontikos, ed. PG 40, col. 1269; cf. also *S. Nili, Tractatus,* op. cit., p. 552].

19. (ff. 236^{r}–272^{r}) *Ἐπιστολαὶ τοῦ μακαρίου νείλου.* (i.e. 216 letters, numbered *α′–σιστ′*).

[All the letters of St. Neilos, i.e. 1061 letters in IV books, ed. in PG 79, cols. 57–582].

i. *Εὐπόρω διακόν(ῳ) :·*

Inc. Προστάσσει ὁ νόμος μωϋσέος.

[i.e. St. Neilos, ep. 3, 34, ed. PG 79, col. 401].

20. (ff. 272^{v}–297^{r}) *Τοῦ αὐτοῦ· εἰς τὴν ἀναίρεσιν τῶν ἐν σινᾶ καὶ ῥαϊθοῦ | ἁγίων π(ατέ)ρων· καὶ εἰς θεόδουλον τὸν υἱὸν αὐτοῦ :–*

Inc. Ἁλώμενο(ς) ἐγὼ μετὰ τ(ὴν) ἔφοδον τῶν βαρβάρ(ων).

[Ed. PG 79, cols. 589–694; *BHG* 1301].

5. SUBSCRIPTION

The scribe subscribed his volume in red on folio 297^{v}:[1]

† Δόξα σοι ὁ θ(εὸ)ς ἡμῶν πάντων | ἕνεκεν δόξα σοι. |

† Ἔργον χειρῶν τάλανος τοῦ φϊλοθέου, | ἱερ(ο-μον)άχου, ἡγουμένου ἀγ(ἵας) μον(ῆς) τ(ῆς) ὑπερ-(α)γ(ίας) θ(εοτό)κου, | τοῦ ἭΡαξ τ(ῆς) Κὕπρου :– |

† Τὸν δακτὕλ(οις) γράψαντα, τὸν κεκτημ(έν)ον, | τὸν ἀναγινώσκοντα μετ᾽ εὐλαβεί(ας), |

φὕλαττε τοὺς τρεῖς, ἡ τρϊὰς | τρϊσολβί(α) :·

ἔτους ζογ′· ἰν(δικτιῶν)ος η^{ου} †.

On folio 298^{r-v} follows a long dedicatory poem of thirty-seven decapentasyllabic verses composed by the scribe Philotheos in which he provides details concerning the copying of this volume.[2] The MS was sponsored by Filippo Mocenigo, the last Latin archbishop of Nicosia (1560–71), whose name is also given in the *akrostichis* of the poem. The humanist Latin archbishop had seen an excellent volume of St. Neilos in the monastery τῶν Ἀνδρείων in Nicosia and wanted to acquire a personal copy, which he intended to take to the West for publication (see esp. l. 13). He therefore searched for the best available scribe in the island and found him in the person of Philotheos, Orthodox abbot of the monastery of Hierax (i.e. Theotokos *tou Arakos* in Lagoudera).[3]

Philotheos proved a competent scribe and prepared an exact and calligraphic copy of the volume, if we are to judge from the Vatican MS. Filippo Mocenigo may have taken the volume to the West, where he was residing during the siege and capture of Nicosia and Cyprus by the Ottomans in 1570/71. Although he lived until 1586 and had one of his works published in Venice in 1581, he never sent to press the works of St. Neilos.[4] The dedicatory poem of Philotheos on folio 298^{r-v} reads as follows:

[f. 298^{r}] *Φίλιππος ὁ ὑπέρλαμπρος, ποιμήν τε τῶν λατίν(ων),*
Ἱεραρχῶν ὁ πρώτιστος τῆς περιφήμου Κύπρου,
Λεγατονάτος τῆς αὐτῆς, ὑπάρχων τὴν ἀξίαν,
Ἰδὼν νῦν δέλτον τὴν αὐτὴν ἐν τῇ μονῇ Ἀνδρῶν γε,
Πανευκλεῆ καὶ θαυμαστήν, ὡς ἀπὸ Νείλου
οὖσαν· 5
Πέλει δὲ αὕτη ἡ μονὴ ἔνδον τῆς λευκοσίας·
Ὁρίσας τοίνυν παρευθὺς εὑρεῖν αὐτῷ γραφέα,
Σὺν τάχει δὴ μηνύουσιν ἐμοὶ τῷ ἀμαθεῖ γε·
Μετὰ σπουδῆς προσέδραμον ἔμπροσθεν τοῦ
δεσπότου,
Ὅπως ἀκούσω παρ᾽ αὐτοῦ πρόσταξίν τε τὴν
οὖσαν. 10
Ἰδών με λέξας σὺν χαρά, ξύσον μοι τήνδε δέλτον
Κἀγὼ δὴ χρήματα πολλὰ κ(αὶ) χάριν σοι παρέξω,
Ἵνα μετακομίσομαι ταύτην ἐν χαλκοτύποις,
Νέαν τροφὴν πνευματικήν, ἀκήρατόν τε πόμα,
Ἵν᾽ ἅπαντες εὐφραίνονται, ῥήματα μείλιχά τε 15
Καὶ δόξαν ἀναπέμπωσι θ(ε)ῷ τῷ παντεπόπτῃ,
Ὃς θέλει πάντα ἄνθρωπον εὐθυδρομεῖν ἐν βίῳ,
Συμβοηθεῖν τοῖς χρήζουσιν ἔργοις, ἀλλ᾽ οὔτι
λόγοις.
Ἀρχὴ καὶ τέλος γίνεται, σὺν χάριτι κυρίου,

5 cod. *ὡς* 6 *αὕτη... μονῇ* 8 cod. *μηνίουσιν... ἀμαθεί.*

[1] This subscription was partly edited in Feron–Battaglini, *Codices Gr. Ottoboniani,* p. 24, with a number of errors. It was also partly reproduced with mistakes by Vogel–Gardthausen, *Schreiber,* p. 420. For a better edition see P. Franchi de'Cavalieri et I. Lietzmann, *Specimina Codicum Graecorum Vaticanorum,* Berlin–Leipzig, 1929, p. XVIII and pl. 50; see now Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", p. 75 and pl. I.

[2] For an edition and analysis of this poem see Constantinides, "Ὁ βιβλιογράφος Φιλόθεος", pp. 81–82 and 76–78 and n. 1 on p. 76.

[3] The monastery of Hierax was identified with that of Theotokos *tou Arakos* < *Ierakos* in Lagoudera in "Reliures chypriotes", pp. 232–34.

[4] See also above, Chap. I, p. 16, with further references.

῾Ρῆμα πρὸς λέξιν ἔξυσα κ(αὶ) συλλαβὴν
ἑκάστην,
Χαίρων καὶ ἀγαλλόμενος ἡμέρᾳ τῇ ἡμέρᾳ,
῞Ινα εἰς τέρμα συντεθῇ τουτὶ τὸ σεπτὸν ἔργον·
᾽Επόπτου δὲ τοῦ θαυμαστοῦ Φιλίππου μοικινίκων.
Ποιμένος τῶν ποιμένων τε, ἀρχιερέων πάντων,
῾Ιερουργέοι ὤφελον ἐν πόλει τῇ τῶν ζώντων, ‖
[f. 298v] Σὺν ἱεράρχαις τοῖς σεπτοῖς καὶ φίλοις τοῦ
δεσπότου.
Κύριος δώοι γὰρ αὐτῶ γῆρας βαθὺ καὶ πῖον,
῞Οπως ἀνακαινήσειεν τὰς βίβλους τῶν ἁγίων.
Παῦλος δ᾽ ἱερομόναχος ἦν ὁ τὴν βίβλον ἔχων· |
Οὕτως καλεῖται τοὔνομα ἀνὴρ θεοσεβής τε,
Συγκατοικὼν δὲ καὶ αὐτὸς ἐν τῇ μονῇ ᾽Ανδρίων.
Κἀγὼ δ᾽ ὁ ξέσας ἀμαθὴς Φιλόθεος καλοῦμαι,
῾Υπάρχω γὰρ ἡγούμενος μονῆς γε τοῦ ἱεραξ.
Προσπίπτω οὖν καὶ δέομαι ἐντευξομένοις πᾶσι,
῾Ρημάτων βίβλου τῆς αὐτῆς εὔχεσθαι τῷ κυρίῳ,
῞Οπως ῥυσθῶ κολάσεως κείνης τῆς αἰωνίου.
῾Υπάρχει χρόνος ξύσματος ἄνωθεν γεγραμμένος.

6. SCRIPT

Philotheos is a calligrapher influenced by the scriptorium of the monastery τῶν ᾽Ανδρείων in Nicosia but also by the "Renaissance script" used in the early printed Greek books in Venice. In his subscription Philotheos imitates the free way in which Ambrosios subscribed his MSS. On folio 1r reproduced here we can observe the high-standing gammas ( ), iotas ( ), and taus ( ), the enlarged epsilons ( ), zetas ( ), kappas ( ), xis ( ), and omicrons ( ), the peculiar beta ( ) but also ( ), the archaising sigma ( ), and a great variety of ligatures, such as delta-epsilon-upsilon ( ), delta-epsilon-sigma-pi ( ), delta-epsilon-chi ( ), epsilon-zeta ( ), epsilon-double lambda ( ), the word ἐπεί ( ), epsilon-pi-epsilon-tau ( ), epsilon-rho ( ), epsilon-sigma-tau-rho ( ), lambda-omicron ( ), mu-epsilon-nu ( ) and ( ), omicron-upsilon-sigma ( ), pi-epsilon-rho ( ) and ( ), pi-epsilon-zeta ( ), tau-epsilon-rho ( ), tau-omicron ( ), the word ἐλεύθερον ( ), and the abbreviations for the word καὶ ( ) or ( ).

At the end of the letters of St. Neilos the scribe wrote in red:

τέλος τῶν ἐπιστολῶν :· He also wrote a number of marginal notes in red (cf. ff. 50v, 51r, 52v, 55v, 71v, etc.) and a number of comments in the margins, such as *σημεῖον, γνώμ(η)*, etc.

7. ILLUMINATIONS

Tituli in red. Small red initials projected into the margins. Elaborate initials at the beginning of the various works of the volume. The headpiece ornament on folio 1r is quite elaborate. More simple ornaments appear on folios 36v, 92v, 131v, 134r, 142v, 143v, 151v, 165v, 184r, 186v, 188r, 189r, 190r, 191r, 192r, 193r–v, 195r, 205v, 213r, 226v, 233v, 235v, 236r, 272v. On folios 1r and 298v there is a small circular stamp with the inscription *BIBLIOTHECA APOSTOLICA VATICANA*.

8. BINDING

Modern binding on cardboard covered in white parchment.

9. QUIRE COMPOSITION

Quire signatures in red in the upper right corner. The end of the gatherings is also indicated in red in the lower and inner margin of the last verso folio. The gatherings are quaternions.

10. LATER NOTES

This MS was used very little, and no later notes have been observed. On the flyleaf Ir there is a later ownership entry in black ink:[5]

R. 614 | d. Nili opera H. III. 7 | Ex codicibus Joannis Angeli | Ducis ab Altaemps | Ex greco manuscriptus.

In the lower margin of folio 1r: *n. p. s 25 ottob.*

Folios 299–300 are an inserted bifolium of a smaller size (220 × 160 mm) containing the dedicatory poem and written by the scribe himself.

In the upper margin of folio 299r there are two later notes in Latin by two different hands:[6]

Anonymi in Laudem Philippi Archiepi(scopi) Cypri.

A later hand erased this note and wrote instead:

Philothei Hegumeni Mon(aste)rii Hieracis, qui librum S. Nili transcripserat in usum Philippi Mocenigi Archiepi(scopi) Cypri, qui illum typipare volebat.

11. HISTORY OF THE MANUSCRIPT

This luxury volume copied in Nicosia in 1564/65

[5] Cf. Feron–Battaglini, *Codices Gr. Ottoboniani*, p. 23; de'Cavalieri–Lietzmann, *Specimina*, op. cit., p. XVIII.

[6] Cf. Constantinides, "῾Ο βιβλιογράφος Φιλόθεος", p. 76, n. 1.

for the Latin Archbishop of Cyprus Filippo Mocenigo was probably taken to the West by its owner. Before it entered the Ottoboniani collection of the Bibliotheca Apostolica Vaticana it was in the Altaempsiana collection, as the ownership entry on the flyleaf I^{r} indicates.

12. BIBLIOGRAPHY

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"Reliures chypriotes", p. 232.

W. Schubart, *Paläographie,* I, *Griechische Paläographie* (Handbuch der Altertumswissenschaft I, 4, 1), Munich, 1925, p. 168.

Vogel–Gardthausen, *Schreiber,* p. 420.

Script. 39 (1985), B. 1.

[105] Jerusalem, St. Saba 369, A.D. 1566 (pls. 149–50, 231).

[studied in microfilm]

1. Palladios, *Lausiac History* and *Vita* of St. Makarios the Roman.[1]

2. Western paper in good preservation.

3. Folios I + 332, 220 × 160 mm.

Justification 143 × 98 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

1. (ff. 1^{r}–3^{r}) Index: *Πίναξ ἄρϊστος τ(ῆς) παρούσ(ης) πϊξίδος:*

Inc. κϐ Πε(ρὶ) ἰσιδώρου.

2. (ff. 4^{r}–310^{r}) Palladios' *Historia Lausiaca.*

(f. 4^{r}) Prooimium: *Προοίμιον τοῦ βίλου τῶν ἁγίων:*

Inc. Προοίμϊον τοῦ βίου τῶν ἁγίων π(ατέ)ρων | τοῦ λεγομένου λαυσϊακοῦ, εὐ(λόγησ)ον π(άτ)ερ· |

Ἐν ταύτη τῇ βίβλω ἀναγέγραπται | ἐνάρετος ἄσκησϊς.

The text of Palladios begins on folio 8^{r}.

[Ed. PG 34, cols. 1001–1262].

3. (ff. 314^{r}–318^{r}) An ascetic treatise: *πάνυ ὀφέλημος.*

Inc. Εὑρισκόμενος ποτέ εἰς τὴν ἔρημον τῆς ἱερᾶς θηβαΐδος.

4. (ff. 318^{v}–332^{r}) Life of St. Makarios the Roman:

Inc. Παρακαλοῦμεν ὑμᾶς ἀδελφοί, ἡμεῖς ταπεινοὶ καὶ ἐλάχιστοι μοναχοί. θεοφιλος καὶ σέργιος. [*BHG, Novum Auct.* 1005kb].

5. SUBSCRIPTION

The scribe of the *Lausiac History* subscribed his volume on folio 310^{v}:

Ἐτελειώθη τὸ παρ(ὸν) βίβλίον διὰ χειρὸς ἐμοῦ | λεοντίου ἀναγνώστου ἐκ τῆς περιωνύμου | νήσσου κύπρ(ου) ἐκ τοῦ πραστείου τῆς ἁγ(ίας) ἐγκλείστρας ἐπὶ ἔτ(ους) ζοε̄ ἰν(δικτιῶνος) ῑ̈ δι(κεμ)βρ(ίου) ιϐ̄· | συνδρομῆσ δὲ τοῦ ὁσιοτ(ά)τ(ου) π(ατ)ρ(ὸ)ς κϋροῦ | ναθαναὴλ (μον)αχ(οῦ) κ(αὶ) προεμοναρίου ἁγ(ίας) | μον(ῆς) τοῦ ὁσίου κ(αὶ) θεοφόρου π(ατ)ρ(ὸ)ς ἡ- | μ(ῶν) Σάβα τοῦ ἡγιασμένου τῆς λεγομ(ένη)ς | μ(ε)γ(ά)λης λαύρας, ἐν τοῖς μέρεσι τ(ῶν) ἱεροσολύμ(ων) ἵνα τεθῇ εἰς τὴν ἄνωθ(εν) μον(ὴν) | ἀγ(ίαν) λαύραν· κ(αὶ) ὅστις βουληθ(ῇ) ἆραι ἀπ(ὸ) | τὴν ἄνωθ(εν) μονὴν νὰ εἶναι ξένος τοῦ χο|ροῦ τ(ῶν) ὀρθοδόξων κ(αὶ) σύγκληρος ἰούδ(α) τοῦ | ἰσκαριώτου κ(αὶ)

[1] For a brief description of this MS by A. Papadopoulos-Kerameus see *Ἱεροσ. Βιβλ.,* II, pp. 494–95.

νάχη τὸν ἁγ(ιον) σάββαν ἔνιδϊκον ἐν τῇ ἡμέρ(α) τ(ῆς) κρίσ(εως).|

Ἔτ(ους) δὲ τ(ῆς) ἐνσάρκ(ου) οἰκονομί(ας) τ(οῦ) κ(υρί)υ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ, | *ᾳ^ω φ^ω ξ^ω ς'.*

Thus the main scribe of this volume was Leontios *anagnōstēs* from the neighbourhood of the Enkleistra in Cyprus, who completed the *Lausiac History* of Palladios on 12 December A.M. 7075, the 10th indiction (i.e. A.D. 1566).[2] In fact the scribe gives us the A.D. date at the end of the subscription, an indication that he was aware of the fact that some of his readers might have been confused by the *Annus Mundi* date. The volume was sponsored by Nathanael, monk and *prosmonarios* of the monastery of St. Sabas near Jerusalem, and was dedicated to the *laura* of St. Sabas. The curse at the end of the volume is unusual. It condemns any future appropriator of the MS, who would be excluded from the Orthodox flock, regarded as a follower of Judas Iscariot, and have St. Sabas as opponent in the day of judgement.

6. SCRIPT

The MS was copied by Leontios Anagnostes from Cyprus (i.e. folios 1^r–310^v). A second scribe B, who seems to be later (17th century?), copied folios 314^r–332^r.

Leontios is a good scribe and uses a deep black ink well preserved. On folio 18^r reproduced here we can observe the enlarged alphas ( ), betas ( ) but also ( ), zetas ( ), xis ( ), and psis ( ), the high-standing gammas ( ) and the ligatures epsilon-gamma ( ), epsilon-nu ( ), and epsilon-xi ( ).

Leontios corrected his text in the margins. See for instance folio 49^v where he corrects the text of line 2: *γρ(άφε) μετ οὖν.* In the upper margin of folio 52^r he wrote: *ἰαννουαρίω, ιζ'.*

Scribe B remains unknown. He uses a deep black ink and writes 22–23 lines to the page in a cursive script. We reproduce here folio 314^r to make him known to the student of the script of this period.

[2] It is interesting that the scribe, the *anagnōstēs* Leontios, was very proud of his origin and although he was in Palestine, he refers to his native Cyprus as a famous island *(περιώνυμος νῆσος)*. Its fame is understandable when one considers that, at a period when the main centres of Orthodoxy, including the four patriarchates and the monastery of St. Saba itself, were under Muslim rule, Cyprus was still in Christian hands.

An even later hand wrote a hymn on folio 313^r which was originally blank.

7. ILLUMINATIONS

Small initials, usually red, projected into the margins. The main scribe drew a pointing hand in the outer margin of a number of folios, sometimes accompanied by a comment on the text, e.g. folios 13^v, 14^r, 16^v, 18^v, 21^r, 32^r, 36^v, 38^r–^v, 44^r, 46^r, 54^r, 55^r, 56^v with the comment: *ὥρα τοὺς ἀσεβῆς* | *πὸς καὶ δαιμόνιον* | *ἐξέβαλων* etc.

On folios 4^r and 8^r space has been provided for ornaments which were never executed.

8. BINDING

Binding in good condition visible in the microfilm.

9. QUIRE COMPOSITION

The gatherings are mostly quaternions. Quire signatures in the lower and inner margin by the main scribe. The end of the gatherings is also marked in the lower and inner margin of the last verso folio. They have been observed on the following folios: 12^r = *β'*, 20^r = *γ'*, 28^r = *δ'*, 36^r = *ε'*, 44^r = *ϛ'*, 52^r = *ζ'*, 60^r = *η'*, 68^r = *θ'*, 76^r = *ι'*, 84^r = *ιᾱ'*, 92^r = *ιβ'*, 100^r = *ιγ'*, 108^r = *ιδ'*, 116^r = *ιε'*, 124^r = *ιϛ'*, 132^r = *ιζ'*, 140^r = *ιη'*, 148^r = *ιθ'*, 155^r = *κ'*, 163^r = *κᾱ'*, 170^r = *κβ'*, 178^r = *κγ'*, 186^r = *κδ'*, 194^r = *κε'*, 202^r = *κϛ'*, 210^r = *κζ'*, 218^r = *κη'*, 226^r = *κθ'*, 234^r = *λ'*, 242^r = *λα'*, 250^r = *λβ'*, 258^r = *λγ'*, 266^r = *λδ'*, 274^r = *λε'*, 282^r = *λϛ'*, 290^r = *λζ'*, 298^r = *λη'*, 306^r = *λθ'*. No more signatures observed. All folios (recto and verso) bear a cross in the middle of the upper margin. One of the originally four flyleaves is preserved at the beginning. The following folios remained blank: I^r–^v, 3^v, 311^r–^v, 312^r, 313^r, and 332^v.

10. LATER NOTES

In the upper margin of folio 1^r by a later hand: *λαυσϊακὸν ἑλενικόν.*

On the interior of the front cover a label was pasted with the inscription: *Χειρογράφων* | *αγίου Σάββα* | *ἀριθ. 369.*

11. HISTORY OF THE MANUSCRIPT

This volume copied by Leontios from Cyprus in December 1566, most probably in Palestine, was dedicated to the monastery of St. Sabas. At the end of the 19th century it was transferred to the central library of the Greek Patriarchate of Jerusalem where it remains to the present. Agamemnon Tselikas very kindly provided us with a microfilm of this manuscript in December 1992.

12. BIBLIOGRAPHY

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[106] Cyprus, Nicosia, Archbishopric Collection 11, A.D. 1569 (pls. 151, 232a).

1. Four Gospels.

2. Western paper, worm-eaten, with very slight damage to the text; a number of folios slightly affected by damp.

3. Folios 307 (the blank folio after f. 11 not numbered), 156 × 105 mm.

Justification 100 × 60 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

Since 1906 when the MS was examined and described by Ch. I. Papaioannou, the volume lost three folios at the beginning and thus item i. in Papaioannou's description, i.e. the references to the various lessons to be read through the year, is missing.[1] The MS begins now on folio 4^{r}.

1. (f. 4^{r}) in red: *Ὑπόθεσις εἰς τὸ κατὰ ματθαῖον ἅγιον εὐαγγέλιον:*

Inc. Ἰστέον ὅτι τὸ κατὰ ματθαῖον ἅγιον | εὐαγγελιον· ἑβραΐδι διαλέκτο | γραφέν.

2. (ff. 5^{r}–6^{v}) in red: *Τοῦ κατὰ ματθαῖον ἁγίου εὐα|γγελίου τὰ κεφάλαια:–*

Inc. Περὶ τῶν μάγων α'. [The letter alpha in the margin].

3. (f. 8^{r}) in red: *† ἐκ τοῦ κατὰ Ματθαῖον :*

Inc. Βίβλος γενέσεως ι(ησο)ῦ χ(ριστο)ῦ. [Matt. 1:1].

4. (f. 96^{r}) in red: *Ὑπόθεσις εἰς τὸ κατὰ μάρκον ἅγιον | εὐαγγέλιον.*

Inc. Κατὰ μάρκον τὸ εὐαγγέλιον ἐπιγέγραπται | ἐπειδὴ αὐτὸς μάρκος ὁ μαθητὴς Πέτρου κ(αὶ) συνέκδημος παύλου συνεγράψατο | τοῦτο.

5. (ff. 96^{v}–98^{r}) in red: *Τοῦ κατὰ μάρκον ἁγίου εὐαγγελίου τὰ κεφάλ(αια):*

Inc. ᾱ Περὶ τοῦ δαιμονιζομένου.

6. (f. 100^{r}) in red: *εκ τοῦ κατὰ Μάρκον αγιον ευαγγ(έλιον).*

[This heading is repeated in minuscule].

Inc. Ἀρχὴ τοῦ εὐαγγελίου ἰ(ησο)ῦ χ(ριστο)ῦ υἱοῦ τοῦ θ(εο)ῦ. [Mark 1:1].

Des. (f. 151^{v}) At the end of the Gospel of Mark:

Τὸ κατὰ μάρκον ἅγι(ον) εὐαγγέλιον· ἐξεδώθη | ἐν ῥώμη μ(ε)τ(ὰ) χρόνους δέκα τῆς τοῦ χ(ριστο)ῦ ἀναλήψεως:–

7. (f. 152^{r}) in red: *Ὑπόθεσις εἰς τὸ κατὰ λουκᾶν ἅγιον | εὐαγγέλιον:–*

Inc. Κατὰ λουκᾶν τὸ εὐαγγέλιον ἐπιγέγραπται | ἐπειδὴ λουκᾶς ὁ μαθητὴς πέτρου ὁ | καὶ χειροτονηθεὶς συνέκδημος πάυλου | καὶ μαρτυριθεὶς παρ' αὐτοῦ. αὐτὸς συν|εγράψατο τὸ εὐαγγέλιον τοῦτο.

8. (ff. 153^{r}–155^{r}) in red: *Τοῦ κατὰ λουκᾶν ἁγίου εὐαγγελίου τὰ | κεφάλ(αια).*

Inc. Περὶ τῆς ἀπογραφῆς.

[The beginning of Luke missing].

Inc. (f. 157^{r}) *διότι εἰσηκούσθη ἡ δέησις σου καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν.* [Luke 1:13].

Des. (f. 240^{r}) *Τὸ κατὰ λουκᾶν ἅγιον εὐαγγέλιον, ἐξε|δόθη μετὰ χρόνους δεκαπέντε τῆς | τοῦ χ(ριστο)ῦ τοῦ Θ(εο)ῦ ἡμῶν ἀναλήψεως:–*

9. (f. 241^{r}) in red: *Του κατὰ ἰωάννην ἁγίου εὐαγγελ(ίου) τὰ κε|φάλ(αια).*

Inc. Περὶ τοῦ ἐν κανὰ γάμου.

10. (f. 242^{r}) in red: *ἐκ τοῦ κατὰ ἰ̈ωάννην·*

Inc. Ἐν ἀρχῇ ἦν ὁ λόγος. [John 1:1].

Des. (f. 306^{r}) *Τὸ κατὰ ἰω(άννην) ἅγι(ον) εὐαγγέλι(ον) ἐξεδόθη ὑπ' αὐτοῦ ἐν | πάτμω τῇ νήσω. μ(ε)τ(ὰ) χρόν(ους) τριάκοντ(α) δύο | τῆς τοῦ κ(υρίο)υ ἀναλήψεως :·*

5. SUBSCRIPTION

At the end of his text the scribe wrote certain formulaic verses and phrases and gave us his name, Leontios; his place of origin, the village of Marantheon, which most probably was located in the Myrianthousa valley, today Marathasa, in the Troodos range; and the precise date the volume was completed, i.e. 26 May 1569:[2]

(f. 306^{v}) *Τῶ συντελεστὴ τῶν καλῶν θ(ε)ῶ· | χάρις: |*
Δόξα σοι τῷ ἁγίῳ θ(ε)ῷ τῶ διδούντι | ἀρχὴν καὶ τέλος. |
ὥς περ ξένοι χαῖροντεσ ἰδεῖν πατρίδα. |
καὶ οἱ θαλαττεύοντες ἰδεῖν λιμένα. |
οὕτω καὶ οἱ γράφοντες ἰδεῖν βιβλίου τέλος: :| 5
Δόξα σοι ὁ θ(εὸ)ς ἡμῶν δόξα σοι·|
δόξα τῷ ἁγίω ι(ησο)ῦ ἡμῶν δόξα σοι· |
εὔχεσθε τῷ γράψαντι ἀδελφοὶ καὶ | π(ατέ)ρεσ· |
λεωντίου τούνομα ἐκ κώμης | μαρανθέων. |
ἡ χεὶρ μὲν ἡ γράψασα· σείπεται τάφῳ | 10

[1] See Papaioannou, "Κατάλογος", p. 90.

[2] This colophon, with minor differences, was also edited by Papaioannou, "Κατάλογος", p. 91.

ἡ δὲ βίβλος μενέτω εἰς χρόνους πληρε|στάτους: |

Ἔλαβε τέλμα μηνὴ μαΐω κ̅σ̅τ̅ ͵αφ|ξ̅θ̅ τῆς τοῦ κ(υριο)υ ἡμῶν γεννήσεως:

If we can judge from the phrase *ἀδελφοὶ καὶ πατέρες*, Leontios was probably a monk. But this is conjecture; it is equally possible that this Four Gospels was copied for a monastic community.

6. SCRIPT

The MS, of very small format, was copied by one person, Leontios, who was a mediocre scribe. He writes a diminutive but clear script inclined to the right. He uses a thick pen and yellowish ink. His text is slightly affected by insect damage. On folio 4r reproduced here we can observe the double gammas ( ) and double taus ( ), written in an escalating form, the ligatures epsilon-lambda ( ), epsilon-xi ( ), and epsilon-upsilon-alpha ( ). The *nomina sacra* are always abbreviated. The diaeresis appears very rarely over iota (ϊ).

In the seventeenth century a later hand using a large rough script replaced the lost folios 9r–11r:

Inc. (f. 9r): *Σαλαθιὴλ δὲ ἐγέννησε τὸν | ζοροβάβελ·*

Des. (f. 11r) *κ(αὶ) ἐκάλεσε τὸ ὄνομα αὐτοῦ ι(ησοῦ)ν.* [Matt. 1:12–25].

Scribe A continues on folio 12r:

Inc. πολυτελοῦς· καὶ συντρίψας(α) τὸ ἀλα|βαστρον. κατέχεεν αὐτοῦ κατὰ τῆς | κεφαλῆς. [Mark 14:3].

The same later hand replaced the lost ending of the Gospel of Matthew on folio 94r–v:

Inc. ὑπάγετε απαγγείλατε τοῖς | ἀδελφοίς μου· ἵνα απελθωσιν | εἰς τὴν γαλιλαίαν.

Des. (f. 94v) *ἕως τὴς συντελίας τοῦ αιῶνός | αμήν:–* [Matt. 28:10–20].

He also replaced the lost text on folios 101r–102r:

Inc. (f. 101r) *τα* (i.e. *[τεσσαράκον]τα*) *πειραζώμενος· ὑπὸ | τοῦ σατανᾶ.*

Des. (f. 102r) *φωνῆ μεγάλη ἐξήλθεν ἐξ αὐτοῦ, | καὶ ...* ‖ [Mark 1:12–27].

Folio 156r–v, the beginning of Luke, was originally left blank probably because it was also missing in the exemplar or *ἀντίβολον*. Luke starts on folio 157r (see above).

A later hand wrote folio 307r–v, which contains an *ἐνταλτήριον γράμμα* from a bishop authorizing a clergyman to hear confessions:

Περὶ πῶς γράφει ὁ ἀρχιερεὺς τὸ ἐνταλτηρικὸν γράμμα ὅταν ποιεὶ πν(ευματ)ικόν.

Inc. Η: ταπεινότης ἡμών.

Des. καὶ ἐπεδόθι τὸ εἰρημένο ὁσιοτάτω πν(ευματ)ικώ κυριω ὁδίν(α).

Scribe A made certain additions of lines or words left out in his text on folios 12r, 21v, 31v, 40r, 43v, 51v, etc. Scribe A also wrote in the upper margin of folio 4r:

ὦ χ(ριστ)ὲ βοήθη μοι:–

At the end of the Gospel of St. Luke scribe A wrote:

(f. 240r) *ὦ τριὰς ἁγία φύλαττε τὴν ταπει|νήν μου ψυχήν:–*

7. ILLUMINATIONS

Tituli in red. Also in red the readings of the various lessons written in the upper and lower margins. Sporadic red initials usually of medium size, projected into the margins. The MS has a number of headpiece ornaments at the beginning of the various parts of the *Tetraevangelion*, on folios 4r, 5r, 8r, 96v, 100r, 152r, 153r, 242r. The hand that made the later additions on folios 9r–11r made a cross in the lower margin of folio 8v: On the interior of the front cover there is a circular stamp with the inscription *† ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΚΥΠΡΟΥ †*, having in the centre the two-headed eagle. An earlier circular stamp of the Archbishopric of Cyprus appears on folios 4r, 11v, 13r, 95v, and 233v.

8. BINDING

Recent binding by the binder *ΓΕΡΜΑΝΟΣ* from Limassol, whose firm's label was pasted on the lower left part of the interior front cover. When the MS was described by Papaioannou in 1906 it still preserved the wooden boards of an earlier binding, made perhaps after the seventeenth-century replacements of the lost folios.[3] It seems that a number of earlier bindings in the collection of the Archbishopric were lost when the MSS were bound anew, probably in the early 1950's.

9. QUIRE COMPOSITION

Quire signatures not preserved. Folios 9–11 (+ 11bis), 94–95, and 101–102 are later insertions. Folios 7r–v, 11v, 11bis r–v, 18r, 95r–v, 98v, 99r–v, 102v, 155v (originally blank), 156r–v, 240v, and 241v are blank. The paper has been damaged by insects.

[3] Papaioannou, ibid.

10. LATER NOTES

On folio 155^{v}, which was originally blank, a later hand wrote two notes in 1690/91:

[1] (f. 155^{v}) *Δικεβρίω 4 | τῆς ἁγίας βαρβάρας ἐχειροτονίθιν | ὁ νικηφόρος μιτροπολήτης κυρινίας | εἰς τῆν φανερομένην ὄντος του δραγο|μάνος ὁ κωσταντὴς ὁ Θεός να δόσ(ῃ) καλήν | κυβερνησιν.*–[4]

[2] (f. 155^{v}) *Το αυτὸν ἔτος ιουαννηρίω 31 ημέρα σαβάτο | ἐπίεν ὁ λοηζὴς ὁ υἱὸς τοῦ γερολεμὴς εις τον ἅγιον | μαμαν κ(αὶ) ἐχειροτονὴθην υπό τοὺ ματζέκα (?) | ὁ ανήερος διότις ἐπάτισεν τὸν ἅγιον πρ̄ον.*[5]

[3] On the interior of the old back cover, now missing, there was the following note recorded by Papaioannou:[6]

1695 † ἐτούτον τὸ βηβλήον ἰπάρχη ἐμοὺ μάρκου ἱερέος ανορίαν τριπιότι· τὸ ὁπίον βηβλήον ὅπιος μου το ἔδοκεν αἰονία η μνίμη αὐτοῦ αμήν ...

11. HISTORY OF THE MANUSCRIPT

This *Tetraevangelion*, copied by Leontios from the region of Marathasa in 1569, probably for a monastery or as a personal copy of the scribe, was in 1690 in the diocese of Kyrenia, to which Marathasa belonged in the seventeenth century, since it mentions the consecration of Nikephoros of Kyrenia on 4 December 1690. Five years later, in 1695, the MS was in the hands of the priest Markos, in the church of St. Michael Tripiotes in Nicosia. At a later period the volume was acquired by the collection of the Archbishop of Cyprus, where it was recently bound anew. The first to examine the MS was Ch. I. Papaioannou in 1906. The MS was microfilmed in 1972 by G. Krodel for the Institut für neutestamentliche Textforschung, Münster, Germany, and in 1981 by the Cultural Foundation of the National Bank of Greece.

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Th. Papadopoullos, "The New Testament Manuscripts of Cyprus. Addendum", *Epeteris* 5 (1971–72), p. 78a.

Papaioannou, "Κατάλογος", pp. 90–91.

Vogel–Gardthausen, *Schreiber*, p. 259.

[4] This is perhaps unique information giving the precise date of the enthronement of Nikephoros of Kyrenia on 4 December 1690 when Κωνσταντὴς was the dragoman of Cyprus. On Nikephoros see Hackett–Papaioannou, II, p. 100, no. 8; Georgiou, *Εἰδήσεις ἱστορικαί*, p. 102; Hill, *History*, IV, p. 344.

[5] The second note speaks of the ordination of a certain Loizes, son of Gerolemes, in the Church of St. Mamas on 31 January 1691. Whether the latter was a rival bishop of Nikephoros or a priest is not clear from the note. Loizes is not mentioned in Hackett, *Church of Cyprus*.

[6] See Papaioannou, "Κατάλογος", p. 91; cf. also Th. Papadopoullos, "The New Testament Manuscripts of Cyprus. Addendum", *Epeteris* 5 (1971–72), p. 78a.

APPENDIX

Dubia

[107*] Paris, Bibliothèque Nationale, Graecus 668 [Colbert 399, Regius 1934], A.D. 954 (pls. 152, 232b, 233a).

1. St. John Chrysostom, XLIV homilies on Matthew.

2. Parchment, white, medium-thick and in a few cases thick, very well preserved.

3. Folios III + 362 + *6′* (f. 338bis), 358 × 270 mm.

Justification 265 × 185 mm.

30 lines to the page.

Text in two columns, 34 mm between the columns.

4. CONTENTS

1. (f. 1^{r}) Title in red: *† Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἰω(άννου) | ἀρχιεπισκόπ(ου) κωνσταντινουπόλ(εως) | τοῦ χρυσοστόμ(ου)· ὑπόμνημα εἰς τὸν ἅγι(ον) ματθ(αῖον) τὸν ἀπόστολ(ον):·*

Inc. Ἔδει μὲν ἡμᾶσ μηδὲν δεῖσθαι | τῆσ ἀπὸ τῶν γραμμάτων | βοηθείασ.

[Cf. PG 57, col. 13].

This luxurious volume contains the first forty-four homilies of St. John Chrysostom on the Gospel of St. Matthew. The scribe himself wrote in the upper right margin: *ΕΡΜΗΝΕΙΑ | ΤΟΥ ΚΑΤΑ ΜΑΤΘ(ΑΙΟΝ) | ΕΥΑΓΓΕΛΙΟΥ | ΒΙΒΛΙΟΝ Α′ | ΠΕΡΙΕΧΩ (Ν) | ΛΟΓΟΥϹ* $\overline{ΜΔ}$.

[Ed. PG 57, cols. 13–472].

Sporadic scholia or references to the content of the text are written in the margins. See for example folios 8^{r}, 14^{v}, 15^{v}, 21^{r}, 31^{v}, 59^{r}, 61^{v}, 62^{r}, 74^{v}, 106^{v}, 114^{r}, 127^{v}, 147^{v}, 166^{v}, 167^{v}, 177^{r}, 185^{v}, 192^{r}, 201^{r}, 203^{v}, 209^{r}, 211$^{r–v}$, 223^{r}, 229^{r}, 233^{v}, 241^{r}, 246$^{r–v}$, 254^{r}, 261^{v}, 268^{r}, 278^{v}, 279^{v}, 301^{v}, 303^{v}, 304^{v}, 315^{v}, 319^{v}, 332^{v}, 343^{r}, 354$^{r–v}$, 355^{r}, 357^{v}.

5. SUBSCRIPTION

At the end of the text the scribe, the priest John, wrote (f. 361^{r}):

Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν ἰωλάννου του χρυσοστόμου | ἑρμηνεία εἰς τὸ καταματ|θαῖον ἅγιον εὐαγγέλιον. | βιβλίον πρῶτον· περιέχων λόγους. $\overline{ΜΔ}$ *:–*

Then follows the colophon written by the scribe on 27 October 954 (f. 361^{r}):[1]

Ἐπληρώθη σὺν θ(ε)ῶ ἡ ἱερὰ | αὕτη βίβλοσ μηνὶ ὀκτω|βρίω $\overline{κζ}$ *ἰνδικτιώνοσ* $\overline{ιγ}$ *· | ἔτουσ κόσμου· ϛυξ̄γ̄ | γραφεῖσα διὰ χειρὸσ | ἰωάν<ν>ου ἐλαχ(ίστου) πρε(σβυ)τ(έ)ρ(ου) : †*

There is no specific information about where the MS was copied, but it may have been done at the monastery τῶν Ἱερέων in the district of Paphos. This monastery was flourishing in the twelfth century, and the MS was restored and probably rebound in 1141/42 at the orders of the monk Klemes, who was the abbot there.[2]

6. SCRIPT

The script is that of a calligrapher who writes with right-inclined letters pendant from the ruled lines. It is quite similar to the style of the famous scribe Ephraim.[3] On folio 251^{r} reproduced here we can observe a number of majuscule letters, such as the kappas ( ) and nus ( ) and the ligatures delta-epsilon ( ) (col. B, lines 13–14), epsilon-pi ( ) (col. A, l. 16), and lambda-iota ( ) (col. B. l. 10). The scribe uses a yellowish ink which is very well preserved.

7. ILLUMINATIONS

On folio 1^{r} there is a very simple red ornament. There are other such ornaments before the other homilies but they are in the same yellowish ink as the text; cf. folios 17^{r}, 24^{r}, etc.

There are a few red initial letters projected into the margins. On folio 361^{v} there are later drawings of a horse and rider, and on folio 362^{r} there is a later drawing of a peacock. On folios 1^{r} and 361^{v} there is a small red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with purple leather on wooden boards 9 mm thick with Colbert's coat of arms in

[1] This colophon was edited by Montfaucon, *Palaeographia,* p. 44; also by Omont, *Fac-similés du IXe au XIVe siècle,* p. 1; and by Lake, *Dated Greek Minuscule MSS,* IV, Pt. I, no. 139, p. 10, pl. 237.

[2] For the flourishing of this monastery between the 10th and 12th centuries, see above, Chap. I, pp. 7–8.

[3] On the scribe Ephraim see J. Irigoin, "Pour une étude des centres de copie byzantins', *Script.* 13 (1959), 181–95; L. Perria, "Un nuovo codice di Efrem: L'Urb. Gr. 130", *RSBN,* n.s. 14–16 (1977–79), 33–114 (with 8 pls.); K. and S. Lake, "The Scribe Ephraim", *Journal of Biblical Literature* 62 (1943), 263–68; G. Prato, "Il monaco Efrem e la sua scrittura", *Scrittura e civiltà* 6 (1982), 99–115 (with 8 pls.); E. Follieri, "La minuscola libraria dei secoli IX e X", in *Paléographie grecque et byzantine,* pp. 139–65, esp. p. 148 and pl. 11a-b on p. 164.

the middle of the front and back covers. Two parchment folios were added at the beginning and two at the end; also a paper folio at the beginning where the brief printed description by Omont was pasted. On the spine there is the inscription *CHRYSOSTOMVS | IN MATTHAEVM,* and five times the monogram of Colbert.

9. QUIRE COMPOSITION

The quire signatures cannot be observed today and may have been excised during the last rebinding of this volume. The outer margin of folios 113 and 202 have been excised without any losses to the text. Folios 161, 162, 163, and 172 suffered minor losses of the text as a result of the loss of the outer margin. Folio 338 was numbered twice.

10. LATER NOTES

Almost two centuries later, in 1141/42, the volume was restored at the orders of Klemes, abbot of the monastery τῶν Ἱερέων, a scribe in his own right who is known to have copied two MSS, now in the Bibliothèque Nationale in Paris (i.e. Paris. Gr. 1531 and 1588).[4] Klemes himself wrote a long note on folio 361ᵛ:[5]

Ἀνεκαινίσθη δὲ πάλιν· | κατὰ τὸν τυχό<ν>τα καιρὸν καὶ τοῦ ἐνεστῶτο(ς) | ἐνιαυτοῦ· ἤγουν ἰν|δικτιώνος πέμπτης· | ἔτους ϛχν· Διὰ | προστάξεως τοῦ εὐτ(ε)λ(οῦς) | μοναχοῦ κλήμεντος καὶ | ἁμαρτ(ω)λ(οῦ)· καθηγουμένου | δὲ τῆς σεβασμίας μονῆς | τῶν ἱερέ(ων), εἰς μνημόσυ|νον αὐτοῦ. καὶ οἱ ἀναγι|νώσκοντεσ εὔχεσθε ὑπὲρ | αὐτοῦ ἵνα ῥυσθῇ τῆς αἰ|ωνίου κολάσεως·· †

A number of interesting cross-reference signs and notes by a later hand appear in the margins of the following folios:

(f. 183ᵛ) *† γῖρισ(ε) φίλλα πεντίκοντα | καὶ ἀφισε τὸ ὑπόλιπον | ἔμπροσθεν.* And above: *Vide fol. 231: καιριώτατον.*

(f. 184ʳ) *ὅδε ἀρξου τοῦ ηκοστοῦ ἕκτου | λόγου †.*

(f. 192ʳ) *ὁδε ἀρξου τοῦ ικοστοῦ | πέμπτου λόγου.*

(f. 200ʳ) *† ὅδε ἀρξου τοῦ ϊκοστοῦ | Δ λόγου.*

(f. 207ʳ) *ὁδε τὸ ὑπόλιπον | τοῦ ικοστοῦ γ̄ λόγ(ου).*

(f. 214ᵛ) *σχολι(ον) † γιρίσε οπὶσ(ω) φιλλ(α) ῑε̄ | κακεῖ εὑρίσις το ὑπόλ(οι)π(ον).* And underneath in Latin: *Vide folio 200: κἀκείνω.*

(f. 215ʳ) *ὁδε ἀρξου του ἡκοστου δευτέρου | λόγου †.*

(f. 222ᵛ) *γυρισε φιλλα ῑϛ̄ οπισ(ω) | κ(αὶ) εὑρίσις το ὑπόλιπον.* And in Latin: *Vide fol. 207: καὶ αι σφαγαί.*

(f. 223ʳ) *οδε αρξου του ικοστοῦ α΄ | λόγου.*

(f. 230ᵛ) *γύρισε ὁπίσο φίλλα ῑϛ̄ | κ(αὶ) εὑριας τὸ υπόλιπ(ον).* And in Latin: *Vide fol. 215: ἀπαιτῇς.*

(f. 231ʳ) *† ὠδε το ὑπόλιπον | του ἡκοστοῦ λογου.*

(f. 238ᵛ) *γίρισε οπισ(ω) φιλλ(α) ις | κ(αὶ) εὑριαις το ὑπόλιπ(ον).* Underneath: *Vide fol. 223: ἰακώβ.*

(f. 239ʳ) *ὅδε ἄρξου τοῦ ικοστοῦ | εὐδόμου λόγου.*

It is obvious that the gatherings between folios 183ᵛ and 239ʳ were mixed up, probably during the restoration and rebinding of 1141/42. The brief hand-written description of the volume when it was no. 399 in the collection of Colbert was pasted on the interior of the front cover.

11. HISTORY OF THE MANUSCRIPT

This MS, owned by the monastery τῶν Ἱερέων in the twelfth century, became at a later period the property of the monastery τῆς Ἁγρίας, which is very close to that of Kykkos to which both Agria and Hiereon subsequently became subordinate *metochia.* On folio 32ᵛ there is the following upside-down note:

† βηβλιων τ(ης) ἁγίας αγριας.[6]

A later owner wrote in the outer margin of folio 34ʳ:

τουτον το βηβλιον | ενη δικο μου εμεναν | π(α)π(α) μιχαηλ (?) εκ ...

In the seventeenth century the volume entered the collection of Colbert and subsequently (1732)

[4] On these MSS see Montfaucon, *Palaeographia,* p. 97; see also above, nos. 6, 7, pp. 71–81.

[5] The note of Klemes was edited by Omont, op. cit., p. 1; and partly by Montfaucon, *Palaeographia,* p. 44 and by Lake, op. cit., p. 10.

[6] A number of MSS from the monastery of Agria are now in the Bibliothèque Nationale in Paris, such as Paris. Gr. 158, 748, 756, 803, 1131, and 1479; cf. Darrouzès, "Mss originaires de Chypre", p. 194 (index).

became the property of the Royal Library and the Bibliothèque Nationale.

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[108*] London, British Library, Additional 11836, ca. 1150–80 (pls. 153, 168–69, 240).

1. Four Gospels, Acts, Epistles, Psalms, and Canticles.

2. Parchment thin, whitish, of good quality and preservation.

3. Folios III + 305 + γ′, 187 × 140 mm.

Justification 125 × 85 mm.

34 lines to the page.

36–44 letters per line.

Text in single column.

4. CONTENTS

1. (ff. 1^r–4^v) Canon tables, incomplete.

2. (ff. 5^r–37^r) The Gospel of Matthew:

Τὸ κ(α)τ(ὰ) Ματθ(αῖον) ἅγϊον εὐα(γγέλιον) κεφά(λαιον) ᾱ.

Inc. Βίβλος γενέσεως. [Matt. 1:1].

3. (f. 37^r–v) The chapters of Mark.

4. (ff. 38^r–57^v) The Gospel of Mark; the beginning of Mark missing.

Inc. [γαλι]λαίασ καὶ εὐθέωσ ἐκ τῆς συναγωγῆσ ἐξελθόντες | εἰσ τὴν οἰκίαν σίμωνοσ. [Mark 1:28].

5. (ff. 58^r–59^r) The chapters of Luke.

6. (ff. 61^r–96^v) The Gospel of Luke:

Τὸ κ(α)τ(ὰ) Λουκὰν ἅγιον εὐα(γγέλιον) κεφά(λαιον) ᾱ.

Inc. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν. [Luke 1:1].

7. (f. 96^v) The chapters of John.

8. (ff. 98^r–123^v) The Gospel of John:

Τὸ κατὰ ἰωάννην ἅγϊον εὐα(γγέλιον) κεφ(άλαιον) ᾱ.

Inc. Ἐν ἀρχῇ ἦν ὁ λόγο(ς). [John 1:1].

9. (ff. 125^r–156^v) Acts of the Apostles; beginning missing:

Inc. [κα]λούμενον βαρραβᾶν· ὃσ ἐπεκλήθη ἰοῦστο(ς). [Acts 1:23].

10. (ff. 157^r–238^r) Epistles of the Apostles.

(f. 157^r) The Epistle of the Apostle James:

Inc. Ἰάκωβος θ(εο)ῦ, καὶ κ(υρίο)υ ι(ησο)ῦ χ(ριστο)ῦ δοῦλο(ς).

11. (ff. 239^r–295^v) Psalms 4–150; beginning missing:

Inc. (f. 239^r) *Ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσέ μου ὁ θ(εό)σ.* [Psalm 4].

12. (ff. 298^r–305^v) Nine Odes and two prayers of Hezekiah and Manasses:

(f. 298^r) *ΩΔ(Ὴ) ΜΩΫ CÉOC ἘΝ ΤΉ ἘΞΌΔΩ:*

Inc. Ἄσωμεν τῷ κ(υρί)ω ἐνδόξωσ.

5. SUBSCRIPTION

The MS preserves no contemporary subscription and has been dated on the basis of its script. It was among the very first manuscripts associated with Chicago, University Library 965 (Gregory 2400), whose very extensive circle of relatives—formerly known as the "Family 2400"— has now been attributed by Annemarie Weyl Carr to the decades between 1150 and 1180 as the initial phase of the "decorative style" group.[1] The pocket size of the MS, the very diminutive script, and the rich programme of illuminations are clear indications that the volume was copied for a wealthy individual. Nevertheless it was in the possession of the church of Hosios Barnabas in the villiage of Vassa, Cyprus for at least three centuries (i.e. 15th–18th) and there are signs of careful use by the priests of this church. The text ends on folio 305^{v} without losses at the end. It seems, however, that there was another folio, now missing, where the colophon might have been written.

6. SCRIPT

The MS was copied by a single unnamed scribe. His script is diminutive, calligraphic, with varied letter forms having all the characteristic features of this family of MSS. The letters are pendant from the lines. On folio 229^{r} we can observe the letters with projecting tails, such as the deltas ( ), lambdas ( ) or ( ), and chis ( ), the enlarged epsilons ( ), kappas ( ), taus ( ), psis ( ), and omegas ( ), the majuscule nu ( ), and the ligatures alpha-gamma-alpha ( ), epsilon-sigma-tau ( ), and rho-gamma ( ). Worthy of note is the word *ἀδελφὸς* (l. 1) and the abbreviataion for *καὶ* (l. 2).

7. ILLUMINATIONS

The following miniatures are preserved:[2]

(ff. 1^{r}–4^{v}) Canon tables, unfinished.

(f. 5^{r}) Headpiece to Matthew with bust of Christ Pantokrator unfinished.

(f. 60^{v}) Full-page miniature of Luke writing.

(f. 61^{r}) Headpiece to Luke.

(f. 97^{v}) Full-page miniature of John holding a half-open codex.

(f. 98^{r}) Headpiece to John.

(f. 124^{v}) Grid with bust of the six apostolic authors (unfinished).

(f. 267^{v}) Full-page miniature of Christ addressing Hebrews.

(f. 296^{r}) Full-page miniature of David sheathing sword after beheading Goliath.

(f. 297^{v}) Full-page miniature of Moses parting the Red Sea.

(f. 298^{r}) Four Hebrew women dancing.

(f. 300^{r}) Hannah kneeling in prayer.

(f. 300^{v}) Habakkuk half-length.

(f. 301^{v}) Isaiah kneeling in prayer.

(f. 302^{r}) Jonah emerging from the whale.

(f. 302^{v}) Three Hebrews in the furnace.

(f. 304^{r}) The Virgin standing with hands raised to arc of heaven.

Simple ornaments at the beginning of most of the epistles (i.e. ff. 157^{r}, 160^{r}, 163^{r}, 169^{r}, 170^{v}, 170^{v} [magenta box where ornament was never drawn], 186^{r}, 197^{r}, 208^{v}, 212^{v}, 215^{v}, 218^{r}, 220^{v}, 222^{r}, 225^{r}, 227^{v}, 229^{r}).

Four full-page miniatures are missing, i.e. the portraits of Matthew and Mark, the portrait of David before the Psalms, and Nathan rebuking David. Deep black ink with initials and chapter headings in either gilded magenta or red. A small oval or circular stamp with the inscription *BRITISH MUSEUM* appears in the lower margin of numerous folios of the volume.

8. BINDING

The MS was rebound with blue cloth on wooden boards 3 mm thick and restored in the British Museum in February 1964. The brown leather of the previous binding was pasted to the inside of the front and back covers. This older binding bears the oval inscription *E· BIBLIOTHECA· BUTLERIANA.*

On the black leather of the spine of the present binding there is the inscription *750 | GREEK | TESTAMENT | ETC. | BRIT. MUS. | ADDITIONAL | MS | 11,836 | B.2.*

9. QUIRE COMPOSITION

No quire signatures preserved. The gatherings have been studied by Annemarie Weyl Carr, who

[1] Carr, "Provincial MSS", p. 73, n. 7; Carr, *Byzantine Illumination,* pp. 245–46, no. 64; see also Carr, "Cyprus and the 'Decorative Style'".

[2] For a detailed description of the miniatures of this MS, see A. Cutler, *The Aristocratic Psalters in Byzantium,* Paris, 1984, pp. 46–47; see also Carr, "Provincial MSS", p. 73.

gives them correctly as follows:[3] ii, 1–4, 5–12, 13–20, 21–28, 29–36, 37, 38–44, 45–52, 53, 54–59, 60, 61–68, 69–76, 77–84, 85–92, 93–96, 97, 98–105, 106–13, 114–21, 122–23, 124, 125–30, 131–38, 139–46, 147–54, 155–62, 163–70, 171–82 (numbers 176–79 omitted), 183–90, 191–98, 199–206, 207–14, 215–22, 223–30, 231–38, 239–45, 246–53, 254–56, 257–64, 265–66, 267, 268–75, 276–83, 284–91, 292–95, 296–97, 298–305.

The MS has lost two folios after folio 37 (i.e. the end of Mark's chapters and the beginning of Mark), another after folio 124 (i.e. opening of Acts), and one after folio 238 (i.e. beginning of the Psalms). Folios 59^{v}, 60^{r}, 97^{r}, 124^{r}, 238^{v}, 267^{r}, and 296^{v} are blank. Folio 297^{r} was also originally blank. Apparently all full-page miniatures were on independent folios. Folios 176–179, though counted in the numbering, are missing. On folio losses with illuminations, see above.

10. LATER NOTES

[1] A fifteenth-century hand wrote on the paper flyleaf II^{r} the following curse:

† Ἤτησ τῶ αὐτῶν βυβλί(ον) ἄρη ἐκ τῶν ναων | τοῦ οσ(ίου) π(ατ)ρὸ(ς) ἡμῶν βαρνάβα τοῦ θαυμα-|τουργ(οῦ). ἔξει τᾶσ ἀρᾶσ τ(ῶν) τιη θεοφό|ρ(ων) π(ατέ)ρων κ(αὶ) τῶ ἀνάθε(μα).

From this *ex libris* we are informed that this MS was in the fifteenth century in the church of the Hosios and wonderworker Barnabas, which is in the village of Vassa in the district of Limassol.

[2] A second *ex libris* on folio 297^{r}, perhaps of the late seventeenth or early eighteenth century, gives us further information about this MS, which continued to be kept in the same church and was rebound there by the monk Makarios Porphyropoulos, money having been provided for that purpose by the priest Nikolaos (plate 240):[4]

† Ἡ παροῦσα θεία ἁγία καὶ ἱερὰ διαθήκη τῆς νέ(ας) χάριτος, εἶναι τοῦ ὁσίου | καὶ θεοφόρου π(ατ)ρ(ὸ)ς ἡμῶν Βαρνάβα τῆς εὐαγεστάτης πόλεως βάσσ(ας) | κ(αὶ) ἐδέθη παρ᾽ ἐμοῦ τοῦ εὐτελοὺς καὶ τῶν ἱερομονάχων ἐλαχίστου, μακα|ρίου τοῦ πορφυροπούλου. καὶ ἐσταχώθη, διὰ συνδρομῆς καὶ δαπάνης τοῦ πανευγενεστάτου καὶ αἰδεσιμωτάτου ἐν ἱερεῦσι καὶ πν(ευματ)ικοῖς κ(υρίο)υ | κυρίου παπ(ὰ) κυρνι κολάου· οἱ δ᾽ ἐντυγχάνοντες καὶ ἀναγινώσκον|τες, ἔῤῥωσθε, καὶ εὖ ἐν χ(ριστ)ῶ σ(ωτή)ρι ἡμῶν πράττετε, καὶ μὴ ἀμνημο|νήσητε τῶν ὀνομάτων ἡμῶν ἐν ταῖς θείαις καὶ ἱεραῖς μυσταγωγίαις | καὶ ἐν πᾶσαις ταῖς πρὸς τὸν Θ(εὸ)ν ἡμῶν ἁγίαις προσευχαῖς ἵνα | τύχομεν τῆς βασιλείας τῶν οὐ(ρα)νῶν ἀμήν ἀμήν ἀμήν·–

Then follow three lines written by a contemporary hand, perhaps by the same monk Makarios (f. 297^{r}):

–Ἰδού κ(αὶ) τὰ ὀνόματα μνήσθητ(ι) κύριε τῶν δούλων σου | συμεών ἱερέ(ως)· γεωργίου ἱερέ(ως)· μαρί(ας) πρεσβυτερίσσης, σιναδινῆς πρεσβυτ(έ)ρ(ας) | σώζοντος. πεπανής. μάρκου: χριστοφόρου πασιλοὺ: μακαρίου ἱερομον(ά)χ(ου).

[3] On the front parchment flyleaf a recent hand in black ink reported the lacunae of the MS in Latin (f. I^{r}):

In hoc codice ista desiderantur: | Marci cap. 1. vv. 1–28. | Act. Apost. cap. 1, vv. 1–23. vii vv. 8–39 | Psalmi 1–3.

11. HISTORY OF THE MANUSCRIPT

At a later period the MS became the property of Samuel Butler, bishop of Lichfield and Coventry, and was acquired by the British Museum in 1841.[5]

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H. Buchthal, "Unknown Byzantine Manuscript of the 13th Century", *Connoisseur* (April 1964), pp. 217–24.

Byzantine Art. An European Art (Zappeion exhibition catalogue), Athens, 1964, no. 299.

[3] Cf. Carr, "Provincial MSS", p. 73.

[4] The two *ex libris* were also edited by Carr, "Provincial MSS", p. 73. On Hosios Barnabas see *Makhairas* (ed. Dawkins), I, § 32, p. 30, 34: *εἰς τὴν Βάσαν ὁ ἅγιος Βαρνάβας μοναχός*. The life of Hosios Barnabas was edited by Ch. Papadopoullos, "Ἀκουλουθία τοῦ ὁσίου Βαρνάβα τοῦ ἐν Βάσῃ", *KS* 3 (1939), 51–76.

[5] See *Catalogue of Additions to the Manuscripts in the British Museum in the Years 1841–1845*, London, 1850, p. VII. Samuel Butler (1774–1839) was educated at St. John's College, Cambridge, was Craven Scholar of St. John's College 1797–98, Headmaster of Shrewsbury School 1798–1836, and finally bishop of Lichfield and Coventry (1836–39). He was the author of many educational works, including a four-volume edition of Aeschylus (1809–26), books on ancient geography, sermons, etc., and a book collector. His library was rich in Aldine editions and Hebrew, Greek, and Latin MSS. The MSS were bought by the British Museum in 1840; they are numbered Add. 11828–12117. On Samuel Butler see *DNB*, III, p. 528 ff; cf. Turyn, *MSS of Great Britain*, pp. 92, 121, and n. 317.

Canart, "La chypriote bouclée", p. 311, n. 41.

Canart, "Le style palestino-chypriote epsilon", pp. 56, 72, 74.

Carr, "Provincial MSS", no. 7, p. 73; see also p. 40, nn. 5 and 16, and pp. 41–43, 65.

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E. C. Colwell and H. R. Willoughby, *The Four Gospels of Karahissar,* Chicago, 1936, vol. I, p. 125, n. 11; II, pp. 4, 59, 71, 109, 228, 255, 338, 342, 354.

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K. W. Swoboda, "In den Jahren 1950 bis 1961 erschienene Werke zur byz. und weiteren ostchristlichen Kunst", *Kunstgechichtliche Anzeigen,* N.F. 6 (1961–62), 156.

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H. R. Willoughby, "Codex 2400 and Its Miniatures", *ArtB* 15 (1933), 65.

H. R. Willoughby, "Vagrant Folios from the Family 2400 in the Free Library of Philadelphia", *Byz.* 15 (1940–41), p. 127, n. 8.

Script. 19 (1965), B. 548.

[109*] Cyprus, Codex Nicosiensis, Private Collection, ca. 1180–90 (pls. 154, 170).

1. Four Gospels.

2. Parchment, thin, of good quality and preservation.

3. Folios 48, 195 × 150 mm.

Justification 140 × 95 mm.

32 lines to the page.

29–36 letters per line.

Text in single column.

4. CONTENTS

1. Beginning and end missing. Folios 1^{r}–20^{r} contain the surviving part of the Gospel of Luke.

Inc. (f. 1^{r}) *τῶν πετεινῶν τίσ ἐξ ὑμῶν μεριμνῶν· δύναται | προσθῆναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα.* [Luke 12:24].

2. (f. 20^{v}) *Τοῦ κ(α)τ(ὰ) ἰω(άννην) εὐα(γγελίου) τὰ κεφά(λαια):–*

3. (ff. 21^{r}–48^{v}) The Gospel of John:

Inc. Ἐν ἀρχῇ ἦν ὁ λόγος. [John 1:1].

Des. (f. 48^{v}) *σὺ λέγεις ὅτι βασιλεὺς εἰμὶ ἐγώ.* | *ἐγὼ εἰς τοῦτο γεγέν[ν]ημαι· καὶ εἰς τοῦτο ἐλήλυθα* | *εἰς τὸν κόσμον· ἵνα μαρτυρήσω τῇ ἀληθείᾳ.* [John 18:37].

5. SUBSCRIPTION

No colophon has been preserved. The scribe wrote in magenta ink at the end of Luke (f. 20^{r}): *† τέλο(ς) σὺν θ(ε)ῶ· τὸ κατᾶ λουκᾶν* | *ἅγιον· εὐαγγέλιον †.*

A date in the 1180's and 1190's has recently been suggested for this MS on the basis of its relation to other MSS in this group.[1]

6. SCRIPT

The MS was copied by a single unnamed scribe and is easily ascribed to the "decorative style" group, finding its closest relatives among the large cluster of books associated with Chicago, University Library 965 (Gregory 2400). The script is a diminutive calligraphic minuscule with all the characteristic features of this group of MSS, the deep black ink, the small initials, etc. On folio 3^{v} we can observe the bulging beta ( ), the emphatic diagonal deltas ( ) and rhos ( ), the enlarged opened upsilon ( ), and the epsilon-xi ligature ( ). As usually in Gospel Books, there are few abbreviations, limited to the *nomina sacra* and, in rare cases, words abbreviated at the end of lines.

7. ILLUMINATIONS

The MS preserves on folio 21^{r} a miniature of the symbol of the Evangelist John. An eagle is shown in profile holding in its claws the Gospel of John. The eagle is framed in a rectangle 100 × 105 mm and has a gold nimbus. The eagle's body is brown darkened with black, while the background is deep blue. Above its head we read *ἰῶ* (i.e. *ἰω(άννης)*). An outer rectangular frame of 110 × 120 mm in magenta has blue ornamentation round the inside.[2] While the eagle itself may well be of later date, the space it occupies is clearly original and intended for illumination. Beneath the image is the title in majuscule:

† ΤΟ ΚΑΤΑ ΙΩ(ΑΝΝΗΝ) ϹΑΓΙΟΝ ΕΥΑ(ΓΓΕΛΙΟΝ) Κ(ΕΦΑΛΑΙΟΝ) ᾱ.

Both the title and the following four lines of text with the opening of John's Gospel are in red, as is the ornate initial epsilon that projects into the margin. Headpieces and small initial letters in red. Folio 20^{v} containing the lessons from John is written in red and preceded by a square ornament.

8. BINDING

Modern binding in black leather. The MS seems to have been restored and rebound in the nineteenth century.

9. QUIRE COMPOSITION

No quire signatures have been preserved. The MS in its present condition has lost the Gospels of Matthew and Mark; more than half of Luke is missing at the beginning, as are chapters 18:38–21 of John at the end. On folio 4 the last seven lines have been damaged at the inner margin; the same happened on certain lines of the inner margin of folio 44. A small hole at the bottom of folios 47 and 48 caused losses to three or four lines of the text.

10. LATER NOTES

None preserved.

11. HISTORY OF THE MANUSCRIPT

The provenance of this MS remains uncertain. It was preserved in Cyprus and was acquired by its present owner from a local peasant who had this codex as an heirloom. Though it is quite possible that this MS was actually copied in the island, since a number of MSS from the "decorative style" originate in Cyprus,[3] one must remain sceptical on the question of its provenance, unless the rest of the MS is found and examined within its subgroup.[4] It

[1] See Constantinides, "Unknown MS", p. 177.

[2] Ibid., pl. v on p. 183; see also below, pl. 170.

[3] The following MSS belonging to this family have connection with or originated in Cyprus: Vat. Barber. Gr. 449 (A.D. 1153) (above, p. 81); New York, H. P. Kraus (*olim* Andros Hagias 32) (A.D. 1156) (above, p. 84); Berlin, Staatsbibliothek 287, Fol. 51 (A.D. 1193) (above, p. 94); Machairas Monastery no. 17 (A.D. 1201–10) (above, p. 111); Edinburgh, University Library 224 (A.D. 1214) (above, p. 115); Benaki Museum, Vitr. 34, 3 (above, p. 87); Paris. Coislin 287 (above, p. 99); Paris. Supp. Gr. 1317 (above, p. 96); Paris. Gr. 1189 (above, p. 106); British Library, Add. 11836 (above, p. 363); Vat. Gr. 1231 (above, p. 68); Paris. Gr. 301 (above p. 103); St. Neophytos Monastery no. 11; Athens, *Istorikē Ethnologikē Etaireia,* no. 256; Athos Laura A 9; Paris. Gr. 97; cf. Constantinides, "Unknown MS", p. 171, n. 10, with further bibliography.

[4] This MS belongs to a group of MSS dated shortly after the Chicago subgroup, which has recently been dated ca. 1150–80; cf. Carr, "Provincial MSS", p. 44; Constantinides, "Unknown MS", p. 177.

is included here among the datable and dubia in order to make it known and to help scholars to search for the missing part of the volume including the symbols of the evangelists.

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MIET, Δελτίο τοῦ Ἱστορικοῦ καὶ Παλαιογραφικοῦ Ἀρχείου, IV (1984–87), Athens, 1988, p. 218, no. 3.

[110*] Athos, Dionysiou 94 [Lampros 3628], A.D. 1322 (pls. 155, 233b).

1. Neophytos the Recluse, Commentary on the Psalms and Canticles.

2. Parchment, in good condition.

3. Folios VI + 189, 136 × 100 mm.
Justification 105 × 75 mm.
17–22 lines to the page.
Text in single column.

4. CONTENTS

The MS contains the Commentary on the Psalms and Canticles by Neophytos the Recluse.

1. (f. 1r–v) Prologue, the first line excised:
Inc. μασεν εἰς τὰ ἔθνη αἰχμαλωσϊ(αν).

2. (ff. 2r–171v) Commentary on the Psalms, preceded by an opening introduction addressed to the monk Esaias, Neophytos' nephew and *oikonomos* of the monastery of the Enkleistra:
(f. 2r) *Νεοφύτου πρεσβύτέρου μοναχοῦ κ(αὶ) ἐγκλείστου ἑρμηνεία σὺν θ(ε)ῶ.* | *συνοπτικὴ περὶ τοῦ θείου ψαλτῆρος δα(βί)δ:–* |
Inc. Ἄνωθεν ἐκ τοῦ π(ατ)ρ(ὸ)ς τῶν φώτων. πν(εύ-ματ)ϊ θείω | *ἐνηχούμενος ὁ θείος δα(βί)δ.*

3. (ff. 171v–185v) Commentary on Canticles:
(f. 171v) *Νεοφύτου πρεσβύτέρου (μον)αχ(οῦ) κ(αὶ) ἐγκλείστου. λόγοι ια΄ εἰς τ(ὰς) ϗ ὠδ(ὰς) πρώτ(ας)* | *εὐσύνοπτος ἑρμηνεία.*
Inc. Ἄσωμ(εν) τῶ κ(υρί)ω ἐνδόξ(ως). (i.e. *ὠδὴ α΄:*)

4. (ff. 186r–187v) Epilogue addressed to the monk Esaias, spiritual son of Neophytos:
Inc. Εὐλογητὸς κ(ύριο)ς ὁ θ(εὸ)ς τοῦ ἰ(σρα)ήλ ὅτϊ ἐπεσκέψατο κ(αὶ) ἐποίησε λύτρωσϊν τῷ λαῷ αὐτοῦ.
[Text edited from this codex by I. Chatzeioannou, *Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου, Ἑρμηνεία εἰς τοὺς Ψαλμούς,* Athens, 1935].

5. SUBSCRIPTION

The MS was copied by a single scribe who subscribed his volume in black ink on folio 187v:[1]
† Ἐτελειώθη τὸ παρ(ὸν) ψαλτήρϊον ἐν μηνϊ φευρουαρΐῳ | *ἐπϊ ἔτ(ους) ϛϡλ̄ ἰν(δικτιῶνος) ε^ης :· †*

Thus the volume was copied in February A.M. 6830 (= A.D. 1322). Unfortunately, the scribe does not give us his name or the place where he copied the volume. In fact this is the earliest surviving MS preserving this text of Neophytos and served as a master-copy for another two of the surviving five MSS containing this text, Athos, Vatopedi 533 and Jerus., St. Saba 551.[2] One could tentatively suggest that this MS, copied in a provincial script, was copied in Cyprus in 1322, perhaps from the original of the Enkleistra, but further study of the five MSS of this text is needed.

6. SCRIPT

The scribe uses a pale black or even yellowish ink and writes a diminutive but clear minuscule. On folio 186r reproduced here we can observe the enlarged betas ( ) and omegas ( ) and also the ligatures epsilon-xi ( ), epsilon-rho ( ), and tau-rho ( ). Worth noticing is the way the scribe writes the word *τοῦ* (or). The diaeresis appears very often over iota (ϊ) and upsilon (ϋ). The scribe himself corrected the text and added in the margins the passages that he had omitted, e.g. folio 61v (upper

[1] This colophon was also edited by Lampros, *Catalogue,* I, p. 333, who gave a brief description of the volume.

[2] Neophytos' Commentary on the Psalms and Canticles is preserved in the following MSS: (a) Athos, Dionysiou 94 (A.D. 1322); (b) Athos, Panteleemon 773 (14th cent. and later restored folios); (c) Athos, Iveron 62 (14th cent.); (d) Athos, Vatopedi 533 (A.D. 1663/64); (e) Jerus., St. Saba 551 (A.D. 1663/64). Cf. C. Galatariotou, *The Making of a Saint,* Cambridge, 1991, p. 273. A luxury volume containing the commentary on the Psalms by Theodoretos of Kyros together with many marginal scholia, and dated in the 11th century (i.e. Paris, Coislin 80), was earlier in the Enkleistra and may have influenced Neophytos' own commentary; cf. Eustratiades, "Κυπριακοὶ κώδικες", *Apostolos Barnabas* 6 (1934), 7–9, esp. p. 9.

margin), folio 90^{r} (upper margin), folio 94^{r} (upper margin), etc.

7. ILLUMINATIONS

Tituli in red. Sporadic small red initials projecting into the margins. A quite elaborate ornament serves as headpiece on folio 2^{r}. Another ornament appears on folio 103^{v} serving as a headpiece to Psalm *οζ* (= 77). A modern rectangular stamp on folio 188^{v} bears the inscription *ΒΙΒΛΙΟΘΗΚΗ | ΤΗΣ ΜΟΝΗΣ ΑΓ(ΙΟΥ) ΔΙΟΝΥΣΙΟΥ | ΑΡ ... | ΑΓΙΟΝ ΟΡΟΣ.*

8. BINDING

Later black leather binding with stamped ornaments. Seven paper folios were added at the beginning when the MS was restored and rebound, perhaps early in the sixteenth century.

9. QUIRE COMPOSITION

Quire signatures not preserved. Five folios have been excised at the beginning of the volume. Folio 10 has a small hole which slightly affected the text of lines 11 and 12. Folio 112 has a small hole in the middle which existed before the text was copied. Six paper folios were recently pasted at the end of the volume, where a calligraphic hand added a detailed table of contents.

10. LATER NOTES

On the flyleaves V^{v}–VI^{r} there is a long note written by Euthymios, abbot of the monastery of Dionysiou, in February 1626.[3]

[1] (f. V^{v}) *† Το παρῶν ψαλτίρι(ον) ὑπάρχ(ει) της ευαγεστ(άτη)ς ἱερᾶς βασιληκ(ῆ)ς μον(ῆς) τοῦ ἁ-γ(ίου) Διονυσίου τῆς | κοιμένης εν τῷ μηκρῷ ἄθον(ι) ἔνθα | καὶ αὐτὸς ὁ π(ατ)ὴρ ἡμ(ὸν) ἅγ(ιος) Διονύ-σιος, | ἔλαμψεν δίκην αστερος. κ(αὶ) ἔκτισ(εν) τὴν | αὐτῆν ἱερὰν μον(ὴν) επονόματι τοῦ ἐν|δόξου, προ-φήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου· καὶ μηδεὶς λάβῃ | αὐτῷ τὸ βιβλί(ον) χορὶς συγχωρίσεως ἀπὸ | τὴν αὐτῆν ἁγι(αν) μον(ὴν) ἐν βάρη αλίτου | αφωρησμοῦ. ἔστϊ δε και το παρ(ὸν) εἰς τὰς χείρας ἐμοῦ αμαρτωλοῦ ευθυμῖου | ἱερο(μον)άχου καὶ ἡγουμ(ένο)υ ἑως πνέω τῇ ταλε|πόρω ζωῇ ταύτη, τη διστιχῇ [καὶ αμαρτολῶ add. scr.* lower margin] *μετὰ δε* ‖ [f. VI^{r}] *τῶ τέλος τῆς ἐμῆς αναξιωτ(η)τος, μενέ-τω ἐν τῇ αυτῇ ἱερᾶ κ(αὶ) ευαγῇ μον(ῇ)· Ἀϊότις τής ἀπὸ | κλεψίας εστεφανόθ(ην)· ἢ τὶς ἀπὸ ιεροσυλί-(ας) | ουκὰν εκαλέστ(η)· δέομαι οὖν ὦ αδελφοὶ | τι-μιώτ(ατ)οι μενέτω ἡ βίβλος αύτη ἐν τη | μον(ῇ), ἐγράψα, τῷ χῃς φευρου(αρίου) κα'. | τῶ κερῶ ὁπου επρὸστάχθην ἀπὸ τῶν | ἀδελφῶν τοῦ διηκοίσε τῷ δεύτερ(ον) | ἡγουμενίον χάριτη κ(αὶ) ευεργεσία τοῦ | κ(υρίο)υ ἡμ(ὸν) ι(ησο)ῦ χ(ριστο)ῦ κ(αὶ) ουχὶ | ἀπὸ ἐδικήν μου | γνόσην ἢ | τελιότιτα | ἀνάξιος γ(ὰρ) ὂν κ(αὶ) | πάντων ἀτελὴς κ(αὶ) | ἐναρετῇ κ(αὶ) ἐν ηλικϊα | ἤμουν χρον(ων) λη'.*

[2] (f. 188^{v}) The same abbot Euthymios wrote another note on folio 188^{v}:

† Τῶ παρὸν ψαλτήριον ὑπάρχ(ει) τῆς | ἱερᾶς μο-ν(ῆς) τοῦ θείου προδρόμου | καὶ ὅπιος τῷ απόξενό-ση | ἐχέτω τᾶς αρρὰς τὼν θεο|φόρων τιη πατέρων πλὴν | εφόρου ζωῆς ἐμοῦ εὐθυμίου | ἱερο(μον)ά-χ(ου) το ἔχω εἰς τὸ διαβά|ζην τα ἐν α(ὐ)τῶ πν(ευ-ματ)ικὰ λόγια.

From these two notes we are informed that this volume was on 21 February 1626 in the monastery of Dionysiou on Mount Athos in the hands of its abbot, the monk Euthymios. Euthymios wanted to keep this volume for his private study as long as he lived but he stated clearly that it was the property of the monastery where it ought to be restored.

[3] The whole folio IV^{v} contains the Hebrew alphabet with the Greek pronunciation of letters written underneath:

εβραικ(ὸν) αλφάβητον κ(α)τ(ὰ) στιχίον εκδοθεὶς.

Inc. ⌜ ⌝ *ε, μτάλιθ* etc.

11. HISTORY OF THE MANUSCRIPT

The existing evidence cannot conclusively answer the question of where this MS was copied. However, it is certain that in the early seventeenth century the volume was in the monastery of Dionysiou and may well have been restored and rebound there.

This volume became the exemplar for two other MSS containing the same text, i.e. Athos, Vatopedi 533 and Jerus., St. Saba 551. They were both copied by the monk Antonios on Mount Athos in 1663/64.[4] It is from the Dionysiou MS that the text of Neophytos the Recluse's Commentary on the

[3] Abbot Euthymios is so far unknown and does not appear in the list of abbots provided by the abbot Archimandrite Gabriel, *Ἡ ἐν ἁγίῳ ὄρει Ἱερὰ Μονὴ τοῦ Διονυσίου*, Athens, 1959, pp. 171–72.

[4] See S. Eustratiades–Arkadios monk of Vatopedi, *Catalogue of the Greek Manuscripts in the Library of the Monastery of Vatopedi on Mount Athos* (Harvard Theological Studies II), Cambridge, Mass., 1924, p. 109; *Ἱεροσ. Βιβλ.*, II, pp. 584 and 748–49, where the introduction to this commentary is published. The monk Antonios copied one volume for himself (= Jerus., St. Saba 551) and a second for the monk Serapheim of the monastery of Stauroniketa on Mt. Athos (= Vatopedi 533).

Psalms and Canticles was published by I. Chatzeioannou in 1935. The MS was microfilmed by the Patriarchal Institute of Patristic Studies housed in the monastery of Vlatadon in Thessalonike.

12. BIBLIOGRAPHY

I. C. Chatzeioannou, *Ἱστορία καὶ ἔργα Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου*, Alexandria, 1914, p. 47.

I. C. Chatzeioannou, *Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου, Ἑρμηνεία εἰς τοὺς Ψαλμούς*, Athens, 1935 (ed. of the text from this codex).

Constantinides, "Dated Greek MSS", p. 657, no. 28.

Lampros, *Catalogue*, I, p. 333.

I. Tsiknopoullos, "Ἡ θαυμαστὴ προσωπικότης τοῦ Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ Ἐγκλείστου", *Byz.* 37 (1967), 363.

Script. 24 (1970), B. 639.

[111*] Modena, Biblioteca Estense, Graecus 19 (III A 5), A.D. 1519 (pls. 156, 234a).

1. Liturgical and theological texts in Greek, Latin, Syriac, Arabic (i.e. Karshuni), Ethiopic, and Armenian.

2. Western paper in good condition.

3. Folios I + 192, 208 × 140 mm.

24 lines to the page (Greek text).

4. CONTENTS

This interesting and unusual volume contains liturgical texts in six languages.[1]

1. (ff. 1r–18v) The liturgy of St. John Chrysostom in Greek:

Ἡ θεία λειτουργία τοῦ μεγάλου ἰωάννου | τοῦ χρυσοστόμου.

Εὐχὴ πρὸ τοῦ εἰσελ|θεῖν εἰς τὴν ἁγίαν τράπεζαν:–

Inc. Κύριε ὁ θεὸς ἡμῶν ἐξαπόστειλον τὴν χειρά σου | ἐξ ἁγίου κατοικητηρίου σου, καὶ ἐνίσχυσόν με.

2. (ff. 20r–44r) The liturgy of St. John Chrysostom in Latin translated from the Greek text:

Missa s(an)cti Joannis chry|sostomi :· e· greco in: | latinum traducta:

Inc. Domine deus noster demitte | manum tuam.

3. (ff. 48r–86r) *Ritus missa Caldeorum Maronita r(um) | ab Ambrosio Comité V. J. doctore Ca|nonico Congregationis Lateranensis | ad verbu(m) servata de industria verbor(um) | puritate fideliter translati.*

Inc. Deus pero ate, mi d(omi)né.

4. (f. 88v) The Syriac alphabet.

5. (ff. 154v–91v) Liturgical and theological texts in Syriac (right column) and Karshuni[2] (left column).

6. (ff. 158r–167r) The liturgy in Ethiopic in two columns.

7. (ff. 170r–192r) The Armenian liturgy of St. Basil.

5. SUBSCRIPTION

The MS preserves a number of contemporary subscriptions.[3] On folio 86r, scribe C of the second Latin text of folios 48r–86r wrote the following subscription:

–finis– | Laus deo, Loé|lius | Garuffus S | XX j | Augusti M|DXVIJ.

Thus this section of the MS, copied by Loelius Garuffus, was completed on 21 August 1517.

On folio 169r there are again various subscriptions in Latin, Greek, and Arabic. Scribe F, who also seems to have been the owner of this MS, wrote the following note:

missale in lingua arm(en)ior(um) | [and after some empty space] *cti qui sunt in cypri | humilissimus Episcopus armenioru(m) | scripsit david istam missam in linguam armenicam, qui fecit sanctus basilius | m°. ccccc° 19 : in octobrio –34 :*

Thus the Armenian part of the volume was copied by David, bishop of the Armenians in Cyprus, on 24 October 1519 [the scribe wrote 34!].

David even demonstrated his knowledge of

[1] For other polyglot MSS, most probably from Egypt, see S. Baronian and F. C. Conybeare, *Catalogue of the Armenian Manuscripts in the Bodleian Library*, Oxford, 1918, cols. 5–6: cod. no. 4, a 14th-century fragment containing passages from Luke in five columns, in Ethiopic, Syriac, Coptic, Arabic, and Armenian; a similar MS in the Ambrosian Library, mentioned by Montfaucon (*Bibl. Bibl.*, p. 527), containing Acts and the Pauline Epistles in Armenian, Arabic, Coptic, and Ethiopic; see ibid., cols. 5–6. See also A. Van Lantschoot, *Codices Coptici Vaticani, Barberiniani, Borgiani, Rossiani*, Part I, *Codices Barberiniani Orientales 2 et 17, Borgiani 1–108*, Vatican City, 1947, pp. 1–4, for cod. Barber. Orient. 2, which is a 14th-century pentaglot Psalter (in Ethiopic, Syriac, Bohairic, Arabic, and Armenian).

[2] Karshuni, also Garshuni (Arab. karšūnī) = Arabic language written in Syriac characters.

[3] Edited also by V. Puntoni, "Indice dei codici greci della Biblioteca Estense di Modena", *SIFC* 4 (1896), 393.

Greek below:

(f. 169r) *ἐγῶ επίσκοποσ τῶν αρμ̅ένιών ἔγραψα τὴν | λουτρϊάν τὴν ἀρμ̅ένϊκὴν· τοῦ αγϊοῦ βασϊλϊοῦ:*

Just below the Greek subscription there is a note in Arabic saying the following:

"This is the book of the Mass in the language and the script of the Armenians. The humble servant bishop David of the Armenians from the island of Cyprus wrote it".[4]

At the end of the Armenian liturgy on folio 192 there is a colophon copied by the scribe in Armenian, which is translated as follows:[5]

"Remember in the Lord the copyist of this missal, David bishop of Cyprus in name only. Be indulgent of my mistakes. For it was written without an exemplar in the city of Rome. This [MS] was written in the year of the incarnation of Christ 1519 in the month of October 24. You who encounter this, beseech remission of sins for the above-mentioned scribe and may you be remembered by the Lord, Amen".

Finally on folio 100r there is a subscription in Syriac and another in Karshuni below it telling us that the Syriac and the Karshuni texts were copied by the scribe Elija.[6]

Thus this MS was copied over a period of two years (1517–19) in Rome, partly by and certainly for David, the bishop of the Armenians in Cyprus.

6. SCRIPT

The MS was copied by six different scribes. Scribe A wrote the Greek text of folios 1r–18v. Scribe B wrote the Latin translation of the liturgy of St. John Chrysostom (i.e. ff. 20r–44r). Scribe C, Loelius Garuffus, wrote the Latin text of folios 48r–86r. Scribe D wrote the Syriac and the Karshuni texts of folios 154v–91v. Scribe E wrote the Ethiopic liturgy of folios 158r–167r. Finally, scribe F, the owner of the volume, David, copied the Armenian liturgy of folios 170r–192r and the subscriptions of folio 169r.

We are interested here only in the script of the Greek text of folios 1r–18v, which is contemporary and was written by an unknown scribe influenced by the early Greek books printed in Italy, especially the Aldine editions and those of Zacharias Kallierges.[7] On f. 1r reproduced here we can observe the enlarged alphas (and), betas ( ), deltas ( ), epsilons ( ), zetas ( ), sigmas ( ), and omegas ( ), the high-standing gammas ( ), etas ( ), and taus ( ), and the ligatures epsilon-nu ( ), epsilon-rho ( ), tau-rho ( ), *σοῦ* ( ), and *τῶν* ( ).

The Greek text is carefully copied without spelling mistakes. The scribe seems to have been copying a printed text.[8] In a few cases he erased repetitions (f. 12r) or made minor corrections. See for instance folio 17r where the word *ἱερεὺς* is erased and the word *διάκων* (!) is written above it.

7. ILLUMINATIONS

Tituli in red. Small red initials slightly projected into the margins. Phrases and sporadic letters in red within the Greek text. The MS preserves a number of headpieces at the beginning of the various parts of the volume, i.e. folios 1r, 96r, 99v, 154r (pi-shaped), 158r. A full-page cross appears on folios 155v and 156r. A rectangular stamp with the initials B.E. (i.e. Biblioteca Estense) appears on folios 1r, 18v, 20r, 44r, 86r, 88v, 91v, 158r, 167r, 169r, 192r, 192v. Another circular stamp with the inscription *BIBLIOTHÈQUE NATIONALE* and the initials *RF* in the centre appears on folios 1r and 192r.

8. BINDING

Not observed.

[4] We owe this translation to Prof. I. Shahîd of Georgetown University, Washington, D.C.

[5] We owe this translation to Dr. S. P. Cowe of Columbia University, New York, who also helped us with the Syriac and Karshuni texts. Prof. R. Thomson of Harvard University also helped us with the different scribes who copied this volume and the Armenian part of the MS. For the presence of Armenian bishops in 16th-century Cyprus following the Roman Creed and obedient to the Catholic Church, see Hill, *History*, II, pp. 2–3. It is interesting, however, that in the translation of the liturgy of St. John Chrysostom into Latin the Greek Creed was precisely translated without addition of the *filioque;* cf. f. 35v: *et in s̄p̄m s̄ctm | domini & vivificantem qui ex p̄re procedit | Qui cum p̄re & filio adoratur.*

[6] We would like to thank Sidney H. Griffith, professor of Semitic languages at Catholic University, Washington, D.C., for studying this subscription for us.

[7] See N. Barker, *Aldus Manutius and the Development of Greek Script & Type in the Fifteenth Century*, Sandy Hook, Conn., 1985, esp. pp. 65–75 and fig. 32.

[8] Zacharias Kallierges published on 14 April 1509 a theological volume in Venice containing among other things parts of *"τὰ ἐν τῇ θεία λειτουργία";* see Legrand, *Bibl. hellénique XVe et XVIe siècles*, I, no. 34, p. 94; see also A. Koumarianou–L. Droulia and E. Layton, *Τὸ ἑλληνικὸ βιβλίο* (National Bank of Greece), Athens, 1986, p. 89.

9. QUIRE COMPOSITION

Recent numbering of folios in the interior lower margin. Quire signatures not observed in the microfilm. The following folios are blank: 19r–v, 44v–47v, 86v–88r, 89r–91r, 155r, 156v–157v, 167v–168v, 169v, 192v.

10. LATER NOTES

On the recto of the back flyleaf there is the following late note:

Scritto in Roma del 1519 | li 24 d'ottobre | da Davide Vescovo di Cypro.

On the front flyleaf Iv there is the following note by a later hand: *Aliqui ritus Ecclesiastici* [and by a more recent hand]: *Liturgia.*

On the interior of the back cover there is a long note in Italian speaking of the transfer of this MS to the Bibliothèque Nationale in Paris and its recovery by the Biblioteca Estense.[9]

11. HISTORY OF THE MANUSCRIPT

This MS, copied in Rome in 1517–19 partly by and certainly for David, bishop of the Armenians of Cyprus, was at a later period acquired by the Biblioteca Estense of Modena. Montfaucon inspected this volume and referred to it in his *Diarium Italicum* (Paris, 1702, p. 31): "Codex recens liturgiarum Graecè, Syriacè, Aethiopicè, Armeniacè." During the Napoleonic Wars in 1796 it was taken to the Bibliothèque Nationale in Paris, but it was recovered by the Biblioteca Estense in 1815. It was examined and described by Puntoni in 1896.

12. BIBLIOGRAPHY

T. W. Allen, *Notes on Greek Manuscripts in Italian Libraries,* London, 1890, pp. 5–6.

B. de Montfaucon, *Diarium Italicum, sive monumentorum veterum Bibliothecarum Musaeorum &c. Notitiae singulares in itinerario Italico collectae. Additis schematibus ac figuris,* Paris, 1702, p. 31.

V. Puntoni, "Indice dei codici greci della Biblioteca Estense di Modena", *SIFI* 4 (1896), 392–93.

Vogel–Gardthausen, *Schreiber,* pp. 100, 128, 452.

Script. 34 (1980), 132.

[9] This note, which appears in all MSS taken to France, was edited by Puntoni, "Indice dei codici", op. cit., p. 379: "Questo Codice fu portato via dalla Biblioteca Estense il gno 11. 8bre 1796. dai Commissarj Francesi, e fu ripreso a Parigi dai Commissarj di S.A.R. Francesco IV. sig[l]. Antonio Lombardi Bibliothecario, ed Antonio Boccolari sotto il 21. 8bre 1815".

[112*] Paris, Bibliothèque Nationale, Graecus 1615 [Colbert 4464], ca. 1553 (pls. 157–59).

1. *Mēnaion* for January.

2. Western paper in good preservation.

3. Folios 413, 212 × 147 mm.

Justification 136 × 90 mm.

20 lines to the page.

Text in single column.

4. CONTENTS

This *mēnaion* of January is complete: (f. 2r) *Ἀρχὴ σὺν θ(ε)ῶ τοῦ ιαννουαρίου.*

1. (ff. 1r–19v) (1 Jan.): The Circumcision of Christ and St. Basil:

Inc. Σὺγκαταβαίν(ων) ὁ σ(ωτ)ήρ.

[Μηναῖα ... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου, 6th ed. (Φοϊνιξ), Venice, 1895, V, p. 1].

2. (ff. 19v–34r) (2 Jan.): *Προεόρτια τῶν φώτ(ων)* and St. Sylvestros, pope:

Inc. Προεόρτια ἅσμ(α)τ(α) εὐσεβῶσ προηχήσωμ(εν).

[Ibid., p. 12].

3. (ff. 34v–50r) (3 Jan.): *Προεόρτια τῶν φώτων,* the prophet Malachi, and the martyr Gordios:

Inc. Κ(ύρι)ε ὡσ ἐκ τοῦ π(ατ)ρ(ὸ)ς πρὸ αἰώνων, ἀνερμηνεύτωσ | γεγένησαι.

[*EPh* 45 (1946), 134].

4. (ff. 50r–65v) (4 Jan.): *Προεόρτια τῶν φώτων* and *σύναξις* of the 70 Apostles and St. Theoktistos:

Inc. Χ(ριστὸ)σ ὡσ τοὺσ δώδεκα· ὑμᾶσ εἰσ πάντα τὰ πέρατα ‖ [f. 50v] *διαγγέλλειν ἀπέστειλεν.*

[*EPh* 30 (1931), 376; 45 (1946), 196].

5. (ff. 66r–88v) (5 Jan.): *Προεόρτια τῶν φώτων,* St. Theopemptos, St. Theonas, and St. Synkletike:

Inc. Προεόρτια ἄσματα· εὐσεβῶσ προηχήσωμεν.

[*EPh* 30 (1931), 361].

6. (ff. 88v–127r) (6 Jan.): *Τὰ ἅγια θεοφάνεια τοῦ κ(υρίο)υ | καὶ θ(εο)ῦ κ(αὶ) σ(ωτῆ)ρ(ο)σ ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ.*

Inc. Τὸν φωτϊσμὸν ἡμῶν· τὸν φωτΐσαντα πάντα | ἄν(θρωπ)ον.

[*Μηναῖα,* op. cit., V, p. 60].

7. (ff. 127r–136r) (7 Jan.): *Σύναξισ* of St. John Prodromos.

Inc. Ἰδὼν σε ἐρχόμενον χ(ριστ)ὲ πρὸσ αὐτὸν πρόδρομοσ.

[*EPh* 30 (1931), 380; 45 (1946), 134].

8. (ff. 136r–144v) (8 Jan.): The martyrs Ioulianos and Basilissa:

Inc. (f. 136v): *Μάρτυσ παναοίδϊμε περϊ ἐγκρατείασ ἔφλεξασ.*

[*EPh* 45 (1946), 305].

9. (ff. 145r–152v) (9 Jan.): St. Polyeuktos:

Inc. Δαβιτϊκῶσ ὡσ ἐκ λάκκου, ταλαιπωρῖασ χ(ριστό)σ.

[*Μηναῖα,* op. cit., V, p. 90].

10. (ff. 153r–164v) (10 Jan.): St. Gregory of Nyssa:

Inc. ῞*Οσιε π(άτ)ερ ἱερώτατε γρηγόρϊε.*

[Ibid., p. 94].

11. (ff. 164v–177v) (11 Jan.): St. Theodosios *κοινοβιάρχης.*

Inc. ῞*Οσϊε π(άτ)ερ θεοφόρε θεοδόσϊε.*

[Ibid., p. 101].

12. (ff. 177v–182r) (12 Jan.): St. Tatiane, the martyr:

Inc. Τῶν ἐν τῇ ῥώμη μαρτύρων.

[*EPh* 46 (1947), 66].

13. (ff. 183v–191r) (13 Jan.): St. Hermylos and Stratonikos.

Inc. Τοῦ αθλοφόρου ἑρμύλου καὶ στρατονίκου πϊστοί.

[*Μηναῖα,* op. cit., V, p. 111].

14. (ff. 191r–198r) (14 Jan.): *Monachi in Sina et Raithu:*

Inc. (f. 191v) *Μεγάλωσ ἠγωνίσασθε ἅγϊοι.*

[Ibid., p. 111].

15. (ff. 198r–209v) (15 Jan.): St. Paul Thebaios and St. Ioannes Kalybetes:

Inc. (f. 198v) *Πάσησ· ἀν(θρωπ)ίνησ σεαυτόν· π(άτ)ερ συνουσῖασ.*

[Ibid., p. 118].

16. (ff. 209v–218r) (16 Jan.): *Προσκύνησϊς τῆσ τϊμϊασ | ἁλύσεωσ.*

Inc. Δεῦτε συμφωνϊαν μετ᾽ ὠδῆσ.

[*EPh* 46 (1947), 74].

17. (ff. 218r–238r) (17 Jan.): St. Antony:

Inc. Ο φωτϊσθεὶσ ταῖσ τοῦ πν(εύματο)σ ἀκτῖσϊν.

[*Μηναῖα,* op. cit., V, p. 131].

18. (ff. 238r–250v) (18 Jan.): St. Athanasios and St. Kyrillos:

Inc. ῞*Οσιε π(άτ)ερ· θεοφάντορ ἀθανάσιε.*

[*EPh* 30 (1931), 368, and 562; *EPh* 46 (1947), 79].

19. (ff. 251r–261r) (19 Jan.): St. Makarios of Egypt and St. Makarios of Alexandria:

Inc. Τὸν ἐν πατράσϊ φερώνυμον μακαρίζοντεσ.

[*EPh* 46 (1947), 82].

20. (ff. 261r–273r) (20 Jan.): St. Euthymios the Great:

Inc. Π(άτ)ερ Εὐθύμϊε τὸν σὸν τόκον προκατήγγειλε.

[*Μηναῖα,* op. cit., V, p. 151; *EPh* 30 (1931), 366 and 385].

21. (ff. 275r–285v) (21 Jan.): St. Maximos Confessor and St. Neophytos of Nicaea:

Inc. Τὸν δὲ οἶκτον γενόμενον ὡσ ηὐδόκησ(εν) ἄν(θρωπ)ον.

[*Μηναῖα,* op. cit., v, pp. 160–67].

22. (ff. 285v–299v) (22 Jan.): Timothy the Apostle and St. Anastasios:

Inc. ᾽*Ακτῖσει τοῦ πν(εύματο)σ σαφῶσ.*

[Ibid., p. 167].

23. (ff. 300r–308r) (23 Jan.): St. Klemes of Ankyra and Agathangelos:

Inc. Κλῆμα τῆσ ἀμπέλου τῆσ ζωῆσ.

[Ibid., p. 174].

24. (ff. 308r–315r) (24 Jan.): St. Xene:

Inc. Τρωθεῖσα θείω ἔρωτι.

[*EPh* 30 (1931), 370; 46 (1947), 130].

25. (ff. 315r–329v) (25 Jan.): St. Gregory of Nazianzus:

Inc. Π(άτ)ερ γρηγόρϊε τα σὰ χείλη οὐχ᾽ ὁ πρόξενοσ· τῆσ | λήθησ.

[*Μηναῖα,* op. cit., V, p. 185].

26. (ff. 329v–344r) (26 Jan.): St. Xenophon and his companions:

Inc. (f. 333r) *Λάμπων ἀξιώμασϊ ψυχῆς.*

[Ibid., p. 195].

27. (ff. 344r–364v) (27 Jan.): *Translatio* of St. John Chrysostom:

Inc. Χρυσοῦ τοιλαυγεύστερον.

[Ibid., p. 201].

28. (ff. 364v–380v) (28 Jan.): St. Ephraim Syros.

Inc. Τοῦ παραδείσου τὰ κάλλη.

[Ibid., p. 211].

29. (ff. 380v–384v) (30 Jan.): St. Hippolytos, pope.

Inc. Τῆσ ἱερωσύνησ στολὴν σαφῶσ.

[*EPh* 30 (1931), 372].

30. (ff. 384v–405v) St. Basil, St. Gregory of Nazianzus, and St. John Chrysostom:

Inc. Τὰ τῆσ χάριτοσ ὄργανα.

[*Μηναῖα,* op. cit. V, p. 222].

31. (ff. 405v–413v) (31 Jan.): Cyrus and Ioannes, martyrs in Egypt:

Inc. Ταῖσ τῶν θαυμάτων ἀκτῖσϊ.

[*EPh* 30 (1931), 373; 46 (1947), 289].

Des. (f. 413^{v}) *ἡ ἀκολουσθῖα, νοεμβρῖω α^{η}.*

5. SUBSCRIPTION

The MS preserves no subscription. Scribe C of this volume has been identified by Darrouzès with the main scribe of Paris. Gr. 1611, the *anagnōstēs* Peter Blabestes.[1] Darrouzès attributed to this scribe folios 382–388 and, following Omont, thought the rest of the volume was of the fifteenth century. However, a closer study of this MS and of Paris. Gr. 1611 shows that both MSS are contemporary and that in the case of Paris. Gr. 1615 the three scribes worked together. Hence this volume can reasonably be dated ca. 1553 and connected with Cyprus.

6. SCRIPT

The MS was copied by three collaborating scribes who use a pale black ink. Scribe A, the main copyist, copied folios 2^{r}–103^{v}, 110^{r}–326^{r}, 333^{v}–341^{v}, 364^{v}–381^{r}, 388^{v}–397^{v}, and 404^{v}–413^{v}. Scribe B copied only folios 104^{r}–109^{v}. Scribe C, identified with the *anagnōstēs* Peter Blabestes, copied folios 326^{v}–333^{r}, 342^{r}–364^{r}, 381^{v}–388^{r}, and 397^{v}–404^{r}. It is obvious that we have three professional scribes working together, probably within a scriptorium.

The script of the main scribe A is a tiny, right-inclined minuscule. On folio 153^{r} reproduced here we can observe the high-standing gammas ( ) and taus ( ), the enlarged iotas ( ) and sigmas ( ), and the ligatures gamma-xi ( ), epsilon-rho ( ), and double sigma-alpha ( ).

The script of scribe B is round, handsome, and slightly inclined to the right. On folio 108^{r} reproduced here we can observe the high-standing taus ( ), the enlarged betas ( ), lambdas ( ), and upsilon ( ), and the ligatures epsilon-nu ( ), mu-epsilon-nu ( ), mu-nu ( ), and sigma-theta-epsilon ( ).

Scribe C (Peter Blabestes?) writes a clear, round minuscule. On folio 387^{r} reproduced here we can observe the enlarged betas ( ), epsilons ( ), zetas ( ), xis ( ), phis ( ), chis ( ), and psis ( ), the ligature phi-rho ( ), and the enlarged abbreviation for *καὶ* ( ).

[1] Darrouzès, "Mss originaires de Chypre", p. 191. Darrouzès suggested that ff. 382–388 (= scribe C) of this volume were copied by the main scribe of Paris. Gr. 1611, i.e. Peter Blabestes. This view has recently been rejected by Canart, "L'écritures chypriotes", p. 46, n. 74 and in "Reliures chypriotes", p. 233, n. 78. The script of Peter Blabestes is similar to that of scribe C of this volume but is not the same.

7. ILLUMINATIONS

Tituli and initials in red. Red initials also within the text. An ornamental headpiece appears on folio 1^{r}. Simple ornaments also appear at the beginning of each celebrated saint on folios 19^{v}, 34^{v}, 50^{r}, 66^{r}, 85^{v}, 88^{v}, 125^{v}, 126^{r}, 127^{r}, 136^{r}, 144^{v}, 153^{r}, 164^{v}, 176^{v}, 177^{v}, 183^{v}, 191^{r}, 198^{r}, 209^{v}, 218^{r}, 238^{r}, 251^{r}, 261^{r}, 273^{r}, 285^{r}, 308^{r}, 329^{v}, 344^{r}, 364^{v}, 380^{v}, 384^{v}, 405^{v}. On folios 1^{r} and 413^{v} there is a circular red stamp with the inscription *BIBLIOTHECÆ REGIÆ.*

8. BINDING

Modern binding with purple leather on cardboard 4 mm thick, with the gilt-stamped coat of arms of Colbert in the centre of the front and back covers. On the spine appears five times the monogram of Colbert and horizontally the inscription *LIBER | OFFICII | ECCLESIASTICI.*

9. QUIRE COMPOSITION

Quire signatures in the upper right corner, in the Greek alphabet but sometimes in Arabic numbers, are later. They are preserved on folios 9^{r} = 2, 17^{r} = 3, 25^{r} = 4, 33^{r} = 5, 41^{r} = 6, 49^{r} = 7, 57^{r} = *η* and 8, 65^{r} = *θ*, 89^{r} = *ιϐ*, 96^{r} = *ιγ*, 104^{r} = *ιδ*, 246^{r} = *λ*, 262^{r} = *λϐ*, 294^{r} = *λϛ*, 302^{r} = *λζ*, 310^{r} = *λ<η>*, 334^{r} = *μ<α>*, 358^{r} = *μ<δ>*, 366^{r} = *μζ*, 374^{r} = *μη*, 382^{r} = *μθ*, 390^{r} = *ν*, 398^{r} = *να*, 406^{r} = *<νϐ>*. Thus the volume comprises 52 quaternions. One folio was lost in the twelfth gathering. Folios 1–137 have lost the right corner of the lower margin without any losses to the text. More seriously damaged are folios 1–2, especially folio 2. Folios 124 and 125 have been almost completely excised, with only their upper interior margin preserved.

10. LATER NOTES

The MS contains a number of later marginal notes by different hands:

On folio 1^{r-v} there are *δοκίμια τοῦ κονδυλίου (probationes pennae)* and hymns.

On folio 19^{v} (lower margin, upside-down):

† τιμοθεου· τού θεωφηλεστατου· κ(αὶ) θ[εοπρο-]| δλυτου επυσκοπου τῆς αγιωτάτης.

(f. 95^{r}) (upper margin):

† αυτη πλατανήσταca χερης εν κ(υρί)ω κ(αὶ)

παραlκαλῶ.

In the margins of folios 148^{v}, 150^{v}, 152^{v} the debts of certain people to the unknown monastery who owned the volume (probably the monastery of Arakos in Lagoudera, Cyprus) are recorded.

(f. 174^{v}) (lower margin):

τού μαντεὸς παλαι γάρβελλα | μαστρε μου καλλουλη κ(αι) ραψε το παπλομαν καλα | μη σε δερη ο μαστρος μου καλα.

(f. 180^{r}) (upside-down): The beginning of a letter to a certain *κὺρ μάρκος.*

(f. 192^{v}) (lower margin): The beginning of a letter to the bishop of Kyrenia Timotheos[2] by the owner of the MS, perhaps by the abbot of the monastery of Arakos.

(f. 195^{v}) (lower margin, upside-down): The beginning of a letter to the *prōtopapas Ἰάκωβος* from whom the addressee asks: *κρασήν κουζέσ 20,* etc.

(f. 263^{v}) (lower margin): *Ἰακοβ(ος) ἐπίσκοπ(ος) ταμασέ(ων)* is mentioned.[3]

(f. 280^{v}) In an upside-down note the village of Platanistasa is mentioned.

(f. 1^{r}) (upper margin): *Colb(ert) 4464 Regius | 3004.*

11. HISTORY OF THE MANUSCRIPT

Little is known of the history of this MS copied ca. 1553 possibly in the area of Platanistasa and perhaps the monastery of Arakos. It continued to be in the island, as the recording of the bishop of Kyrenia Timotheos (early 17th cent.) indicates (cf. ff. 19^{v} and 192^{v}). The MS entered the collection of Colbert, where it was rebound. It was acquired by the Royal Library in 1732 and thus passed to the Bibliothèque Nationale.

12. BIBLIOGRAPHY

Analecta Hymnica Graeca..., XIII, Rome, 1983, pp. 430, 439 (siglum Pn).

Canart, "Les écritures chypriotes", p. 46, n. 74.

Darrouzès, "MSS originaires de Chypre", p. 191.

S. Eustratiades, *Ποιηταὶ καὶ ὑμνογράφοι τῆς ὀρθοδόξου Ἐκκλησίας...,* I, pp. 53, 55, 708–711, 713, 714, 718.

S. Eustratiades, *Τὸ ἑορτολόγιον τῆς ὀρθοδόξου Ἐκκλησίας...,* pp. 61, 80, 81, 107, 108.

S. Eustratiades, *Ταμεῖον ἐκκλησιαστικῆς ποιήσεως...,* p. 9.

Omont, *Inventaire sommaire,* II, p. 107.

"Reliures chypriotes", p. 233, n. 78.

EEBS 15 (1939), 202, 240, 244, 245, 246; *Script.* 27 (1973), p. 109, no. 8.

[113*] Jerusalem, Taphou 84, A.D. 1555/56 (pls. 160–61, 234b).

[studied in microfilm]

1. *Mēnologion* containing the main feasts of the ecclesiastical year.

2. Western paper, glossy, well preserved.

3. Folios 299 (26bis, 37bis, 92bis, 203bis), 218 × 160 mm.

19–20 lines to the page.

Text in single column.

4. CONTENTS

The MS contains the hymns for forty-nine feasts of the liturgical year as follows:[1]

1. (f. 1^{r}) (1 Sept.): The beginning of the indiction and the New Year and the celebration of St. Symeon the Stylite:

Inc. Τῆς αὐτολέκτου καὶ θείας· διδασκαλίας χ(ριστο)ῦ· τ(ὴν) | προσευχὴν μαθόντες, καθ' ἑκάστην ἡμέρ(αν) | βοήσωμεν τῷ κτήστει.

[*Μηναῖα ... διορθωθέντα ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ Ἰμβρίου,* 6th ed., 12 vols. (Φοῖνιξ), Venice, 1895, I, p. 1].

2. (f. 11^{r}) (8 Sept.): *Τὸ γενέσιον τ(ῆς) ὑπεραγί(ας) θ(εοτό)κου.*

Inc. Σήμερον ὁ τοῖς νοεροῖς θρόνοις· ἐπαναπαυόμενος θ(εό)σ.

[Ibid., p. 51].

3. (f. 20^{v}) (14 Sept.): *Ἡ ὕψωσις τοῦ τιμίου | καὶ ζωοποιοῦ στ(αυ)ροῦ.*

Inc. Μωσῆς προετύπου | σε· χεῖρας ἐκτείνας | πρὸς ὕψως.

[1] The fact that the scribe added at the end of the liturgical year three more feasts—i.e. those of 24 Sept. (St. Thecla), 9 Nov. (Archangel Michael), and 4 Dec. (St. Barbara) (see ff. 294^{r} ff)—led even the ever-careful Papadopoulos-Kerameus to speak of an "ἀνθολόγιον ἀκολουθιῶν εἰς διαφόρους ἑορτὰς ἀπὸ μηνὸς σεπτεμβρίου μέχρι 4 δεκεμβρίου"; *Ἱεροσ. Βιβλ.,* I. p. 166.

[2] On Timotheos, bishop of Kyrenia, who appears active at the beginning of the 17th century, see Hackett, *Church of Cyprus,* pp. 325–26.

[3] Iakobos of Tamassos is not mentioned by Hackett, op. cit.

[Ibid., p. 87].

4. (f. 29r) (23 Sept.): *῾Η σύλληψις τοῦ ἁγ(ί)ου | ιω(άν)νου τοῦ προδρόμου.*

Inc. Γερατεύων ὁ θεῖος ζαχαρίας.

5. (f. 32r) (26 Sept.): *῾Η μετάστασις τοῦ ἁγίου ἀποστόλου ... ἰω(άν)νου τοῦ θεολόγου.*

Inc. ῾Ο θεατὴς τῶν ἀρρήτων ἀποκαλϋψεων.

[Ibid., p. 146].

6. (f. 35r) (1 Oct.): *Τοῦ ἁγίου ἀποστόλου ἀνανίου· καὶ τοῦ | ἁγίου ρωμανοῦ τοῦ μελοδοῦ.*

Inc. ῾Ο τὴν ακτῖνα τὴν θεῖαν δεδειγμένος.

[Ibid., II, p. 1].

7. (f. 37v) (11 Oct.): *Τῆς ἁγίας ξ̄ Συνόδου, καὶ τοῦ ἁγίου | ἀποστόλου φιλίππου, καὶ τοῦ ὁσίου π(ατ)ρὸς ἡμ(ῶν) θεοφάνους τοῦ γραπτοῦ.*

Inc. (f. 37bis r) *῾Εκ γαστρὸς ἐτέχθης πρὸ ἑδσφώρου.*

[Cf. *Πεντηκοστάριον ... διορθωθὲν ὑπὸ Βαρθολομαίου Κουτλουμουσιανοῦ τοῦ ῾Ιμβρίου,* 4th ed. (῾Αγιος Γεώργιος), Venice, 1875, pp. 161, 174].

8. (f. 44v) (23 Oct.): *Τοῦ ἁγίου ἀπο|στόλου, ἰακώβου του ἀδελφοθέου.*

Inc. Δεῦτε τὸ μνημόσυνον, τοῦ θεα|δέλφου τιμήσωμεν.

[*Μηναῖα,* op. cit., II, p. 119].

9. (f. 46r) (26 Oct.): *Τοῦ ἁγίου μ(ε)γ(α)λ(ο)μαρτ(υρος) δημητρ(ίου) τοῦ μυροβρύτου.*

Inc. ῾Ω τοῦ παραδόξου θαύματος.

[Ibid., p. 133].

10. (f. 48r) (1 Nov.): *Τῶν ἁγίων καὶ θαυματου<ργῶν>* ‖ [f. 48v] *<ἀνα>ργύρων, κοσμᾶ, καὶ δαμιανοῦ.*

Inc. ῞Ολην ἀποθέμενοι, ἐν οὐ(ρα)νοῖς τὴν ἐλπίδα.

[Ibid., III, p. 1].

11. (f. 50r) (13 Nov.): *Τοῦ εν αγίοις π(ατ)ρ(ὸ)ς ημῶν | ιω(άννου) ἀρχιεπισκόπου κωνσταντινου|πόλ(εως) τοῦ χρ(υσοστ)ομου.*

Inc. Τὴν χρυσήλατον σάλπιγγα.

[Ibid., p. 82].

12. (f. 53v) (21 Nov.): *῾Η ἐν τῷ ναῷ εἴσωδος τῆς ὑπεραγί(ας) θ(εοτό)κου.*

Inc. Σήμερον πιστοί χορεύσομ(εν).

[Ibid., pp. 133, 166].

13. (f. 69r) (26 Nov.): *Τῆς | ἁγίας μ(ε)γ(α)λ(ο)μάρτ(υ)ρ(ος) αἰκατερίνης.*

Inc. Μνήμην τὴν πανίερον, αἰκατερίναν | πανεύφημε.

[Ibid., p. 173].

14. (f. 70v) (5 Dec.): *Τοῦ ὁσίου καὶ θεοφ|όρου π(ατ)ρ(ὸ)ς ἡμ(ῶν) σάββα τοῦ ἡγϊασμένου.*

Inc. Σάββα θεόφρον· τῶν ἀγγέλων ἰσοστάισιε.

[Ibid., IV, p. 18].

15. (f. 75r) (6 Dec.): *Τοῦ | ἐν αγίοις π(ατ)ρ(ὸ)ς ἡμῶν· νικολάου ἐπι|σκόπου* ‖ [f. 75v] *μύρον τῆς λυκί(ας) <τ>οῦ θαυματουργοῦ.*

Inc. Μύροις παροικήσας αἰσθητῶς.

[Ibid., p. 26].

16. (f. 78r) *Κυριακῆ τῶν ἁγίων προπατόρων.*

Inc. Τῶν προπατόρων σήμερον πϊστοὶ· τελοῦ|ντες μνημόσυνα.

[Ibid., pp. 72, 119].

17. (f. 91r) *Κυριακῆ προ τῆς χ(ριστο)ῦ | γεννήσεως· τῶν ἁγίων π(ροπατό)ρων.*

Inc. ῾Ωφθη κόσμου πέρασιν· τῶν προπ(ατό)ρων | ἡ μνήμη.

[Cf. *EPh* 40 (1941), 88].

18. (f. 104r) (20 Dec.): *Προεόρτ(ια) τῆς χ(ριστο)ῦ γενν(ή)|σεως· καὶ μνήμη ... ἰγνατίου τοῦ θεοφόρου.*

Inc. Προεορτάσωμεν λαοί.

[*Μηναῖα,* op. cit., IV, pp. 137, 171].

19. (f. 113v) (Christmas Day):

Inc. Δεῦτε ἀγαλλιασώμεθα αὐτῷ κ(υρί)ω· τὸ παρὸν | μϋστήρϊον ἐκδϊηγούμενοι.

[Ibid., pp. 192, 205].

20. (f. 127v) *Κυριακὴ μετὰ τὴν χ(ριστο)ῦ γέννησιν· μνήμη τ(ῶν) ἁγ(ίων) | καὶ δικαίων· ἰωσὴφ τοῦ μνήστορος· δα(βὶ)δ | τοῦ βασιλέως· κ(αὶ) ἰακώβου τοῦ ἀδελφο|θέου.*

Inc. Τὸν θεοπάτορα πάντες ἀνευφημήσωμεν.

[Ibid., p. 210].

21. (f. 129r) (1 Jan.): *῾Η | περιτομῆ τοῦ κ(υρίο)υ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ· καὶ μνήμη τοῦ | εν αγίοις π(ατ)ρ(ὸ)ς ημ(ῶν) βασιλείου τοῦ μ(ε)γ(ά)λ(ου).*

Inc Συγκαταβαίνων ὁ σ(ωτ)ήρ, τῷ γέννει τῶν ἀν|θρώπων.

[Ibid., V, pp. 1, 2, 4, 11].

22. (f. 140r) (2 Jan.): *Προεόρτια τῶν φώτ(ων)· καὶ μνήμη | τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν, Σιλβέστρου παπα ρώμης.*

Inc. Προεόρτια ἄσματα· εὐσεβῶς προηχήσωμεν.

[Ibid., V, p. 12].

23. (f. 153r) (3 Jan.): *Προεόρτια καὶ τοῦ ἁγίου προφήτου | μαλαχίου· καὶ τοῦ ἁγίου μ(ά)ρ(τυρος) γορδ(ίου).*

Inc. Ρῆματα τῆς θεοκϊνήτου σου γλώσσης.

[Ibid., p. 20].

24. (f. 157v) (4 Jan.): *Προεόρτ(ια) τῶν φώτ(ων)· καὶ ἡ σύ|ναξις τῶν ἁγ(ίων), ο̄ ἀποστόλ(ων).*

Inc. Δι' ὕδατος καὶ πν(εύματο)ς τὴν σϋντριβὴν ἡμῶν· | ἐπαναπλάτων.

[*EPh* 30 (1931), 376].

25. (f. 166r) (6 Jan.): *Τὰ ἅγια θεοφάνεια τοῦ κ(υρίο)υ | ἡμῶν ἰ(ησο)ῦ χ(ριστο)ῦ.*

Inc. Τὸν φωτισμὸν ἡμῶν, τὸν φωτίσαντα παν|τα ἄν(θρωπ)ον.

[*Μηναῖα*, op. cit., V, p. 60].

26. (f. 179r) (7 Jan.): *Ἡ σύναξις τοῦ ἁγίου ἰω-(άν)νου προφήτου προ|δρόμου καὶ βαπτϊστοῦ.*

Inc. (f. 179v) *Ἰδῶν σε ἐρχόμενον χ(ριστ)έ.*

[*EPh* 30 (1931), 380].

27. (f. 180v) (11 Jan.): *Τοῦ ὁσιου π(ατ)ρ(ὸ)ς ἡμῶν θεοδοσίου τοῦ κϊνοβιάρχ(ου).*

Inc. Ὅσιε π(άτ)ερ θεοφόρε θεοδόσιε.

[*Μηναῖα*, op. cit., V, p. 101].

28. (f. 182r) (17 Jan.): *Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν ἀντονιου τοῦ μ(ε)γ(ά)λ(ου).*

Inc. Ὁ φωτισθῆς ταῖς τοῦ πν(εύματο)ς ἀκτίσει.

[Ibid., p. 131].

29. (f. 186r) (20 Jan.): *Τοῦ ὁσιου π(ατ)ρ(ὸ)ς ἡμ(ῶν) εὐθϋμίου· | τοῦ μ(ε)γ(ά)λ(ου).*

Inc. Π(άτ)ερ εὐθύμϊε τὸν σὸν· τόκον προκατήγγει-λεν.

[Ibid., p. 151].

30. (f. 189r) (25 Jan.): *Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν γριγορίου τοῦ θεολόγου.*

Inc. Π(άτ)ερ γριγόριε τὰ σὰ χείλη. οὐχ ὁ πρόξε-νος· τῆς | λίθης ἐπέδησε.

[Ibid., p. 185].

31. (f.190r) (27 Jan.): *Ἡ ἐπάνοδος τοῦ λειψάνου. του | ἁγίου ἰω(άν)νου τοῦ χρ(υσοστόμου).*

Inc. Ἐξεχύθησαν χείλεσι· θεία χάρις χρησόστομε.

[Ibid., III, p. 84].

32. (f. 193r) (30 Jan.): *Τῶν ἁγίων καὶ διδασκά-λ(ων)· ἡμῶν· | καὶ μ(ε)γ(ά)λ(ων) ἱεραρχ(ῶν) ἰωἄν-νου του χρυσοστόμου· | βασιλείου τοῦ μ(ε)γ(ά)λ(ου)· καὶ γρηγοριου του θεολόγου.*

Inc. (f. 193v) *Τὰ τῆς χάριτος ὄργανα.*

[Ibid., V, p. 222].

33. (f. 201v) (2 Feb.): *Ἡ ὑπαπαντ(ή) τοῦ κ(υρίο)υ ἡμ(ῶν) ἰ(ησο)ῦ χ(ριστο)ῦ.*

Inc. Λέγε σϋμεὼν· τίνα φέρων ἐναγκάλαις.

[Ibid., VI, p. 9].

34. (f. 208v) (9 March): *Τῶν ἁγ(ίων) ·μ̄· μαρτύ-ρων· τῶν | ἐν σεβαστεία.*

Inc. Φέροντες, τὰ παρόντα γενναίως.

[Ibid., VII, p. 30].

35. (f. 209v) (25 March): *Ὁ εὐαγγελϊσμὸς τῆς ὑπεραγι(ας) θ(εοτό)κου.*

Inc. (f. 210r) *Βουλὴν προαιῶνϊον ἀποκαλύπτον σοι κόρη.*

[Ibid., VIII, p. 98].

36. (f. 219v) (23 April) (f. 220r) *Τοῦ ἁγίου καὶ ἐνδόξου, μ(ε)γ(α)λ(ο)μάρτϋ|ρος γεωργ(ίου)· τοῦ τροπεοφόρ(ου):·*

Inc. Ὡς γενναίον ἐν μάρτϋσϊν. ἀθλοφόρε γεώρ|γϊε.

[Ibid., pp. 99, 102, 116].

37. (f. 228r) (21 May): *Τῶν ἁγ(ίων) ἐνδόξων, καὶ εἰαποστόλ(ων) | μ(ε)γ(ά)λ(ων) βασιλέ(ων) κωνσταν-τίνου, καὶ ἐλένης.*

Inc. Ὅπλον κραταιότα|τον· τῶ βασϊλεῖ ἡμῶν δέ-δωκας.

[Ibid., IX, p. 72].

38. (f. 229v) (24 June): *Το γεννέσιον του τιμιου ἐνδόξου προ|φιτ(ου) προδρόμ(ου) καὶ βαπτιστοῦ, ἰω(άν)νου.*

Inc. Λύει τοῦ ζαχαρίου τὴν σϊωπήν.

[Ibid., X, pp. 80, 89].

39. (f. 238v) (29 June): *Τῶν ἁγ(ίων) ἐνδόξων καὶ πανευφήμων ἀπο(στόλων) | πέτρου καὶ παύλου.*

Inc. Ποίοις εὐφημϊῶν στέμμασιν | ἀναδύσωμ(εν) πέτρον καὶ παῦλον.

[Ibid., p. 104].

40. (f. 250r) (1 July): *Τῶν ἁγί(ων) καὶ θαυμα-τουργ(ῶν) ἀναργύρ(ων) κοσμά | καὶ δαμϊανοῦ.*

Inc. Νάμασι τοῦ πν(εύματο)ς· ὡς ποταμοὶ προ-σκλϋζό|μενοι.

[Ibid., XI, p. 5].

41. (f. 251r) (20 July): *Τοῦ ἁγίου ἐνδόξου προφη-του ἡλιου.*

Inc. Ὁ τὸν θεσβήτην ἠλίαν, πϋρίνω ἅρματι· ἀπὸ | τῆς γῆς οἰκτίρμων. μεταθέμενος.

[Ibid., p. 90].

42. (f. 257v) (25 July): *Τῆς ἁγίας ἄνης, τῆς μ(η-τ)ρ(ὸ)ς, τῆς θ(εοτό)κου.*

Inc. Νόμου δικαιόματα· διατηροῦσα αλώβητα.

43. (f. 258v) (1 Aug.): *Τῶν ἁγί(ων) ἑπτὰ μακα-βαί(ων)· καὶ τῆς μ(η τ)ρ(ὸ)ς αυτ(ῶν) | σαλομονὴς· καὶ του διδασκάλου αὐτ(ῶν) ἐλεαζάρου.*

Inc. (f. 259r) *Τοῦ νόμου τὸν ὄροφον ἑπτὰ· στύλοις ἐπερόμε|νον.*

[Ibid., XII, p. 2].

44. (f. 261r) (6 Aug.): *Ἡ ἁγία μεταμόρφωσ(ις), τοῦ κ(υριο)υ, καὶ θ(εο)ῦ, καὶ σ(ωτῆ)ρ(ο)ς ημ(ῶν) | ἰ(ησο)ῦ χ(ριστο)ῦ.*

Inc. Προ τοῦ στ(αυρ)οῦ σου κ(ύρι)ε.

[Ibid., pp. 42, 47, 51, 55].

45. (f. 272v) (15 Aug.): *Ἡ κοίμησις, τῆς ὑπεραγί-(ας) θ(εοτό)κου.*

Inc. Ὦ τοῦ παραδόξου θαύματος.

[Ibid., 105, 118].

46. (f. 285^{v}) (29 Aug.): *῾Η ἀποτομὴ, τῆς τϊμίας | κεφαλῆς τοῦ ἁγίου ἐνδόξου προφήτου προ|δρόμου. καὶ βαπτιστοῦ.*

Inc. Γενεθλίων τελουμένων· τοῦ ἀνεδεστάτου | ἡρώδου.

[Ibid., p. 140].

47. (f. 294^{r}) (24 Sept.): *Τῆς ἁγίας προτομάρτυρος καὶ ἠσα|ποστόλου θέκλης.*

Inc. Θέκλαν ὁμοφρόνος ἅπαντες· τὴν ἱερὰν ἀλη-θῶς.

[*EPh* 36 (1937), 289].

48. (f. 296^{r}) (9 Nov.): *῾Η σύναξις τοῦ | ἀρχιστρατήγου μιχαὴλ.*

Inc. Τρισηλίου θεότητος· παραστάτης φαιδρότα|τος.

[*Μηναῖα*, op. cit., III, p. 45].

49. (f. 297^{r}) (4 Dec.): *Τῆς ἁγίας μάρτϋρο(ς) βαρβάρας.*

Inc. ῞Οτε ἐν σταδίῳ τῷ φρικτῷ.

[Ibid., IV, p. 11].

5. SUBSCRIPTION

At the end of the text the main scribe A wrote the following brief subscription on folio 299^{r}:

† ἐγράπτει εις ζξδ ⁖

Thus this volume was completed in A.M. 7064 (= A.D. 1555/56). Unfortunately no further information is given about the scribe(s), the conditions, or the place in which the MS was copied.

6. SCRIPT

This MS was copied by two collaborators, who remain anonymous. Scribe A, the main copyist, copied folios 1^{r}–101^{v}, 102^{r}–103^{r}, 109^{r}, 110$^{r–v}$, and 111^{v}–299^{r}. His script is very calligraphic and imitates the *Hodēgōn* style. He writes 19–20 lines to the page and uses a deep black ink. On folio 1^{r} we can observe the enlarged alphas ( ), betas ( ), epsilons ( ), thetas ( ), xis ( ), psis ( ), and omegas ( ), the high-standing zetas ( ) and taus ( ), and the ligatures epsilon-nu ( ), epsilon-rho ( ), tau-omicron ( ), and tau-omega ( ). *Καὶ* is usually abbreviated as ( ).

Scribe B is an amanuensis of scribe A and copied only a few folios, i.e. folios 102^{v} (first 14 lines), 103^{v}–108^{r}, 109^{v}, 111^{r} (first 12 lines). He writes 20 lines to the page and his script is similar to that of scribe A. He also uses a deep black ink and a thick pen. On folio 104^{r} reproduced here we can observe the enlarged betas ( ), epsilons ( ) but also ( ), thetas ( ), lambdas ( ), upsilons ( ), and phis ( ); the high-standing taus ( ) and psis ( ), the archaising sigmas ( ) and omegas ( ), and the deltas with diagonal tails ( ).

Scribe A's script is close to that of well-known scribes from Cyprus in the middle of the sixteenth century, such as Ambrosios, abbot of the monastery τῶν 'Ανδρείων and Peter Blabestes.[2] This observation, together with the fact that the MS was in the late seventeenth century in the hands of Christodoulos, a monk from the village of Chrysochou in the Paphos district, indicates strong connections with Cyprus, and the MS may well have been copied there in 1555/56. Nevertheless, specific evidence is lacking.

7. ILLUMINATIONS

Tituli in red. Red initials of small or medium size projecting into the margins, some with floral designs. The MS contains a number of ornaments, mostly simple, at the beginning of the various feasts. They appear on the following folios (those with an asterisk are more elaborate): 1^{r}, 4^{r}, 11^{r}, 21^{r}, 29^{r}, 32^{r}, 35^{r}, 37^{v}, 44^{v}, 46^{r}, 48^{r}, 50^{r}, 53^{v}, 69^{r}, 70^{v}*, 75^{r}, 76^{v}, 78^{r}, 91^{r}, 102^{v}, 104^{r}, 113^{v}*, 115^{r}, 127^{v}, 131^{r}, 132^{r}, 140^{r}, 157^{v}, 166^{r}, 170^{v}, 178^{r}, 179^{r}, 180^{v}, 182^{r}, 186^{r}, 189^{r}, 190^{r}, 193^{r}, 201^{v}, 208^{v}, 209^{v}, 219^{r}, 228^{r}, 229^{v}, 238^{v}, 250^{r}, 251^{r}, 257^{v}, 258^{v}, 261^{r}, 263^{r}, 271^{v}, 272^{v}, 285^{v}, 294^{r}, 297^{r}.

In the outer margin of folio 1^{r}, there is an oval stamp with the inscription *† ΣΦΡΑΓΙΣ ΤΗΣ ΕΝ ΙΕ-ΡΟΥΣΑΛΗΜ ΒΙΒΛΙΟΘΗΚΗΣ [ΤΟΥ ΠΑΝΑΓΙΟΥ ΤΑΦΟΥ ?] 1893.* In the upper margin of folio 1^{r} a label was pasted with the inscription *χειρογράφων | ἀριθ. 84.*

8. BINDING

The binding is only partly visible in the microfilm and cannot be described.

9. QUIRE COMPOSITION

The gatherings are quaternions or quinions. Quire signatures in the right corner of the lower margin have been observed on folios 1^{r} = $\bar{\alpha}$, 9^{r} = $\bar{\beta}$, 17^{r} = $\bar{\gamma}$, 25^{r} = $\bar{\delta}$, 39^{r} = $\bar{\sigma\varepsilon}$, 47^{r} = $\bar{\zeta}$, 55^{r} = $\bar{\eta}$, 63^{r} = $\bar{\theta}$, 71^{r} = $\bar{\iota}$, 79^{r} = $\bar{\iota\alpha}$, 87^{r} = $\bar{\iota\theta}$, 94^{r} = $\iota\gamma$, 102^{r} = $\iota\delta$, 112^{r} = $\bar{\iota\varepsilon}$,

[2] On the scribes Ambrosios and Peter Blabestes see above, pp. 16, 273, 275, 277, 284–85, 286, 294, 315, 316, 323–24, 329, 374.

122^{r} = ιστ, 152^{r} = ιθ, 172^{r} = κᾱ, 192^{r} = κγ̄, 221^{r} = κσ̄, 231^{r} = κξ̄, 251^{r} = κθ̄, 271^{r} = λα, 281^{r} = λβ, 291^{r} = λγ.

Folio 125^{v} remained blank through the negligence of the scribe without any interruption of the text.

10. LATER NOTES

A nearly contemporary hand wrote on folio 125^{v} in black ink:

Μνήσθιτι κ(ύρι)ε τοῦ δούλου σου. | ιωάννη κοσμικοc (?) αμαρτολοc.

On folio 299^{v} there are two ownership entries:

i. (f. 299^{v}) *Τω παρὸ(ν) χριστοδουλ(ου)· ἱερομοναχ(ου) | ἁμαρτωλ(οῦ) κυπρι(ου) | ἀπο χορι(ον) χροισοχοῦ | τῆς πάφου ÷.*

Below this, Christodoulos' autograph note survives:

÷ Τἀποινοσ– χριστοδουλος– ἱερομὸναχος | ἁμαρτὸλος– Κυπριος το γὲνος– ἀπὸ χορί(ον) | χρυσωχοῦ– τῆς παφου–1693 | μηνη ἰανουαριο 22.

ii. A later note was written above these two notes:

(f. 299^{v}) *Το αὐτό βιβλιον· ὑπάρχει του | τημιου στ(αυ)ροῦ κ(αὶ) υτις το απο|ξενοσι νὰ εχι τας ἀράς τόν | ἅγιον τ-ι-η θεοφορον π(ατε)ρων | κ(αὶ) τοῦ τημιου κ(αὶ) ζωοποιου στ(αυ)ροῦ | ἀμὴν.*

A number of later notes in Arabic appear in the outer margins, mostly at the beginning of the various feasts on folios 1^{r}, 11^{r}, 21^{r}, 32^{r}, 35^{r}, 37^{r}, 44^{v}, 48^{v}, 50^{r}, 53^{v}, 69^{r}, 70^{v}, 75^{r}, 78^{r}, 91^{r}, 104^{r}, 110^{r}, 113^{v}, 114^{r}, 127^{v}, 129^{r}, 140^{r}, 166^{r}, 179^{r}, 182^{r}, 186^{r}, 189^{r}, 190^{r}, 193^{r}, 201^{v}, 208^{v}, 210^{r}, 220^{r}, 228^{r}, 229^{v}, 238^{v}, 250^{r}, 258^{v}, 261^{r}, 285^{v}, 294^{r}, 296^{r}, 297^{r}.

11. HISTORY OF THE MANUSCRIPT

This volume, copied in 1555/56 at an as yet unknown place, probably in Cyprus, was in the hands of the Cypriot monk Christodoulos in January 1693. At a later period it became the property of the monastery of Timios Stauros in Palestine and finally reached the library of the Holy Sepulchre. It was described briefly by A. Papadopoulos–Kerameus in 1891 and microfilmed for the Library of Congress in 1950.

12. BIBLIOGRAPHY

Clark, *Checklist of MSS in Jerusalem*, p. 6.

Darrouzès, "Autres mss", p. 145, no. 48.

῾Ιεροσ. Βιβλ., I, p. 166.

Meïmares, "Νεόφυτος Κύπριος", pp. 420, 429.

[114*] Oxford, Barocci 166, ca. 1570 (or shortly after) (pl. 162).

1. Astronomical and astrological texts.

2. Western paper, white, of excellent quality and preservation. There are horizontal watermarked lines 37 mm apart. The paper preserves a watermark of the lion of St. Mark (cf. f. 4 and elsewhere), attested in 1566 by Tihon.[1]

3. Folios 293, 279 × 210 mm.

Justification 175 × 125 mm.

23–24 lines to the page.

4. CONTENTS

The contents of this MS are well described by Coxe.[2] Thus we give a brief description below:

1. (ff. 1^{r}–25^{v}) Introduction to the Persian Tables:

† ῞Οσα πρέπει να προεξεύρῃ, ὁπουθέλει μαθεῖν τοὺς κανόνας:–

Inc. Πρέπει ἵνα ἐξεύρωμεν ὅτι οἱ κανόνες, ἤγουν αἱ ταῦλαι ἐγένοντο εἰς τὴν περσίαν.

And on folio 2^{r} in red: *† Περὶ τοῦ πῶς νὰ εὑρίσκωμ(εν) τοὺς χρόνους τ(ῶν) περσῶν:–*

Inc. ᾽Επειδὴ ἡ σύστασϊς τῶν κανόνων.

There follow small texts on the planets, the hours, the horoscope, etc.

Des. (f. 25^{v}) *εἰς τὸ ζητούμενον μεσονύκτϊον.*

2. (ff. 26^{v}–154^{v}) Persian astronomical Tables.

3. (ff. 162^{r}–163^{v}) *Πρόκλου οὐ(ρα)νοδρόμου περὶ ἀνατολῶν κ(αὶ) δύσε(ων) ἔχων.*

Inc. Εἰπεῖν ἀστρολογϊκοὺς ὁρμώμενοι· δέον κεφαλαιοδεστέρως ἐκθεῖναι | πάσ(ας) ἀστροθεσϊ(ας) ἐν τῷ ζωδιακῷ.

4. (ff. 163^{v}–165^{r}) *Προγνωστικὸν βϊωφελὲς κ(αὶ) χρήσϊμον ἀντϊγραφὲν ἐξ αἰγυπτϊλακῆς παλαι(ᾶς) βῖβλου· πετωσϊρες· νεχεψῶ· τϊμϊωτάτω βασϊλεῖ χαίρειν.*

Inc. ᾽Επειδὴ βεβάρηταί σου ἡ θεία ψϋχὴ σοφώτ(α)τ(ε) βασϊλεῦ.

[Ed. Riess, *Philol., Suppl.* VI, p. 384 f.].

5. (f. 165^{v}) *Περὶ ἐμβολ(ῆς) κ(αὶ) ἐκβολ(ῆς) τοῦ*

[1] See A. Tihon, "Un traité astronomique chypriote du XIVe siècle", *Janus* 74 (1977), 280.

[2] H. O. Coxe, *Catalogi Codicum Manuscriptorum, Bibliothecae Bodleianae, pars prima, Recensionem Codicum Graecorum*, Oxford, 1853, cols. 282–83. The astronomical and astrological works of this codex have been cited by St. Weinstock, *Catalogus Codicum Astrologorum Graecorum, Codices Britannicos, pars prior, Codices Oxonienses*, IX, pt. I, Brussels, 1951, pp. 19–20. A brief description of the contents of this volume was also given by Tihon, "Un traité", op. cit., p. 280.

ἡλίου δ *ἐν τοῖς ζωδίοις:*

Inc. *Ἐπειδ(ὴ) γὰρ τὰ* $\overline{\iota\beta}$ *ζώδια ὥσπερ χορ(ὸν) κρατοῦσιν.*

6. (ff. 166^{r}–183^{v}) *ΑΥΤΟΛΥΚΟΥ περὶ ἐπιτολῶν κ(αὶ) δύσεων.*

Inc. *<Τ>ῶν ἀπλανῶν ἀστέρων αἱ ἐπιτολαί τε καὶ δύσεις.*

7. (ff. 184^{r}–190^{v}) *ΑΥΤΟΛΥΚΟΥ περὶ κινουμένης σφαῖρας.*

Inc. *<Ὁ>μαλῶς λέγεται φέρεσθ(αι) σημεῖα ὅσα ἐν ἴσῳ χρόνῳ ἴσα τε ἢ κ(αὶ) ὅμοια μεγέθη διεξέρχηται.*

8. (f. 191^{r}–196^{r}) Anonymous, Commentary on the preceding text of Autolycus:

Inc. *<Δ>είκνυται ὁμοία οὕτως, ἔστωσ(αν) γὰρ δύο κύκλοι.*

[*Autolycus de Pitane, Histoire du texte suivie de l'édition critique des traités de la sphère en mouvement et de levers et couchers,* ed. J. Mogenet (Université de Louvain, Recueil de travaux d'histoire et de philologie, ser. 3, 37), Louvain, 1950, pp. 195–213, 214–58, and the scholia of these two texts, ibid., pp. 259–82. According to Mogenet (p. 127) this MS derives from the family *y* which is headed by Vat. Gr. 191].

9. (ff. 197^{r}–210^{v}) Isaac Argyros(?) (rather Nikephoros Gregoras), Treatise on the Astrolabe:

Inc. *<Σ>ὲ δὲ ὦ βέλτιστε ἥκιστά μοι χρῆναι θαυμάζειν δοκεῖ.*

[Ed. from this codex by A. Delatte, *Anecdota Atheniensia,* II, Liége et Paris, 1939, pp. 213–35].

10. (ff. 212^{r}–226^{v}) John Philoponos, On the Use of the Astrolabe, with an introduction:

<Τ>ὴν ἐν τῷ ἀστρολάβῳ τῆς ἐπιφανείας τῆς σφαίρας ἐξάπλωσιν.

[Ed. H. Hase, *Rhein. Mus.,* 6 (1839), 129–56; see now A. P. Segonds, *Traité de l'astrolabe,* Paris, 1981].

11. (ff. 227^{r}–229^{v}) Ammonios son of Hermeias, Treatise on the Astrolabe:

Inc. *<Ε>ἰ βούλει γινώσκειν τ(ὴν) τοῦ ἀστρολάβου μέθοδον.*

12. (ff. 230^{r}–233^{r}) Nikephoros Gregoras, On the Astrolabe:

<Τ>ὸ μὲν ἔξωθεν δοχεῖον, ὃ περιέχει τὰ τύμπανα.

13. (ff. 233^{v}–236^{v}) Nikephoros Gregoras, On the Construction of the Astrolabe:

Inc. *<Κ>αιρὸς ἤδη διαλαβεῖν καὶ περὶ τῆς ἐπάνω τῶν τυμπάν(ων) τιθεμέν(ης) ἀράχνης.*

[Cf. J. Mogenet, "Les deux traités sur l'astrolabe de Nicéphore Grégoras", in *III*^{e} *Congrès national des Sciences,* Brussels, 1950, esp. pp. 107–8].

14. (ff. 237^{r}–243^{v}) Anonymous, On the Construction of the Astrolabe:

Inc. *<Π>ολλῶν μὲν καὶ ἄλλων ἕνεκεν. ἁγιώτατε πάτερ, δίκαιόν ἐστιν ἀπονεμεῖν τῇ μεγαλοψυχίᾳ σου χάριτας.*

15. (ff. 244^{r}–248^{v}) Diophantos of Alexandria, Arithmetic, Book I:

Inc. *Τὴν εὕρεσιν τῶν ἐν τοῖς ἀριθμοῖς προβλημάτ(ων).*

16. (ff. 254^{r}–261^{v}) Theodosios Tripolites, *Περὶ οἰκήσεων:*

Inc. *<Τ>οῖς ὑπὸ βόρειον πόλον οἰκοῦσιν.*

17. (ff. 262^{r}–293^{v}) Theodosios Tripolites, *De diebus et noctibus libri duo:*

Inc. *<Ὑ>ποθέσει χρῆται ὁ Θεοδόσιος ὁμαλῶς κινεῖσθαι τὸν ἥλιον.*

Des. (f. 293^{v}) *ἀλλὰ κ(αὶ) ἀσύμμετρος οὐδέποτε | ἄρα ἔσται πάντα κατὰ τὰ αὐτά:–*

5. SUBSCRIPTION

This MS preserves no subscription. It was roughly dated by its watermark to 1566 or shortly after. Anne Tihon, who studied the text of this volume, has proved that the exemplar from which the Barocci MS derives had been copied in Cyprus in 1347 or shortly after.[3] However, we do not know whether this Barocci MS was copied in Cyprus or in the West, even in Venice itself. Whatever the answer, one thing appears certain: the Barocci MS preserves the text of a now missing volume of 1347 or shortly after that was copied in Cyprus and contained a collection of astronomical and astrological material. This was a period when astronomy and astrology were fashionable in the court of Cyprus and highly appreciated by King Hugh IV (1324–59) as well as by his high official, George Lapithes.[4]

6. SCRIPT

Three contemporary hands collaborated in copying this volume. Scribe A wrote folios 1^{r}–64^{v}, i.e. the anonymous introductory chapter and the greater part of the first series of the Persian astronomical tables. He uses a pale black or yellowish ink that is well preserved. On folio 1^{r} reproduced

[3] Tihon, "Un traité", op. cit., pp. 283–87, esp. 286–87. The Cypriot origin of this introduction was also suggested by Coxe, *Catalogi Codicum,* op. cit., col. 281.

[4] For a MS containing the "Toledan Tables", i.e. Vat. Gr. 212, recently attributed by Pingree to George Lapithes, see above, p. 209 and pls. 81–82. For another Cypriot astronomical MS copied partly in the palace of King Janus in 1408, i.e. Athos, Iveron 126, see above, p. 227 and pls. 88–89, 192b.

here we can note the high-standing gammas ( ) and taus ( ), the enlarged omegas ( ), the majuscule deltas ( ), the extended zetas ( ) and xis ( ), and the letters with long tails, such as the deltas ( ) and rhos ( ). Scribe A writes 23 lines to the page.

Scribe B copied folios 65r–165v using a yellowish ink for his text and a brown ink for the parts of the text intended to be copied in red. He had prepared the tables in advance, as we can deduce from folios 156r–160r which contain tables without any text. Scribe B copied the remaining part of the first and the second series of the Persian astronomical tables and carried on the text up to folio 165v. He writes in a small calligraphic script with 24 lines to the page. On folio 165v we can note the enlarged alphas ( ), kappas ( ), and omegas ( ), the high-standing gammas ( ), iotas ( ), and taus ( ), the majuscule deltas ( ), the ligature epsilon-nu ( ) but also ( ), and the ending *-στέρως* ( ).

Scribe C wrote the remaining part of the text, i.e. folios 166r–298v. His script is carefully executed and very similar to that of scribe A; he also uses a pale black to yellowish ink and writes 23 lines to the page. The space left for initials and the titles remains unfilled. On folio 254r we can note the enlarged kappas ( ), the majuscule deltas ( ), the high-standing gammas ( ) and taus ( ), and the interesting way he writes the words *τὸ* and *τῶν* with the tau written above its following letters: ( ). Therefore, the Barocci MS was copied by three collaborators who either worked together in a scriptorium or were simply a group of friends interested in Greek astronomy and Persian astrology.

7. ILLUMINATIONS

Tituli and initials in red. Red ink is also used sporadically in the tables and within the text. Scribe B uses a rather brown ink instead of red, and in the part copied by scribe C the titles and initials were never executed.

8. BINDING

Old binding, perhaps the original, with brown leather on wooden boards 22 mm thick; stamped ornaments on the front and back covers and on the spine in very good condition.

9. QUIRE COMPOSITION

Quire signatures by scribes A and B in the lower right corner partly preserved as follows: $1^r = \alpha$, $9^r = \bar{\beta}'$, $17^r = \gamma'$, $25^r = \delta'$, $33^r = \varepsilon'$, $41^r = \varsigma'$, $49^r = \zeta'$, $57^r = \eta'$. A new numbering started by scribe B, but mostly excised: $81^r = \alpha$, $89^r = \bar{\beta}$, $112^r = \varepsilon$. No other quire signatures survive. The gatherings are mostly quaternions. The following folios are blank: 26r, 79r–80v, 155r–v, 160v–161v, 196v, 208r, 211r–v, 249r–253v. On folios 156r–160r we have only the tables but no text. The MS suffered no losses of text.

10. LATER NOTES

The volume shows little signs of wide use, and no important later notes have been observed.

11. HISTORY OF THE MANUSCRIPT

This MS was once no. 57 *(libri in foglio)* in the collection of Giacomo Barocci or Barozzi, a Venetian who died before 1617. A complete catalogue of his collection was published in Venice in 1617. Barocci's collection was brought to England in 1628 and purchased by William Herbert, third Earl of Pembroke and Chancellor of the University of Oxford (d. 1630), for £700. Herbert presented this collection of Greek MSS to the University of Oxford in May 1629.[5]

12. BIBLIOGRAPHY

Autolycus de Pitane, ed. J. Mogenet, Louvain, 1950, pp. 54, 107, 127–45, 152–54, 158.

H. O. Coxe, *Catalogi Codicum Manuscriptorum, Bibliothecae Bodleianae, pars prima, Recensionem Codicum Graecorum,* Oxford, 1853, cols. 281–83.

[5] See *Indice de libri greci antichissimi scritti a penna, Che si trouano nella Libraria, che fù del Q. Illustriss. Sig. Giacomo Barocci, Nobile Veneto,* Venice, 1617, *libri in foglio,* no. 57, p. 19. This early description reads as follows: "57 Institutione alle tauole astronomiche senza nome d'Autore, & Proclo del nascer, & tramontar delle Stelle, e dell'ingresso, e egresso del Sole nelli segni del Zodiaco. Et diuersi opusculi astronomici di Theodosio Menèlao, Eutolico, Anatolio, Aristarco, & altri, & Theodosio delle habitatione. Tutte le sudette opere in bombasina non più stampate grece in un volume in corame rosso nu. I & è di carre 293".

On Giacomo Barocci see C. Frati, *Dizionario bio-bibliografico dei Bibliotecari e Bibliofili italiani dal sec. XIV al XIX* (Biblioteca di bibliografia italiana 13), Florence, 1933, pp. 52 ff; F. Madan et. al., *A Summary Catalogue of Western Manuscripts in the Bodleian Library,* II, pt. I, Oxford, 1922, p. 3; de Ricci, *English Collectors,* pp. 22–23; Fletcher, *English Book Collectors,* pp. 137 ff; cf. Turyn, *MSS of Great Britain,* p. 28.

A. Delatte, *Anecdota Atheniensia,* II, Liége et Paris, 1939, p. 160 ff.

Indice de libri greci antichissimi scritti a penna, Che si trouano nella Libraria, che fù del Q. Illustriss. Sig. Giacomo Barocci, Nobile Veneto, Venice, 1617, no. 57, *libri in foglio,* p. 19.

J. Mogenet, "Les deux traités sur l'astrolabe de Nicéphore Grégoras", in *III*[e] *Congrès national des Sciences,* Brussels, 1950, pp. 107–8.

A. Tihon, "Un traité astronomique chypriote du XIVe siècle", *Janus* 74 (1977), 279–308, 76 (1979), 49–81, 78 (1981), 65–127.

St. Weinstock, *Catalogus Codicum Astrologorum Graecorum, Codices Britannicos,* pt. I, *Codices Oxonienses,* IX, pt. I, Brussels, 1951, pp. 19–20.

J. Wiesner, review of D. Harlfinger, "Specimina griechischer Kopisten, I", *Gymnasium* 85 (1978), 484, n. 6.

American Journal of Philology 66 (1945), 215 (I. E. Drabkin); *Script.* 6 (1952), p. 140, B. 440; 37 (1983), B. 768; *SIFC* 2 (1894), 547.

Addenda

It was after the completion of the page setting of this book that the article of A. Jakovljević, "Τὸ Κυκκώτικο Ψαλτήριο τοῦ ἔτους 1472 τῆς Πατριαρχικῆς Βιβλιοθήκης τῶν Ἱεροσολύμων", *Ἐπετηρίδα Κέντρου Μελετῶν Ἱερᾶς Μονῆς Κύκκου* 2 (1993), 187–92 (with 12 plates) appeared. The volume was copied by the priest Symeon from the monastery of Kykkos and was sponsored by the priest Basil Hamados, founder of the church of the Archangel Michael in Pedoulas, Cyprus, in which it was dedicated. There is a brief but concise description of the manuscript by A. Papadopoulos – Kerameus, *Ἱεροσ. Βιβλ.*, 5, p. 394, from which we learn that the MS is codex Jerusalem Staurou 111 (and not Patriarchatus as Jakovljević reports). The MS contains the Psalter and Canticles (ff. 180, Jakovljević says 300 folios!); 265 × 184 mm. The volume is subscribed at the end by the priest Symeon as follows (Papadopoulos – Kerameus, vol. 5, p. 394): *Τέρμα λαβοῦσα. τὸ παρόν δε πυξῖον. ἐκ θέναρ θύτου Συμεὼν ῥακενδύτου· ἐκ λαύρας Κὔκκου δἳ ἐξόδου καὶ πολλοῦ πόθου, παπὰ Βασϊλείου τοῦ Χάμαδου: ἐν ἔτει τοῦ Ἀδὰμ, ἑξακϊσχϊλϊοστῷ, ἐννακοσϊοστῷ, ὀγδοηκοστῷ, πρώτῳ: Ἐν δὲ τῆς τοῦ Χριστοῦ γεννήσεως, χϊλϊοστῆς τετρακοσϊοστῆς ἐνδομηκοστῆς δευτέρης.*

Then by another hand, perhaps the sponsor himself, there is the following dedication:
Ἐτέθη δὲ εν τῶ ναῶ του αρχηστρατΐγου Μιχαὴλ εν χωρίω Πεδουλᾶ.

p. 7, n. 29: On Paris. Gr. 63 see also Scrivener, *Introduction*, pp. 132–33 and H. Omont, *Facsimilés des plus anciens manuscrits grecs en onciale et en minuscule de la Bibliothèque Nationale du IVe au XIIe siècle*, Paris, 1892, p. 9 and pl. XVIIb (= f. 204^v), with further bibliography.

p. 30 and n. 103: T. J. Chamberlayne, who was a Catholic, died in Dublin on 16 December 1909, see Cyprus Numismatic Society, *The Numismatic Report* 13 (Nicosia, 1982), 11–12. We owe this *addendum* to Dr Michael Metcalf of Wolfson College, Oxford.

p. 32: For a *Tetraevangelion* copied in Palestine in 1135/36 (in 1982 appeared in a private collection in Baltimore, Robert Garret 3), when the governor of Cyprus was the *sebastos* Constantine, see E. Notara, *«Σημειώματα»*, no. 388, p. 199.

p. 65, nos. 15–16: A critical edition of the life of St. Epiphanios appears in an Oxford DPhil thesis by Claudia Rapp, Oxford, 1991.

p. 90, Hist. of MS: On Andreas Mamoukas (1801–1884), see Eleutheroudakes, *Ἐγκυκλοπαιδικὸν Λεξικόν*, vol. 9, Athens, 1930, p. 98.

p. 103, **no. 15**: For an excellent description and bibliography on Paris. Gr. 301 see now C. Astruc et al., *Les manuscrits grecs datés de XIIIe et XIVe siècles conservés dans les Bibliothèques publiques de France*, I, *XIIIe siècle, Paris*, 1989, pp. 17–18, plates 1 (= f. 158^r), 2 (= f. 316^v).

p. 164, bibl.: Ph. Evangelatou-Notara, *Σεισμοὶ στὸ Βυζάντιο ἀπὸ τὸν 13ο μέχρι τὸν 15ο αἰώνα*, Athens, 1993, pp. 19–20, 41–48.

p. 173, bibl.: L. Duchesne, *De codicibus MSS. Graecis Pii II in Bibliotheca Alexandrino–Vaticana*, (Bibliothèque des écoles Françaises d' Athènes et de Rome, fasc. treizième), Paris, 1880, p. 30.

pp. 176, 381: William Herbert, 3rd Earl of Pembroke and Chancellor of the Oxford University bought Barocci's collection and donated it to the University in 1629. His statue stands out-

side the Bodleian in the Library Quadrangle.

p. 221, later notes: see also Evangelatou–Notara, *Σεισμοί*, op. cit., pp. 109–10.

pp. 234 and passim: For the poetic subscriptions in Medieval Greek MSS from Cyprus see now C. N. Constantinides, 'Poetic Colophons in Medieval Cypriot Manuscripts', in *"The Sweet Land of Cyprus", Papers Given at the Twenty–Fifth Jubilee Symposium of Byzantine Studies, Birmingham, March 1991)*, Nicosia, 1993, pp. 319–80.

p. 293, sect. 10, 3: see now Evangelatou–Notara, *Σεισμοί*, op. cit., p. 110.

p. 293 n*: see now A. Džurova, V. Atsalos, K. Stančev and V. Katsaros, *"Check–List" de la collection des manuscrits grecs conservée au Centre de recherches Slavo–Byzantines "Ivan Dujčev" auprès de l' Université "Clement d'Ohrid"*, Thessalonike, 1993, p. 8.

pp. 321–22: On Hieronymos Tragoudistes and Sinaiticus Gr. 1764 see also D. Holton, 'Cyprus and the Cretan Renaissance: A preliminary study of some Cultural Connections', *Epeteris* 19 (1992), 519–20.

Indexes

INDEX OF MANUSCRIPTS

ALEXANDRIA:

Averoff Gymnasium 536, 17 and n. 104

Greek Patriarchate 21 (16th cent.), 35

Greek Patriarchate 108, 245 n. 5

Greek Patriarchate 195 (A.D. 1483), 34, 35 n. 132, 245 n. 5, 246; history of, 249

ATHENS:

Benaki Museum, Vitr. 34,3 (ca. 1150–80), 4 n. 5, 8 n. 38, 87, 367 n. 3; illuminations in, 88–89; history of, 89–90

Byzantine Museum, 203, 248 n. 4.

Colybas collection, 97, 245 n. 5

Istorikē kai Ethnologikē Etaireia 256, 8 n. 38, 367 n. 3

National Library 147 (*olim* Famagusta, Church of St. Luke), 30

National Library 842 (palimpsest) (A.D. 1251/52), 3 and n. 2, 4 n. 7, 119, 182 n. 4; history of, 123

National Library 1077 (A.D. 1460–65), 232, 306 n. 5, 323 n. 1; history of, 236

Metochion of Panagios Taphos in Cple 1, 69 n. 2

Metochion of Panagios Taphos in Cple 19, 271, 286 n. 1; history of, 274

Metochion of Panagios Taphos in Cple 120, 33

Metochion of Panagios Taphos in Cple 325 (18th cent.), 17 and n. 104, 33

Metochion of Panagios Taphos in Cple 370, 116; see Paris. Supp. Gr. 1317

MOUNT ATHOS:

Dionysiou 94 (A.D. 1322), 36 and n. 146, 181, 368 and n. 2; exemplar for two MSS, 369; history of, 369–70

Dionysiou 429 (A.D. 1588), 37, 248 n. 4

Dionysiou 489, 9 n. 44, 127 n. 1

Dionysiou 795 (scroll) (ca. 1535–52), 16, 36–37, 275, 285, 316

Iveron 62, 36 n. 146, 368 n. 2

Iveron 126 (ca. 1406–8), 13 and n. 70, 227, 380 n. 2; history of, 229–30

Iveron 374 (A.D. 1345), 200; history of, 203

Iveron 402, 267 n. 4

Iveron 1385 (A.D. 1624), 37

Koutloumousiou 455 (15th cent.), 36

Laura A 9 (12th–13th cent.), 8 n. 38, 35, 367 n. 3

Laura A 81 (11th cent.), 35

Laura Γ 17 (11th cent.), 4 n. 5, 35

Laura E 43 (A.D. 1323/24), 12 n. 63, 36, 143, 147 n. 3, 176, 180, 185, 187

Laura H 148, 37

Laura Θ 24 (15th–16th cent.), 36

Laura Θ 53 (A.D. 1425), 5 n 17, 36, 245 n. 5

Laura Θ 91 (A.D. 1536), 36, 287; history of, 293

Laura Λ 100 (A.D. 1448/49), 37, 140 n. 7

Laura Ω 45 (A.D. 1608), 37 and n. 151

Laura Ω 140 (A.D. 1620), 37 and n. 149

Panteleemon 426 (A.D. 1599), 37, 248 n. 3

Panteleemon 761 (15th cent.), 36

Panteleemon 773 (14th cent.), 36 n. 146, 368 n. 2

Simonopetra 140 (A.D. 1634/35), 37

Vatopedi 434 (14th cent.), 36

Vatopedi 533 (A.D. 1663/64), 36 n. 146, 368 and n. 2, 369 and n. 4

Vatopedi 761, 366

Vatopedi 1048, 248 n. 3

BERLIN:

Kupferstichkabinett 78. A. 9 (ca. 1300), 21

Staatsbibliothek 287 [Fol. 51] [now Cracow, Biblioteka Jagiellońska 2898] (A.D. 1193), 3 n. 1, 5 n. 14, 8 n. 38, 94, 367 n. 3

BERNE:

MS 360, 221 n. 10

CARPENTRAS:

Bibl. Munic. 11, (9th–10th cent.), 3 n. 1, 7 and n. 29, 23, 242 n. 1

CHICAGO:

University Library 965, 8 n. 38, 364, 367

CONSTANTINOPLE:

Library of the Oecumenical Patriarchate:

Chalke, Panagia Kamariotissa 22, 183 n. 5, 292

Chalke, Panagia Kamariotissa 116 (A.D. 1475), 243, 245 n. 5; history of, 246

EDINBURGH:

University Library 224 (A.D. 1214), 8 n. 38, 97, 108, 115, 367 n. 3; history of, 117–18 and n. 14

EL ESCORIAL:

Scorial. Ψ IV 1, 239 n. 4

Scorial. Ψ IV 22, 267 n. 4

FLORENCE:

Laurentianus Plut. 86, 31 (A.D. 1314), 142, 188 n. 4; his-

tory of, 144
Riccardianus 10 (K I. 11) (A.D. 1583), 18
San Marco 787 (A.D. 1049/50), 12 n. 66, 49 and n. 1

GENEVA:
MS Gr. 29, a copy of B.L. Harley 5579, 180
Public Library 139, 310 n. 6

JERUSALEM:
Library of the Greek Patriarchate:
Saba 23 (11th cent.), 33
Saba 65 (14th century), 15 n. 84, 33 and n. 121, 245 n. 5, 248 n. 3
Saba 67 (14th cent.), 32
Saba 132 (15th cent.), 32
Saba 145 (A.D. 1556), 31, 333, 335 and n. 2; history of, 335
Saba 259 (A.D. 1089/90), 4 n. 3, 31, 63, 121 n. 3
Saba 283 (A.D. 1541/42), 310 n. 6
Saba 284 (A.D. 1527), 17, 267 and n. 4, 270 and n. 1; history of, 271
Saba 293, 310 n. 6
Saba 334 (A.D. 1335/36), 33
Saba 369 (A.D. 1566), 31, 354; history of, 355
Saba 396 (A.D. 1556/57), 31, 335; history of, 336
Saba 411 (13th cent.), 32
Saba 551, 368 and n. 2, 369 and n. 4
Staurou 9 (A.D. 1535), 16 n. 93, 31, 283, 286 n. 2, 306 n. 4; history of, 285
Taphou 47, 8 n. 38, 32 n. 113
Taphou 84 (A.D. 1555/56), 32 n. 114, 375; history of, 379; scribes unnamed, 378
Taphou 112 (16th cent.), 31 and n. 107, 183 n. 5
Taphou 138 (15th cent.), 31 and n. 108, 245 n. 5
Taphou 173, 140 n. 7
Taphou 210 (A.D. 1507), 32, 37 n. 151
Taphou 281 (A.D. 1547), 4 nn. 3 and 5, 32, 235, 303, 323 n. 1, 349 n. 2; history of, 308
Taphou 328 (A.D. 1695), 33, 37 n. 151

HEIDELBERG:
Palatinus Latinus 1950, 22, 340

KARDITSA:
Monastery of Korone 8 (A.D. 1563), 235, 306 and n. 5, 323 n. 1, 343; history of, 350

KOSINITSA:
Kosinitsa 298 (now Sofia, Ivan Dujčev Centre Gr. 17) (A.D. 1537), 16, 293; history of, 294

KYKKOS MONASTERY:
MS 1 (ca. 1562–80), 45
MS 9 (16th–17th cent.), 166, 188 n. 4
MS 11 (A.D. 1771), 188 n. 4

KYRENIA:
Metropolis:
MS 2, 42 n. 23
MS 3, 42 n. 23

LARNACA:
Metropolis of Kition:
MS 1 (i.e. no. 8 in Krodel), 42 n. 23
MS 2 (i.e. no. 9 in Krodel), 42 n. 23
MS 28 (16th cent.), 42 n. 23
MS 36 (15th cent.), 42 n. 23
MS 39 (13th–14th cent.), 42 n. 23
MS 45 (16th cent.), 265 n. 3
MS 47 (17th cent.), 265 n. 3
MS 48 (17th cent.), 42 n. 23
MS 50 (A.D. 1519), 264; history of, 265–66
MS 63, 44 n. 42
MS no. 2215[E], 40

LEIDEN:
Vulcanius 52 (ca. 1320), 12 n. 63, 167, 169; history of, 169

LESBOS:
Monastery of Leimonos:
MS 2, 145, 255 n. 10
MS 70 (A.D. 1315/16), 12 n. 63, 144, 145, 147, 255 and n. 70; history of, 146–47
MS 237, 145, 255 and n. 9
MS 240, 145, 255 and n. 9, 301
MS 244, 145, 255 and n. 9
MS 300 (ca. 1500), 145 253; history of, 255

LEUKARA:
Staurou 1 (A.D. 1345/46), 4 n. 9, 12 n. 64, 150 n. 3, 196, 203

LONDON:
British Library:
Add. 10040, 270 n. 6
Add. 11836 (ca. 1150–80), 8 n. 38, 363, 367 n. 3; history of, 365
Add. 19993 (A.D. 1334/35), 213 and nn. 4 and 6
Add. 22087, 263 n. 15
Add. 22506 (A.D. 1304/5), 39 n. 1, 134; history of, 136
Add. 22911, 180
Add. 37002, 8 n. 38
Burney 22 (A.D. 1319), 148; history of, 150-51
Burney 50 (A.D. 1361/62), 152 n. 3

Harley 5579 (A.D. 1320/21), 12 n. 63, 147 n. 3, 175, 176, 177, 180, 184; a copy made from this MS used for the *editio Commeliniana* of Athanasios of Alexandria, 180; history of, 180

Lambeth Palace, MS 1214 (A.D. 1103), 68–69 n. 2; an exact copy made in Constantinople in 1743, 69 n. 2; used for the edition of the Catena on Octateuch, 69 n. 2

LYON:

Bibl. Munic. 1968 (516), 202 n. 4

MACHAIRAS MONASTERY:

MS 17 (A.D. 1201–10), 8 n. 38, 111, 203 n. 2, 367 n. 3

MS 26, 44 n. 42

MILAN:

Ambrosianus Gr. B 89 sup., 124 n. 2

Biblioteca B. N. Brera AD XI 47 (A.D. 1573), 18, 43 n. 30

MODENA:

Biblioteca Estense:

Gr. 19 (III A 5) (A.D. 1519), 17, 370; history of, 372

Gr. 82 (III C 3) (14th cent.), 19

MUNICH:

Bayerische Staatsbibliothek:

Monacensis Gr. 143 (A.D. 1559), 22, 301 n. 11, 337, 338 and n. 6, 340 and n. 3, 341 n. 1, 342; history of, 340

Monacensis Gr. 177 (A.D. 1559), 22, 301 n. 11, 337, 338 and n. 6, 340, 341; history of, 342

Monacensis Gr. 189 (A.D. 1558), 22, 301 n. 11, 336, 340, 341 n. 1, 342; history of, 338

Monacensis Gr. 207, 124

Monacensis Gr. 364, 340

Monacensis Gr. 526 (15th cent.), 342

Monacensis Gr. 548, 22

NEW YORK:

H. P. Kraus, Four Gospels (A.D. 1156), 4 n. 5, 8 n. 38, 84, 367 n. 3; illuminations in, 85; history of, 86

NICOSIA:

Archbishopric Collection:

MS 1, 41 and n. 17

MS 4, 41 and n. 17

MS 5 (A.D. 1492/93), 223 n. 5, 232 n. 1, 251, 252 n. 1; history of, 253

MS 11 (A.D. 1569), 356; history of, 358

MS 15, 41 and n. 17

MS 21 (A.D. 1319), 151

MS 25, 41 and n. 17

MS 38, 41 and n. 17

MS 39, 41 and n. 17, 43 n. 33

MS 51, 41 n. 18

MS 65 (14th cent.), 42 n. 23

MS 66 (15th cent.), 42 n. 23

MS 67 (14th cent.), 197

MS 74 (13th–14th cent.), 42 n. 23

MS 77 (14th cent.), 42 n. 23

MS 85 (A.D. 1386), 224; history of, 226

Codex Nicosiensis (ca. 1180–90), 8 n. 38, 42 n. 23, 366; history of, 367–68

OXFORD:

Bodleian Library:

Auct. E. 5. 10, (Miscellaneous 75) (A.D. 1336/37), 4 n. 9, 12 n. 64, 121 n. 4, 196, 197, 203 n. 1, 204 n. 3, 259; history of, 197

Barocci 27 (ca. 1320), 12 n. 63, 173, 176, 180; history of, 176

Barocci 166 (ca. 1570), 13 and n. 68, 379; history of, 381; unnamed collaborating scribes in this MS, 380

Clark 37, 245 n. 5

Holkh. Gr. 48, 22 n. 26

Holkh. Gr. 59, 22 n. 26

Selden Supra 14 (A.D. 1555), 113 n. 9, 331 and n. 1; history of, 333

PAPHOS:

Metropolis:

MS 5 (14th cent.), 265 n. 3

MS 6 (A.D. 1472), 4 n. 10, 121 n. 5, 241; history of, 243

MS 11 (ca. 1550), 316; history of, 317

PARIS:

Bibliothèque Nationale:

Gr. 63, 7 and n. 29, 37 n. 151, 140 n. 7, 383; enters Colbert's collection in 1673, 7 n. 29

Gr. 69, 5, n. 15

Gr. 97, 8 n. 38, 367 n. 3

Gr. 158 (12th cent.), 4 n. 12, 182 and n. 5, 362 n. 6

Gr. 202 (12th cent.), 5 n. 16, 324 n. 7

Gr. 234 (A.D. 1318), 12 n. 63, 146, 147 and n. 3; history of, 148

Gr. 236 (16th cent.), 329 n. 4

Gr. 254 (A.D. 1509), 245 n. 7, 255; history of, 258

Gr. 275 (12th–13th cent.), 234 and n. 4, 235

Gr. 301 (A.D. 1204), 4 n. 3, 4 n. 8, 8 n. 38, 103, 242 n. 1, 260 n. 2, 367 n. 3, 383; history of, 105

Gr. 317 (A.D. 1533), 4 nn. 4 and 8, 248, 280, 299 n. 2; history of, 283

Gr. 381 (A.D. 1550), 299 and n. 3, 311; history of, 313

Gr. 519 (A.D. 1007), 15 n. 84, 239 n. 4

Gr. 533, 121 n. 3
Gr. 574 (A.D. 1314), 140; history of, 142
Gr. 576 (12th cent.), 202 n. 4
Gr. 596, 121 n. 3
Gr. 624, 182 n. 5
Gr. 633 (A.D. 1186), 90, 133 n. 4, 219
Gr. 668 (A.D. 954), 4 n. 12, 72, 75, 182, 361; history of, 362; restored in 1141/42, 361
Gr. 710 (A.D. 1066), 13 n. 67
Gr. 723 (A.D. 1368), 133 n. 4, 216, history of, 219
Gr. 725, 239 n. 4
Gr. 748 (11th cent.), 4 n. 12, 182 n. 3, 362 n. 6
Gr. 756 (11th cent.), 4 n. 12, 182 n. 3, 362 n. 6
Gr. 784 (A.D. 1003), 12 n. 66, 202 n. 4
Gr. 803 (11th cent.), 4 n. 12, 182 nn. 3 and 5, 362 n. 6
Gr. 814 (11th cent.), 202 n. 4
Gr. 853, 27 n. 64, 37 n. 151, 140 n. 7
Gr. 872 (A.D. 1552), 4 n. 5, 5 n. 16, 33, 248 n. 3, 235, 306 and n. 5, 323; history of, 325
Gr. 931 (ca. 1530–52), 27 n. 64, 276; history of, 278
Gr. 947 (A.D. 1574), 18
Gr. 957 (12th cent.), 202 n. 4
Gr. 1073, 133 n. 4, 219
Gr. 1093 (ca. 1313–20), 27 n. 64, 37 n. 151, 137, 140 n. 7; history of, 140
Gr. 1106, 13 n. 67
Gr. 1129 (A.D. 1153), 212; history of, 216
Gr. 1130, 37 n. 151, 140 n. 7
Gr. 1131 (A.D. 1321), 4 n. 12, 142 n. 6, 181, 182 nn. 3 and 5, 362 n. 6; history of, 183
Gr. 1155 (A.D. 1483), 245 n. 8, 249; history of, 251
Gr. 1189 (ca. 1204/5), 8 n. 38, 9 n. 41, 27 n. 64, 93, 97, 106, 116, 367 n. 3; history of, 110
Gr. 1215 (A.D. 1080), 59, 133 n. 4, 219
Gr. 1216, 37 n. 151, 140 n. 7
Gr. 1335, 9 n. 45
Gr. 1381 (11th cent.), 202 n. 4, 239 n. 4
Gr. 1390 (A.D. 1469), 17 and n. 98, 238, 239 n. 4, 241 nn. 10 and 12, 208 n. 9; description of by C. Du Cange, 240–41 and n. 9; history of, 240–41
Gr. 1391 (ca. 1300), 9 n. 44, 17, 21 and n. 20, 127 and n. 1, 300 and n. 3, 301, 302; history of, 131
Gr. 1470, 13 n. 67
Gr. 1476, 13 n. 67
Gr. 1479 (11th cent.), 4 n. 12, 182 n. 3, 362 n. 6
Gr. 1531 (A.D. 1112), 4 n. 3, 71, 75, 362; history of, 73
Gr. 1553, 140 n. 7
Gr. 1588 (ca. 1112), 5 n. 18, 74, 78, 121 n. 4, 242 n. 1, 362; history of, 80
Gr. 1589, 202 n. 4, 221 and n. 6
Gr. 1590 (A.D. 1062/63), 5 n. 18, 49
Gr. 1611 (A.D. 1553), 327, 329 n. 4, 374 and n. 1; history of, 331
Gr. 1615 (ca. 1553), 329 n. 4, 372, 374; history of, 375
Gr. 1620 (ca. 1339), 198; history of, 200
Gr. 1631, 22 n. 26
Gr. 1770 (A.D. 1545), 131 n. 9, 300, 301 and n. 7; history of, 302
Gr. 2106, 25
Gr. 2133 (A.D. 1332), 143, 187, 188 n. 4; history of, 188; transcript of Paris. Gr. 2134 (?), 187; binding of, 188
Gr. 2134 (ca. 1320), 12 n. 63, 143, 165, 187, 188 nn. 3 and 4; history of, 165
Gr. 2607 (A.D. 1385), 138 and n. 3, 222, 232 n. 1; history of, 224
Gr. 2617 (ca. 1321), 12 n. 63, 183, 185; history of, 185; enters the collection of Colbert (1674), 185
Gr. 2632 (A.D. 1380), 219, 221 and n. 6; history of, 222
Gr. 2673 (A.D. 1301/2), 132, 142 n. 6; history of, 134
Gr. 2926, 26
Supp. Gr. 74, 80
Supp. Gr. 156, 22 n. 26
Supp. Gr. 465 (A.D. 1512), 17, 27, 238, 241 and n. 12, 248, 261, 263 nn. 12 and 15; description of by Minoïde Mynas, 263 n. 15; earlier in the monastery of Laura on Mt. Athos, 261 n. 4; history of 262–63;
Supp. Gr. 582, 24–25
Supp. Gr. 675, 263 n. 15
Supp. Gr. 1014, 25
Supp. Gr. 1026, 25
Supp. Gr. 1027, 24–25
Supp. Gr. 1030, 25
Supp. Gr. 1105 (ca. 1550), 315, 317 n. 2; history of, 316
Supp. Gr. 1262 (A.D. 1101), 69 n. 2
Supp. Gr. 1317 (ca. 1200) (*olim* Metochion of Panagios Taphos in Cple, no. 370), 8 n. 38, 27, 96, 99 n. 1, 116, 367 n. 3; history of, 99
Supp. Gr. 1331 (14th cent.), 27
Coislin 4, 268; history of, 270
Coislin 6, 25
Coislin 8, 25
Coislin 10, 25
Coislin 13, 25
Coislin 18, 25
Coislin 19, 25 n. 50, 245 n. 5
Coislin 20, 25 n. 49
Coislin 25, 25 n. 49
Coislin 32, 25 n. 49

Coislin 37, 25 n. 49
Coislin 47, 25 n. 49
Coislin 53 (11th cent.), 5 n. 16, 25 n. 50, 324 n. 7
Coislin 54, 270 n. 6
Coislin 56, 25 n. 50
Coislin 60, 25 n. 49
Coislin 65, 25 n. 50
Coislin 71, 25 n. 50, 117 n. 13
Coislin 80 (11th cent.), 25 n. 50, 368 n. 2
Coislin 98, 25 n. 49
Coislin 105, 25 n. 50
Coislin 120, 25 n. 49
Coislin 127, 25 n. 49
Coislin 152, 25 n. 49
Coislin 162, 25 n. 49
Coislin 170, 25 n. 50
Coislin 173, 25 n. 49
Coislin 178, 25 n. 49
Coislin 189 (16th cent.), 25 n. 50, 202 n. 4
Coislin 192, 25 n. 49
Coislin 207, 25 n. 49
Coislin 209, 25 n. 50, 239 n. 4
Coislin 216, 25 n. 49
Coislin 227, 25 n. 50
Coislin 240, 25 n. 49
Coislin 243, 25 n. 49
Coislin 245, 25 n. 50
Coislin 256, 25 n. 50
Coislin 266, 25 n. 50
Coislin 276, 25 n. 49
Coislin 279, 25 n. 49
Coislin 287 (ca. 1200), 8 n. 38, 25 n. 50, 97, 99, 101 n. 5, 116 and n. 8, 367 n. 3; history of, 99
Coislin 293, 25 n. 49
Coislin 299, 25 n. 49
Coislin 304, 25 n. 49
Coislin 306, 25 n. 49
Coislin 311, 25 n. 49
Coislin 312, 25 n. 49
Coislin 322, 25 n. 49
Coislin 323, 25 n. 49
Coislin 327, 25 n. 50
Coislin 330, 25 n. 49
Coislin 337, 25 n. 49
Coislin 363 (12th cent.), 269 and n. 2
Coislin 366, 25 n. 49
Coislin 367, 25 n. 49
Coislin 368, 25 n. 49
Coislin 369, 25 n. 49
Coislin 375, 25 n. 50, 202 n. 4
Coislin 382, 25 n. 49
Coislin 383, 25 n. 49
Coislin 384, 25 n. 49
Coislin 386, 25 n. 49
Coislin 387, 25 n. 49
Coislin 391, 25
Latin. 9364, 140 n. 8
Sainte–Geneviève 3409 (A.D. 1497), 267
Sainte–Geneviève, Supp. R. 1. 268 bis, 25

PARMA:

Palatinus Gr. 260, 17, 21

PATMOS:

Monastery of St. John 304, 12 n. 63, 140 n. 5, 170; history of, 171

RAVENNA:

Biblioteca Classense 187, 331 n. 1

ROME:

Bibl. Angelica Gr. 30 (ca. 1392–95), 152 n. 3

SINAI:

Monastery of St. Catherine:
Gr. 128 (A.D. 1548), 310 n. 6
Gr. 432 (A.D. 1334), 34, 189; history of, 191
Gr. 789 (12th cent.), 34
Gr. 813 (A.D. 1507–10), 4 n. 8, 34, 258; history of, 261
Gr. 880 (A.D. 1466), 236; history of, 238
Gr. 948 (A.D. 1539), 34, 295; history of, 297–98
Gr. 950 (ca. 1530), 34, 274, 277 and n. 5; history of, 276
Gr. 989 (16th cent.), 34
Gr. 1764, 21, 34, 301 and n. 9, 321, 323; history of, 322

SOFIA:

Ivan Dujčev Centre Gr. 17 (*olim* Kosinitsa 298), 16, 293 and n.*; history of, 294–95

ST. MAMAS VILLAGE:

St. Mamas Lectionary (A.D. 1531), 278; history of, 280

ST. NEOPHYTOS MONASTERY:

MS 5 (15th cent.), 42 n. 23
MS 11 (13th cent.), 8 n. 38, 42 n. 23, 367 n. 3
MS 31 (fragment) (13th cent.), 42 n. 23

SYDNEY:

University, Rare Book Library, Stewart 1 (A.D. 1544), 298; history of, 299

University, the Angus MS (12th cent.), 300 n. 5

TOURS:

Bibl. Munic. 980, 23, 239 n. 4

VENICE:

Biblioteca Marciana:

Marcianus Gr. 575, 9 n. 45

Marcianus Gr. Class VII, cod. XVI, 331 n. 1

Marcianus Gr. IX 32 (16th cent.), 44

VIENNA:

Nationalbibliothek:

Vindobon. Phil. Gr. 110, 310 n. 6

Vindobon. Phil. Gr. 128, 310 n. 6

Vindobon. Phil. Gr. 155 (A.D. 1551/52), 310 nn. 5 and 6, 317; history of, 320

Vindobon. Phil. Gr. 156, 310 n. 6

Vindobon. Phil. Gr. 181 (A.D. 1562), 310 n. 6

Vindobon. Phil. Gr. 188 (A.D. 1548/49), 308, 310 n. 6; history of, 311

Vindobon. Phil. Gr. 189 (ca. 1562), 310 n. 6

Vindobon. Phil. Gr. 215 (A.D. 1550), 310 n. 6

Vindobon. Phil. Gr. 217, 310 nn. 5 and 6

Vindobon. Phil. Gr. 218 (ca. 1500–1525), 17, 266, 267 n. 4, 270 n. 1; history of, 267

Vindobon. Phil. Gr. 224 (A.D. 1547/48), 310 nn. 5 and 6

Vindobon. Phil. Gr. 301, 310 n. 6

Vindobon. Theol. Gr. 89 (A.D. 1129), 69

Vindobon. Theol. Gr. 230, 310 n. 6

VATICAN:

Biblioteca Apostolica Vaticana:

Gr. 7, 20, 209

Gr. 212 (ca. 1350), 13 and n. 68, 20, 186 and n. 3, 209, 211, 380 n. 4; history of, 211

Gr. 372 (14th cent.), 20, 209

Gr. 404 (14th cent.), 188 n. 4

Gr. 457 (14th cent.), 20, 209

Gr. 569 (A.D. 1348–52), 4 n. 9, 12 n. 64, 20, 197, 203 n. 1, 204 and n. 3, 205, 207 n. 5, 209; history of, 209

Gr. 1120 (14th cent.), 20, 209

Gr. 1158, 21

Gr. 1171, 17

Gr. 1208, 21

Gr. 1231 (A.D. 1107–18), 4 n. 3, 8 n. 38, 21, 68, 367 n. 3; history of, 70

Gr. 1455 (A.D. 1299), 123; history of, 125; owned by Cardinal G. Sirleto, 195 n. 8

Gr. 2307, 30 n. 102, 327 n. 2

Gr. 2308, 30 n. 102, 327 n. 2

Gr. 2309, 30 n. 102, 327 n. 2

Gr. 2310, 30 n. 102, 327 n. 2

Gr. 2311 (A.D. 1552), 30 nn. 101 and 102, 325, 327 n. 2; history of, 327

Gr. 2312, 30 n. 102, 327 n. 2

Gr. 2313, 30 n. 102, 327 n. 2

Gr. 2314, 30 n. 102, 327 n. 2

Gr. 2315, 30 n. 102, 327 n. 2

Gr. 2316, 30 n. 102, 327 n. 2

Gr. 2317, 30 n. 102, 327 n. 2

Gr. 2318, 30 n. 102, 327 n. 2

Gr. 2319, 30 n. 102, 327 n. 2

Gr. 2320, 30 n. 102, 327 n. 2

Gr. 2337, 30 n. 102, 327 n. 2

Archivio di S. Pietro C 152, 267 n. 4

Barber. Gr. 390 (ca. A.D. 1575/76), 9 n. 44, 18, 22, 127 n. 1, 129 n. 2

Barber. Gr. 449 (A.D. 1153), 8 n. 38, 81, 85, 101, 367 n. 3; history of, 83

Barber. Gr. 528 (A.D. 991/92 or 1072/73), 5 n. 17, 54; history of, 59

Barber. Orient. 2 (14th cent.), 370 n. 1

Ottobon. Gr. 25 (A.D. 1564/65), 4 n. 5, 16, 22, 257 n. 3, 271 n. 3, 350; history of, 352, 353–54

Ottobon. Gr. 152 (A.D. 1335), 188 n. 4, 194, 195; history of, 195

Ottobon. Gr. 339, 195

Ottobon. Gr. 436 (A.D. 1435), 9 n. 44, 127 n. 1, 230; history of, 232

Vat. Palat. Gr. 356, 163

Vatic. Palat. Gr. 367 (ca. 1317–20), 13, 44 and n. 39, 153, 159, 163, 164, 165, 179; history of, 163

Palat. Gr. 397 (ca. 1550), 302 313, 338 n. 6; history of, 314

Reg. Gr. Pii II, 54 (ca. 1320), 12 n. 63, 171, 172, 223 n. 5; history of, 173

Urbin. Gr. 82 (14th cent.), 227

Urbin. Gr. 122, 20

Urbin. Gr. 130, 164

INDEX OF SCRIBES

Agathon, monk (fl. ca. 1345), MS copied by: Athos, Iveron 374, 202; script of, 202

Alexander, *skeuophylax* of Ephesos (fl. ca. 1519), MS copied by: Nicosia, Archbishopric Collection 5, 252 n. 1

Ambrosios, monk and later abbot of the monastery τῶν Ἀνδρείων in Nicosia (fl. 1530–1552), 4 n. 6, 16, 31–34, 36, 44, 96, 235, 248, 301, 306 and n. 4, 307, 334–35, 353, 378 and n. 2; copied and donated (?) a scroll, 286; education of, 324; imitates the "*Hodēgōn* style", 15–16, 285; MSS copied by: Athens, Metochion 19, 273; Athos, Dionysiou 795, 286; Jerus., Staurou 9, 284–85; Kosinitsa 298, 294–95; Paphos, Metropolis 11, 316, 317 n. 2; Paris. Gr. 931, 277–78; Paris. Gr. 872, 323–24; Paris. Supp. Gr. 1105, 315 and n. 2; Sinait. Gr. 950, 275; script of, 273, 275, 277, 285–86, 294, 315, 316–17, 324; stay on Mt. Sinai (?), 276; use of two pens, 316

Anastasios (fl. ca. 890), MS copied by: Paris. Gr. 1470; Paris. Gr. 1476, 13 n. 67

Antonios, monk on Mt. Athos (fl. ca. 1663/64), MSS copied by; Athos, Vatopedi 533; Jerus., Saba 551, 369

Antonios Synkritikos (fl. ca. 1469), 17, 208 n. 9; knowledge of Greek limited, 239; MS copied by: Paris. Gr. 1390, 239 and nn. 3, 4; script of, 239–40

Antonios, son of Neophytos, monk (fl. ca. 1547), 32, 235; MS copied by: Jerus., Taphou 281, 305 and n. 3, 306 and n. 4, 307–8; script of , 307

Barnabas, monk (fl. ca. 1150–80), MS copied by: Athens, Benaki Mus., Vitr. 34,3, 87–88; script of, 88

Basil Perderia, deacon and *nomikos* (fl. ca. 1368), MS copied by: Paris. Gr. 723, 218; script of, 218–19

Basil, priest, teacher and *taboullarios* of the bishopric of Paphos (fl. ca. 1200–14), 8, 93, 104 and n. 3, 108, 116 and n. 6; MSS in the copying of which he participated or attributed to him: Edinburgh, Univ. Libr. 224, 116; Paris. Gr. 1189 (= scr. B), 108; Paris. Supp. Gr. 1317, 97; Paris. Coislin 287, 101 and n. 2; marginal note written by, 109; official scribe of Neophytos the Recluse, 97; script of, 98 and n. 5, 101 and n. 5, 108, 116

Chariton, monk of the monastery τῶν Ὁδηγῶν in Cple, 286

Constantine Anagnostes, chief notary of Cyprus (fl. ca. 1317–20), 13, 44, 143, 208 n. 9; MS copied and owned by: Vatic. Palat. Gr. 367, 153, 157, 159–60; poems by, 14 n. 73, 155; script of ("chypriote bouclée"), 14 and n. 73, 159

Constantine Raptes, *skeuophylax* of the bishopric of Paphos (fl. ca. 1466), 34; education of, 237; MS copied by: Sinait. Gr. 880, 237; script of, 237

Constantine Tarsites, from Athens (fl. ca. 1129), MS copied by: Vind. Theol. Gr. 89, 69

Costes Argyrodontas (fl. ca. 1385), MS copied (?) and owned by: Paris. Gr. 2607, 222–23; script of, 223

David, bishop of the Armenians in Cyprus (fl. ca. 1517–19), 17; MS owned and partly copied by (Armenian text): Modena Bibl. Estense Gr. 19, 370

Demetrios, *anagnōstēs* (fl. ca. 1408), illiterate with orthographic errors, 229; MS partly copied by him: Athos, Iveron 126, 228–29; script of, 229

Demetrios Romanites, *anagnōstēs* (fl. ca. 1336–52), 4 nn. 6 and 9, 12 n. 64, 44, 121 n. 4, 192 and n. 4, 203 n. 1, 204 and n. 3, 208, 213; MSS copied by: Leukara, Staurou 1, 203–4; Oxford, Bodleian Library, Auct. E. 5. 10, 196–97; Vatic. Gr. 569, 208; origin from Romania, 121 n. 4, 197; script of (considered as non Cypriot), 12, 196–97, 204, 208

Elija (fl. ca. 1519), copied the Syriac and Karshuni texts in a polyglot MS, the present Modena, Bibl. Estense Gr. 19, 371

Ephraim (fl. 10th cent.), 361 and n. 3

Euthymios, monk (fl. 11th cent.), dedicatory poem by, 35; MS copied by: Athos, Laura Γ 17, 35

Gabriel Hagiosabites, monk (fl. ca. 1334), MS copied by: Sinait. Gr. 432, 190–91; script of, 190

George Korphiates (fl. ca. 1574), in Famagusta Cyprus, MS copied by: Paris. Gr. 947, 18

George Lapithes, scholar in both Greek and Latin learning (fl. ca. 1330–60), MS copied by: Vatic. Gr. 212 (= scribe A), 186, 210; script of, 210; translator of the *Toledan Tables* into Greek, 210

George Nikephoros, priest (fl. ca. 1563), 235; MS copied by: Karditsa, Korones 8, 348–50; script of, 349

George of Rhodes, priest (fl. ca. 1204), 4 n. 8, 260 n. 2; MS copied by: Paris. Gr. 301, 104; script of, 104 and n. 4

Gerasimos, monk and priest (fl. ca. 1089/90), MS copied by: Jerus., Saba 259, 66–67; script of, 66

Gregory of Cyprus, monk (fl. ca. 1525/26–1535), copyist and restorer of Paris. Coislin 4, 269; involvement in a theological debate, 269; script of, 269 and n. 2

Gregory, monk (fl. ca. 1483), MS copied by: Paris. Gr.

1155, 250; script of, 250

Gregory, *prōtopapas* of Myrianthousa (fl. ca. 1475), MS copied by: Cple, Chalke, Panagia Kamariotissa 116, 244–45; script of, 245

Hieronymos Tragoudistes, copyist and musicologist (fl. ca. 1541–59), 21–22; composer of Byzantine music, 301–2; librarian of the Fuggers' collection, 21, 337, 340 and n. 4, 341; MSS copied by: Paris Gr. 1770, 300–2; Vatic. Palat. Gr. 397, 313 and n. 1, 314; Sinait. Gr. 1764, 34, 321–22; Monacenses Graeci 143, 177 and 189, 21–22, 337–42; script of, 302, 314, 322, 337, 339, 342; script influenced by printed books, 314, 322, 337, 342; self-references, 337, 341; studies in Italy and career, 21 and n. 21, 130, 300–2, 322, 337; surname of, 300–1; verses, decapentasyllabic, 131

Hilarion, monk (fl. ca. 1575), MS copied by: Vatic. Barber. Gr. 390, 18

Ioakeim Zanakeus (fl. ca. 1644), copied folios of Jerus., Taphou 173; owned Par. Gr. 1553, 140 n. 7

Ioakeim, monk (fl. ca. 1519), MS copied by: Kition, Metropolis 50, 264; script of, 265

Ἰωάννης Ἱεραχήτης, MS copied by: Milan, Ambros. Gr. B 89 sup., 124 n. 2

Ioannes Romanos, priest (fl. ca. 1336/37), copyist and sponsor of Oxon. Auct. E. 5. 10, 197, 203 n. 1; script of, 197

Ioasaph, (fl. ca. 1353), MS copied by: Paris. Gr. 1129, 213; script of, 213

Ioasaph, of the monastery τῶν Ὁδηγῶν in Cple (fl. 14th cent.), 15 n. 84, 33, 245 n. 5, 286; MS copied by: Jerus., Saba 65, 248 n. 3

Ioasaph Sarvos (fl. ca. 1556/57), 31, MSS copied by: Jerus., Saba 145, Jerus., Saba 396, 333–35; script of, 334, 335–36

John Choumnos (fl. ca. 1335/36), MS copied by: Jerus., Saba 334, 33

John Hierakis (fl. ca. 1299), MS copied by: Vat. Gr. 1455, 124; script of, 125

John–Joseph Philagres, scribe and theologian (fl. 14th cent., second half), MSS copied by: B. L. Burney 50, 152 n. 3; Rome, Bibl. Angelica, Gr. 30, 152 n. 3

John Kordokotos (fl. ca. 1500), composer of Byzantine music, 254; MS copied by: Lesbos, Leimonos 300, 254; script of, 254

John of Korone (fl. last quarter of 15th cent.), 267 n. 6

John Koulix (fl. ca. 1103), MS copied by : Lambeth Palace MS 1214, 68, 69 n. 2

John Lardophagos, priest and *skeuophylax* of the archbishop (fl. ca. 1314), MS copied by: Paris. Gr. 574, 141 and nn. 2 and 4; script of ("chypriote bouclée"), 141

John Sanctamauras, from Nicosia (fl. 1572–1612), 22 n. 28; 44 and n. 51; books copied by in Messina, Calabria, Naples and Rome, 22 n. 28; scriptor of the Vatican Library, 22 n. 28

John Tarsites, priest (fl. ca. 1107–18), MS copied by: Vatic. Gr. 1231, 68–69; script of, 69

Jonas, monk from Monembasia (fl. 14th cent.), MS copied by: Jerus., Saba 67, 32

Joseph, monk in Great Laura on Mt. Athos (fl. ca. 1448/49), MS copied by: Athos, Laura A 100, 37

Klemes, monk and later abbot of the monastery τῶν Ἱερέων (fl. ca. 1112–1142), 4 n. 6, 8, 44 and n. 45, 72, 75, 80, 361–62; death recording on 13 Nov., 75, 78 (7/54); MSS copied by: Paris. Gr. 1531, 72; Paris. Gr. 1588, 75; Paris. Gr. 668 (ff. 263–70), 75, 361–62; script of, 72, 75

Laurentios Dalephantos, from Famagusta Cyprus (fl. ca. 1573), MS copied by: Milan Bibl. B. N. Brera A.D. XI 47, 18

Leo, *anagnōstēs* (fl. ca. 1314), corrects his text, 143; MS copied by: Florence, Laur. Plut. 86,31, 143–44; script of ("chypriote bouclée"), 143; similar script to that of Romanos Anagnostes, 143

Leo, monk and deacon from Kilani, Cyprus, (fl. ca. 1583), MS copied by: Florence, Riccardianus 10 (K. I. 11), 18

Leontios, *anagnōstēs,* working in the monastery of St. Saba in Palestine, 31; MS copied by: Jerus., Saba 369, 354–55 and n. 2; script of, 355

Leontios Eustratios (fl. ca. 1600), 22 and n. 26; MSS copied by: Oxon. Holkh. Gr. 48, Oxon. Holkh. Gr. 59, Paris. Gr. 1631, Paris. Supp. Gr. 156, 22 n. 26

Leontios, from Marathasa, (monk?) (fl. ca. 1569), MS copied by: Nicosia, Archbishopric Collection 11, 356–57; script of, 357

Loelius Garuffus (fl. ca. 1517), MS copied by: Modena, Bibl. Estense Gr. 19 (Latin text), 370–71

Loukas, bishop of Buzău (1583–1603), and Wallachia (1603–29), leading copyist of the Orthodox world in liturgical MSS, 22–23 and n. 29, 39 n. 149, 44 and n. 50, 248 and n. 4; copied a scroll now in the monastery of Iveron, no. 502, 286 n. 3; illuminated MSS of, 45 n. 52

Loukas Ntorgia, priest (fl. ca. 1527), 17; MS copied by: Jerus., Saba 284, 270, 271 and n. 3; script of, 271

Luke, monk (fl. ca. 1536), 36; MS copied by: Athos, Laura, Θ 91, 292; script of, 292

Makarios Eukolios, from Rhodes (fl. ca. 1507–10), 4 n.

8; MS copied by: Sinait. Gr. 813, 259, 260 and n. 2, 261; script of, 260

Makarios Vouros (fl. ca. 1743), MS copied by: Athens, Metochion of Panagios Taphos in Cple, MS 1, 69 n. 2

Manuel Boukellaros, Hagiostephanites, priest (fl. ca. 1153–56), 8, 101 n. 5; MSS copied by: Vatic. Barber. Gr. 449, 82–83; H. P. Kraus Gospels, 85; script of, 82, 85

Mathousalas Macheir, monk (fl. ca. 1541–1579), autobiographical notes by, 318–20 (92/24, 52, 271, 274); imprisoned in Cyprus, 310 n. 5; MSS copied by: Vind. Phil. Gr. 188, 309, 310 and nn. 5 and 6, 311; Vind. Phil. Gr. 155, 318; other MSS of his, 310 n. 6; monogram of, 309, 318–19; philosophical texts copied by, 310 n. 6, 318; prosopographical colophons, 318; prosopographical information in his notes, 309, 310 n. 5; script of, 310, 318; wanderings, 320

Matthaios Melikes (fl. ca. 1417), MS copied by: Athens, Nat. Libr. 2045 (*olim* Gymnasium of Thesalonike, no. 44), 82–83, n. 4

Michael Maurikes, priest (fl. ca. 1550), 299; MS copied by: Paris. Gr. 381, 312; script of, 312 and n. 5

Michael, priest (fl. ca. 1386), MS copied by: Nicosia, Archbishopric 85, 226; script of, 226

Michael priest (fl. ca. 1531), MS copied by: St. Mamas Lectionary, 279, 280; script of, 279

Neophytos Zakoros, monk (fl. ca. 1080), MS copied by: Paris. Gr. 1215, 60–61; poetic colophon, dodecasyllabic, 3/211^{v}; script of, 61

Neophytos (Kyprios), monk and deacon (fl. ca. 1304/5), MS copied by: B. L. Add. 22506, 134–35; script of, 134–35

Neophytos, monk (fl. ca. 1483), 34; MS copied by: Alexandr. Gr. Patr. 195, 247; probably non Cypriot, 247–48; script of, 248

Nikolaos Ourris (fl. ca. 1348–52), 197, 203 n. 1; family from Jerusalem, 207 and n. 2; MS copied by: Vat. Gr. 569 (= scribe B), 207–8; script of, 208

Pachomios, monk (fl. ca. 1552), MS copied by: Vat. Gr. 2311, 326, and n. 1; script of, 326

Paul Phostiniates, *anagnōstēs* and later priest (fl. ca. 1460–68), colophons by, used as models by later scribes, 235; life, education and career, 235; MS copied by: Athens, Nat. Libr. 1077 (= scribe A), 234–35; note in another MS of his, 234; poetic subscriptions by, 234; script of, 235

Paul, priest (fl. ca. 1509), MS copied by: Paris. Gr. 254, 257; script of, 257

Peter Blabestes, *anagnōstēs* (fl. ca. 1553), 374 and n. 1, 378 and n. 2; MS copied by: Paris. Gr. 1611, 329; script of, 329 and n. 4

Peter, monk and priest (fl. ca. 991/92 or 1072/73), MS copied by: Vatic. Barber. Gr. 528, 56–57; script of , 57

Philippos Frangos, priest (fl. ca. 1392), MS partly copied by (?): Paris. Gr. 2607, 223

Philotheos, abbot of the monastery of Arakos (fl. ca. 1564/65), 16, 44; MS copied by: Vat. Ottob. Gr. 25, 352; script of, 353

Phrankiskos, *prōtonotarios* of Kourion (fl. ca. 1608), MS copied by: Athos, Laura Ω 45, 18

Romanos Anagnostes or Lector, surnamed Chartophylax (fl. ca. 1315–24), 4 n. 6, 12 and n. 63, 36, 44, 179 and n. 5, 184, 187, 204 n. 3, 208 n. 9, 255; abbreviations in MSS copied by, 175; anonymous amanuensis of, 147; colophons by, 14, 147, 170 (incomplete), 179, 186; comments upon the text, 145; content of MSS copied by, 184; copied texts and scholia, 172; corrected his texts, 145, 179, 186; ink, deep black, used by, 186; MSS copied by, 12 n. 63: Athos, Laura E 43, 36, 186; B.L., Harley 5579, 178; Leiden, Vulcanius 52, 168–69; Lesbos, Leimonos 70, 144–45, 147; Oxford, Barocci 27, 175; Patmos, St. John Monastery 304 (= scribe A), 170; Paris. Gr. 234, 147; Paris. Gr. 2134, 166; Paris. Gr. 2617, 184; Vatic. Pii II 54, 172; ornamentation in MSS copied by, 169; quinion composition of MSS copied by, 169, 173, 176, 180; reddish brown ink faded, 141 and n. 5, 143, 166, 169, 171, 179, 184, 186; script of ("chypriote bouclée"), 12, 14, 145 and n. 5, 147, 166, 168, 170, 179, 184, 186; scriptorium of, 188; secular texts copied by, 12, 14; similar script to that of Romanos, 143; sponsors of, 147, 179

Sophronios, monk in the monastery of Kykkos (fl. ca. 1695), MS copied by: Jerus., Taphou 328, 33

Sophronios Seiros, monk (fl. ca. 1539), 34; MS copied by: Sinait. Gr. 948, 296–97; script of, 296

Stephanos, *anagnōstēs* (fl. ca. 1533), MS copied by: Paris. Gr. 317, 282; script of, 282 and n. 5

Symeon, ξακενδύτης from the monastery of Kykkos (fl. ca. 1472), MS copied by: Jerus., Staurou 111, 383

Symeon Xenikos, i.e. foreigner (*xenos*) (fl. ca. 1472), 4 n. 10, 15, 121 n. 5; MS copied by: Paphos, Metropolis 6, 242; script of, 243

Theophanes, monk (fl. ca. 1492/93), MS copied by: Nicosia, Archbishopric Collection 5, 252–53; script of, 252

Theodore, priest (fl. ca. 1380), MS copied by: Paris. Gr. 2632, 220; script of, 221

Theodoulos Philagres (fl. ca. 1319), MS copied by: Nicosia, Archbishopric collection 21, 152–53; script of, 152

Thomas, deacon, *prosmonarios* in the monastery of St. John Eleemon (fl. ca. 1193), MS copied by: Berlin, Staatsbibliothek 287 (Folio 51), 95; script of, 95–96

Xenos Romanites, surnamed Makrozonares (fl. ca. 1251/52), 4 n. 7, 182 n. 4, MS copied by: Athens, Nat. Libr. 842, 121; script of, 122

INDEX OF OWNERS AND SPONSORS

Agros and Stylos, monastery of, in Cyprus, ownership entry in Paris. Gr. 533 f. 1, 121 n. 3

Akakios, abbot of the monastery of St. George of Mangana in Nicosia (15th cent.), donated to the monastery of St. Sabas in Palestine, the present Jer., Taphou 138, 31 and n. 108, 245 n. 5

Alefson, G., acquired a MS in Cyprus (B.L. Add. 19993) in 1851, 193 (**43**/1); acquisition note in French, 193

Alexander VIII Ottoboni, Pope, acquired Vat. Ottob. Gr. 152 and other MSS in 1690, 195 and n. 8

Anna, daughter of Loukas Notaras (d. 1507), acquired the present Vatic. Gr. 1231 in 1470, 69 (**5**/456^{v}), 4 n. 3, 21 n. 16, 68–70

Anonymous, bilingual in Greek and Latin owner of the present Athos, Iveron 126 ca. 1447, 229

Anthimos, metropolitan of Adrianople sponsored Athos, Laura Ω 140 in 1620, 37 n. 149

Archbishopric Collection in Nicosia, MSS described in this volume owned by: **Nos. 30, 55, 65, 106**

Arsenios, abbot of the monastery of St. Sabas τῆς Καρόνου, owned in the 16th cent. the present Paris. Coislin 53 and Paris. Gr. 202, 324 n. 7

Bačkovo, monastery of, in Bulgaria, owned in the 19th cent. the present Athens Nat. Libr. 1077, 236

Basil, *kouboukleisios* of the village of Vavla in Kyrenia district, sponsored Jerus., Saba 259 in 1089/90, 66–67

Basil Koupnos, priest and *nomikos* of Alsos, owner of Paris Gr. 1093 ca. 1382, 139, 140 (**24**/215^{v}); death of (named Barlaam monk) (1 Feb. 1384), 139 (**24**/184

Barnabas, monk, *oikonomos,* owner of Benaki, Vitr. 34,3 ca. 1150–80, 87 (**10**/174^{v})

Barocci, Giacomo, of Venice, (d. before 1617), owner of Barocci 27 and 166 and of a collection of MSS acquired by the University of Oxford in 1629, 166, 176, 381 and n. 5

Bayerische Staatsbibliothek in Munich, MSS described in this volume owned by: **Nos. 100, 101, 102**

Benaki Museum, in Athens, MS described in this volume owned by: **No. 10**

Benedictus de Ductarius de Vincentia, owned Modena, Bibl. Estense 82 (III C 3), 19 and Vatic. Urb. Gr. 122, 20; ownership entries of, 19–20

Benjamin, from Cyprus, owned in the 16th cent. Jerus., Taphou 210, 32

Biblioteca Apostolica Vaticana in the Vatican, MSS described in this volume owned by: **Nos. 2, 5, 8, 20, 31, 35, 44. 49, 50, 57, 89, 95, 104**

Biblioteca Estense in Modena, MS described in this volume owned by: **No. 111***

Biblioteca Laurentiana in Florence, MS described in this volume owned by: **No. 26**

Bibliothèque Nationale in Paris, MSS described in this volume owned by: **Nos. 1, 3, 6, 7, 11, 13, 14, 15, 16, 21, 22, 24, 25, 28, 32, 38, 39, 41, 46, 51, 52, 53, 54, 60, 64, 67, 69, 72, 76, 78, 85, 88, 90, 94, 96, 107*, 112***

Bodleian Library in Oxford, MSS described in this volume owned by: **Nos. 36, 45, 97, 114***; acquired MSS of Robert Huntington, (i.e. nos. 3738–72, 5748–6374), 197 and n. 9

Boone, bookseller, sold a MS to British Museum in 1854, 193

British Library in London, MSS described in this volume owned by: **Nos, 23, 29, 37, 43, 108***

British Museum, acquired a MS in 1854 from the bookseller Boone, (B.L. Add. 19993), 193; purchace note, 193

Burney, Charles, (1757–1817), owner of B.L., Burney 22, his library, acquired by the British Museum, 151; his statue, 151 n. 5

Butler, Samuel, (1774–1839), bishop of Lichfield and Coventry, collection of MSS, 365 n. 5; owned the present London, B.L. 11836, 365 and n. 5

Busbeck, Augerius von, owner of the present Vind. Phil. Gr. 155, 320 (**92**/II, 278^{v})

Caraffa, Antonio, Cardinal, (1538–91), librarian of the Vatican, acquired Vat. Gr. 1231, 70 (**5**/I); Greek MSS of, left to the Vatican (nos. 1218–87), 70

Chaentares, took a volume containing the Four Gospels, Acts, and Epistles from Cyprus to Palestine in 1577, 32

Chamberlayne, Tankerville James, author and collector of MSS in Cyprus (end of 19th cent.), owner of the present Vat. Gr. 2311, in 1894, 327, and n. 2; his MSS donated (?) to the Vatican, 327; his English silver plate, 327 n. 2; death of, 383

Charles G.L.A.A.T. d'Eon de Beaumont, commonly known as Chevalier d'Eon, owner of B.L. Burney 22, ownership entry, 150 (**29**/1); library of auctioned in London in 1791, 151

Charlotte Lusignan, Queen of Cyprus, (1458–74/75), daughter of Helena Palaiologina and John II, owner

of illuminated nanuscripts, 15, 20, 21; *ex libris* of, 21 n. 16

Charsianites, monastery of in Cple, owned in the 14th cent. the present Jerus., Saba 65, 245 n. 5

Chatzechristodoulos Cheretes, monk, owner of Paris. Gr. 254 (17th cent.), 258

Christodoulos, monk from Chrysochou Cyprus, owner of Jerus., Taphou 84 (A.D. 1693), 32, 378, 379 (**113***/299^{v})

Christophoros Papakyriakou, owned the present Sinait. Gr. 880 (ca. 1548–67), 238

Cobham, C. Delaval, (1842–1915), author and bibliographer of Cyprus, owner of the present Vat. Gr. 2311, 30, 327 and n. 3; books of, 327 n. 3

Colbert, Jean-Baptiste, (1619–1683), French statesman, Cypriot MSS in his collection described in this volume: **Nos. 1, 3, 6, 7, 11, 15, 16, 22, 24, 25, 28, 38, 39, 46, 51, 52, 54, 60, 64, 67, 76, 78, 88, 94, 96, 107*, 112***; his collection of MSS and books acquired by the Royal Library in 1732, 54 and passim

Collections, private, MSS described in this volume owned by: **Nos. 9** (= H. P. Kraus), **109***

Commelin, Jérôme, (1560–1597/98), owner of B.L., Harley 5579, 180

Covel, John, scholar and traveller, (1638–1722), owner of B.L., Harley 5579, 180

Coxe, Henry Octavius, acquired a MS in the island of Melos in 1857 (i.e. B.L. Add. 22506), 39 n. 1, 135–36; acquired in Cyprus a MS containing Aesop's Fables, 39 n. 1; brief description of B.L. Add. 22506, 136; research tour in the MSS collections of the Levant, 136

David, bishop of the Armenians in Cyprus, owned the present Modena, Bibl. Estense Gr. 19 in 1519, 370–72

Demetrios Demetrakes, sponsor of the present Paris. Gr. 1611 in 1553, 329, 331; prosopographical notes, 329 n. 3, 330

Demetrios Gafoun, owned the present Sinait. Gr. 880 (ca. 1503–5), 238

Δημήτριος Φίλος, owned the present Vat. Pal. Gr. 367 (14th cent. ?), 160

Demetrios Poutieres, co-sponsor of the present Paris. Gr. 317, 282

Dionysiou monastery on Mt Athos, MSS described in this volume owned by: **Nos. 80, 110***; owned the present Paris. Coislin 4, 270 (**72**/1); and the present Dionysiou 94 in 1626, 369

Elias Choranes, *prōthiereus,* sponsored ca. 1500 the present Lesbos, Leimonos 300, 254

Enkleistra, monastery of, ownership entry, 110

Ephraim the Athenian, teacher in Cyprus, later Patriarch of Jerusalem (1766), took MSS from Cyprus to Jerusalem, 32–33

Ephraim, owned a volume of St. John Chrysostom, in 1588/89, 33

Epiphanios Paschalis, *magistros,* donor of a majuscule Gospel Lectionary (A.D. 1091), 3 n. 1

Episcopius of Basel, publisher, owned the present Leiden, Vulcanius 52, 169

Esaias, priest, donated a volume to the Holy Sepulchre (A.D. 1616), 67

Euthymios, monk, sponsored in 1483 the present Alex. Patriar. Gr. 195, 245 and n. 5, 248

Euthymios the Recluse, monk, sponsored the present Paris. Gr. 301 in 1204, 104

Fathala, son of Theodore, dedicated a Gospel Lectionary to the Holy Sepulchre in 1431, 33

Francis I, king of France, acquired the Greek MSS of Jean de Pins, (including Paris. Gr. 2133), 188

Gabriel, monk, founder of the monastery of *Timios Stauros* at Leukara, sponsored a Gospel Lectionary (A.D. 1345/46), the present Leukara, Staurou 1, 203 and n. 1, 204–5

Galland, Antoine, orientalist, acquired in Cple in 1687 the present Paris. Gr. 1770, 302

Gerasimos, abbot of the monastery τῶν Ἱερέων, sponsored Paris. Gr. 1531 in 1112, 72 (**5**/309^{v})

Gerasimos, monk of the monastery of St. John Chysostom Koutsoventis, sponsored the present Athos, Laura Γ 17 (11th cent.), 35

Ghikas, Alexander, *boeboda,* owned the present Lambeth Palace, MS 1214 (A.D. 1743), 69 n. 2

Glykys, Nikephoros, from Crete, monk of Sinai, owned the present, Sinait. Gr. 1764, 322

Göblerus, Justinus, German jurist and humanist (1503/4–1567), owned the present B. L. Harley 5579, 180

Gounneme, Sir Fouc, *synkritikos,* sponsored the present Sinait. Gr. 880 (A.D. 1466), 237

Greek patriarchate library in Alexandria, MS described in this volume owned by: **No. 63**

Greek patriarchate library in Jerusalem, MSS described in this volume owned by: **Nos. 4, 73, 79, 86, 98, 99, 105, 113***

Harley, Edward, second Earl of Oxford, acquired Covel's library, 180 and n. 11; library of, bought by the British Museum (A.D. 1757), 180

Harley, Robert, Earl of Oxford, coat of arms, 179 and n. 8; owner of B. L. Harley 5579, 179

Henri-Charles du Cambout, duke of Coislin, bishop of Metz, acquired books, letters, notes of Athanasios the Rhetor, and the collection of his grandfather Séguier, 25, 270

Herbert, William, third Earl of Pembroke and Chancellor of the University of Oxford, (d. 1630), acquired the collection of MSS of Barocci (1628) and presented it to the University, (1629), 176 and n. 4, 381, 383–84

Hieronymos Tragoudistes, owned the present Paris. Gr. 1391 in 1541, ownership entry, 21, 130–31, 300 (**21**/240^{v})

Holy Sepulchre in Jerusalem, acquired a Cypriot MS, the present Taphou 281, 308

Hosios Barnabas, church of, in the village of Vassa, Cyprus, owned the present London, B.L. Add. 11836, (15th–18th cent.), 364, 365 and n. 4 (**108***/II, 297)

Huntington, Robert, chaplain of the Levant Company at Aleppo, Provost of Trinity College Dublin (1683–92), bishop of Raphoe (1701), (1636/37–1701), collector of Oriental MSS, owned the present Oxford Auct. E. 5. 10, 197 and n. 9

Hurault, Jean de Boistaillé, (d. 1572) ambassador in Cple and Venice, collector of Gr. MSS, owned the present Paris. Gr. 2632, 221 and n. 10, 222

Imperial Library of Vienna, owned the present Vind. Phil. Gr. 155, 320 (**92**/II)

Ioakeim, abbot of the monastery of St. Sabas τῆς Καρόνου, sponsored in 1552 the present Paris. Gr. 872, 324–25

Ioakeim, ὁ Πάνυ, patriarch of Alexandria (1487/88–1563/65), descendant of the Palaiologos family, owned the present Sinait. Gr. 432 in 1523, 191 and n. 3; donation note 191 (**42**/3 and 94^{v}); donated a Cypriot MS to the monastery of Sinai in 1523, 34

Iveron monastery on Mt. Athos, MSS described in this volume owned by: **Nos. 47, 56**; acquired the present Iveron 126, 229 (**56**/1)

Joannis Angelus, duke of Altaemps, owned the present Vat. Ottobon. Gr. 25, 353; collection of MSS acquired by the Vatican Library in 1612, 125 and n. 7

John Charapas, sponsored the present Paphos, Metropolis 6 in 1472, 242

John, *katholikos* of Paphos, owned a *Tetraevangelion* in the 14th century, the present Jerus., Saba 411, 32

John, son of the priest Vrachimes, owned a valuable Gospel Lectionary, which he and his wife Chouzire dedicated to the Church of the Virgin in the bishopric of Kition, 33

John the Cretan, Archbishop of Cyprus, (1152–77), sponsored the present H. P. Kraus, Four Gospels (A.D. 1156), 84–5 (**9**/341)

Kalozonares, Michael, acquired the present Paris. Gr. 1131 for five *nomismata* in 1364, 182–83

Klemes Parthenos, from Rhodes, priest, sponsored the present Paris. Gr. 317 in 1532, 4 n. 8, 281–82

Kosinitsa monastery, near Drama, MS described in this volume owned by: **No. 82**

Kosmas, monk, *κῆρυξ τοῦ Εὐαγγελίου*, later owner of Paris. Gr. 1391 (?), 130 (**21**/2)

Kostakes, owned in 1594 the present Athens, Metochion of Panagios Taphos in Cple 19, 274

Kotis, Matthaios, presented the present Sinait. Gr. 950 to Sinai ca. 1545–57, 276

Koutalinos, Basil, head of the Patmian School (1740–69), owned the present Patmos 304, 171 and n. 3

Kraus, H. P., acquired a Four Gospels volume, formerly in the monastery of Hagia in the island of Andros, No. 32, 84

Kritopoulos, Metrophanes, (1589–1639), Patriarch of Alexandria (1636–39), acquired the present Alex. Gr. Patr. 195 from the Cypriot monk Zosimas, 249 (**63**/373^{v})

Kyprianos, deacon, acquired a volume of the Four Gospels, Acts, and Epistles and donated it to the Holy Sepulchre, 32

Kyriakos, priest, son of Papastianos, sponsored the present Paris. Gr. 254 in 1509, 257–58

Laing, David, librarian of Signet Library, owned the present Edinburgh, Univ. Library 224, 117–18; monogram of, 117; library of left to the University of Edinburgh, 118

Laura Monastery on Mt. Athos, MSS described in this volume owned by: **Nos. 40, 81**; acquired a Cypriot MS, the present Laura Θ 91, 293

Leiden, Academy of, acquired MSS of Vulcanius, 169

Leimonos monastery, in Lesbos, MSS described in this volume owned by: **Nos. 27, 66**; ownership entry (**27**/1 and 246^{v})

Leo Nikerites, duke and *ἀναγραφεύς* of Cyprus (ca. 1107–18), sponsored the present Vat. Gr. 1231 and Lambeth Palace, MS 1214 (A.D. 1103), 68, 69 n. 2

Leontios, bishop, sponsored in 1080 the present Paris. Gr. 1215, 60–61 (**3**/211)

Leontios Eustratios (fl. ca. 1600), student of Maximos Margounios, presented a MS to D. Hoeschel, 22; donated a volume to Martinus Crusius, 22

Lewis, Sir G. C., Ex Chancellor of the Exchequer, donated a MS to the British Museum, (1858), (B.L. Add. 22506), 135

Lieros, Gaspar, sponsored in 1531 the present St. Mamas Lectionary, 279

Logaras, John, owned the present Paris. Gr. 1611 (end

of the 16th cent.), 330–31

Logaras, Neophytos, *oikonomos* of the monastery of St. George of Mangana in Nicosia, owned the present Athens, Colybas collection 97 in 1543, 245 n. 5

Loukianos, monk, owned ca. 1536 the present Athos, Laura Θ 91, 292–93

Lympidios, son of Prōtopapas, owned the present Jerus., Saba 334, (14th cent.), 33

Machairas monastery in Cyprus, MS described in this volume owned by: **No. 17**

Makarios, archbishop of Sinai (1545–57), left a Cypriot MS to the monastery of St. Catherine, 34

Mamoukas, Andreas, a man of letters in Athens, owned the present Benaki, Vitr. 34,3 (19th cent.), 90

Matthew Raoul Melikes, owned the present Vat. Barb. Gr. 449 (late 15th cent.), prosopographical note of (**8**/2^{v}, 247–48), 82 and n. 4, 83

Metropolis of Kition at Larnaca, Cyprus, MS described in this volume owned by: **No. 70**

Metropolis of Paphos in Cyprus, MSS described in this volume owned by: **Nos. 61, 91**

Michael, priest, acquired the present Paris. Gr. 668, 362

Michael, priest and *nomikos* of Myrianthousa and *taboullarios* of the bishopric of Solea, sponsored the present Paris. Gr. 1129 (A.D. 1353), (d. 1386), 213–15, 216 n. 8

Minoïde, Mynas, collection of Greek MSS, (owned the present B.L. Add. 22087), 263 n. 15

Mocenico, Filippo, Latin archbishop of Nicosia (1560–71), sponsored in 1564/65 the present Vat. Ottobon. Gr. 25, 22, 271 n. 3, 352–54

Monastery of Korone, near Karditsa, MS described in this volume owned by: **No. 103**

Monastery of St. Catherine on Mt. Sinai, MSS described in this volume owned by: **Nos. 42, 59, 68, 75, 83, 93**

Monastery of St. John in Patmos, MS described in this volume owned by: **No. 34**

Nathanael, monk, prosmonarios in the monastery of St. Sabas in Palestine, sponsored in 1566 the present Jerus., Saba 369, 31, 355

Nationalbibliothek in Vienna, MSS described in this volume owned by: **Nos. 71, 87, 92**

National Library of Greece in Athens, MSS described in this volume owned by: **Nos. 19, 58, 74**

Nephon, owned the present Paris. Gr. 1106, which he donated to the monastery of the Enkleistra, 13

Niccolo de'Niccoli, owned the present Vat. Barb. Gr. 528, 59

Nikanor, monk, acquired in the 16th cent. the present Jerus., Taphou 281, which he presented to the monastery of St. Sabas in Palestine, 32, 307–8 (**86**/342^{v})

Nikodemos, monk, owner (?) of the present Sinait. Gr. 948 (16th cent.), 297 (**83**/III)

Nikolaos, bishop of Arsinoe and Paphos, sponsored in 1483 the present Paris. Gr. 1155, 251 (**64**/128^{v})

Nikolaos Ourris, scribe and owner (?) of Vat. Gr. 569 (A.D. 1348–52), 207

Ottoboni, Pietro, later Pope Alexander VIII (1689–91), acquired the present Vat. Ottobon. Gr. 436, 232

Pachomios, monk from Galata, Cyprus, (16th cent.), owned a 13th cent. theological volume which he left to the monastery of St. Sabas, 32

Panagia Kamariotissa in Chalke (now Constantinople, Library of the Oecumenical Patriarchate), MS described in this volume owned by: **No. 62**

Papadopoulos, Chrysostomos, lawyer, donated two MSS which he had transcribed in the monastery of St. Herakleidios to the Greek Philological Society in Cple (1890), 29–30

Paphnoutios, monk from Cyprus, owned in 1556 a theological volume, (Jerus., Saba 132), 32

Paraskevas, sponsored a Gospel Lectionary in 1552, the present Vat. Gr. 2311, 326

Patriarchate of Alexandria, owned the present Vat. Ottobon. Gr. 436, 232 (**57**/2)

Paul, abbot of the monastery of St. Mamas, acquired for his monastery the present Paris. Gr. 872, in 1589, 325 (**94**/276)

Paul V, Pope, acquired a number of Cardinal G. Sirleto's MSS in 1612, 195 n. 8

Philippos Frangos, priest, acquired the present Paris. Gr. 2607 for two gold *nomismata* in 1392, 223–24

Philotheos Kanakeus or Kanakes, collector of MSS in Cyprus (17th cent.), 33; owned (?) a volume on the holy icon of Kykkos, 33; sponsored Athos, Laura Ω 45, 37; owned the present Paris. Gr. 1093, which he donated to the monastery of Theotokos in the village of Alsos, 139, 140 and n. 7 (**24**/1^{v}–2)

Philotheos, monk in the monastery of Machairas (15th cent.), acquired (?) a Gospel Lectionary, 36

Pins, Jean de, bishop of Rieux (1523–37), and French ambassador in Venice and Rome, owned the present Paris. Gr. 2133, 188 and n. 5

Prakanas, Michael, *καστελλάνος* of Marathasa, owned the present Paris. Gr. 1129 (early 15th cent.), 215–16

Prōtopapas from Apelia (?), (name not given), owned in 1658 the present Paris. Gr. 381, 312–13

Rautopoulos, Thomas, sponsored the present Cple, Chalke, Panagia Kamariotissa 116 (A.D. 1475), 244

St. Catherine, monastery of, on Mount Sinai, acquired the present Sinait. Gr. 432 in 1523, 190 (**42**/94^{v} and back flyleaf); and the present Sinait. Gr. 880, 238; ownership entries, 261 (**68**/I), 276 (**75**/6), 297 (**83**/II), 298

St. Epiphanios, Church of, in the district of Paphos, owned the present Paphos, Metropolis 6, 243

St. George, Church of, in the village of Peledri, owned the present Paris. Gr. 2607, 223

St. George (Koumanos?), monastery of, owned the present Paris. Gr. 1155, 251 (**64**/46^{v})

St.-Germain-des-Prés, Benedictines of, acquired the collection of MSS of Coislin (A.D. 1731), 270

St. John Pipes, monastery of sponsored the present Athos, Iveron 374 (A.D. 1345), 202 (**47**/169^{v})

St. Mamas village church, in Cyprus, MS described in this volume owned by: **No. 77**

St. Sabas, monastery of, in Palestine, 334–36; acquired the present, Athens, Metochion 19, 274; ownership entry, 271; acquired by donation in the 16th cent. the present Jerus., Taphou 281, 308

St. Thomas, Church of, (location unknown), owned the present Paris. Gr. 381, 313 (**88**/306^{v})

St. Sylvestre–au Quirinal, monastery of, owned the present Vat. Pii II, 54, 173

S. Pietro in Vincoli in Rome, owned the present Leiden Vulcanius 52, 169

Staatsbibliothek in Berlin, MS described in this volume owned by: **No. 12**

Sakellarios, Athanasios, scholar and publisher, acquired a Four Gospels MS in Cyprus which he donated to Sp. Skouphos in 1853, 30

Sambucus, Johannes, (1531–84), traveller and collector of MSS, acquired for two ducats the present Vind. Phil. Gr. 218, 267; acquired in Cple the present Vind. Phil. Gr. 188, 311 and n. 9 (**87**/136)

Sapsares, Lourentzos, co–sponsor of the present Paris. Gr. 317, 282

Scribe B, (unnamed), probably sponsored Paris. Gr. 574, (A.D. 1314), 141

Séguier, Pierre, (1588–1672), Chancellor, acquired the present Paris. Coislin 4, 270; history of his collection of MSS, 270; MSS reached his collection in 1646, 25; seized 100 MSS from Athanasios the Rhetor (1655), 25, sent Athanasios the Rhetor in the East to collect MSS, 24; sent letter to Louis XIV, King of France, (1663), 25; owned Paris. Coislin 287, 4, 101, 268

Sekretikos, George, owned the present Paris. Gr. 725, 239 n. 4

Selden, John, (1584–1654), owner of a MS of Leontios Machairas, Oxford, Selden 14, 333 and n. 7

Serapheim, monk in the monastery of Stauroniketa on Mt. Athos, sponsored in 1663/64 the present Athos, Vatopedi 533, 369 n. 4

Sintas, Andronikos, ownership entry (Vat. Barb. Gr. 528, f. 1), 59

Sirleto, Gulielmo, Cardinal (d. 1585), acquired the present Vat. Ottob. Gr. 152, 195 and n. 8; Greek MSS of acquired by Pope Paul V in 1612, 195 n. 8; owned the present Vatic. Gr. 1455, 125 and n. 7

Skouphos, Spyridon, received a Four Gospels MS from Cyprus in 1853, 30, see also Sakellarios, A.

Stephanos, *anagnōstēs,* owned the present Paris. Gr. 1129 (late 14th cent.), (d. 1391), 214–16 and n. 8

Stewart, J. R. B., Professor of Archaeology, acquired in Florence (1951) the present Sydney Univ., Stewart MS 1, 299 and n. 5

Strozze, Carolus, owned the present Vat. Barber. Gr. 528, in 1635, 59

Sydney University, Rare Book Library, acquired Stewart MS 1 in 1965/66, 282 n. 3, 299

Sylvestros, archbishop of Cyprus (1718–32), owned the translation into the Cypriot vernacular of Lusignan's *Chorographia,* 33

Symeon, abbot of the monastery of St. George of Mangana in 1527, later abbot of Kykkos mon., bibliophile, dedicated a book to the monastery of St. Sabas in Palestine, 31; owned the present Paris. Coislin 19, 245 n. 5; and the present Jerus., Taphou 112, 183 n. 5

Symeon, abbot of the monastery of Kykkos (17th cent.), owned the present Cple, Chalke, Panagias 22 (A.D. 1651), 183 n. 5, 292 n. 3

Synklitikos, John, owner of the present Scorial. Ψ IV 1, 239 n. 4

Synklitikos, Loutsios, sponsored the present Paris. Gr. 1770 (A.D. 1545), 131 n. 9, 301

Synkritike, Maria, owner (?) of Florence, Laur. Plut. 86, 31 (16th cent.), 144 (**26**/210^{v})

Synkritikos, Michael, acquired in Prousa in 1454, the present Paris. Gr. 519, 15 n. 84, 239 n. 4

Syrmalenios, Michael, from the island of Melos, owned the present B.L., Add. 22506 in 1857, 136

Syrmalenios, Nikolaos, owned the present, B.L. Add. 22506 (A.D. 1849), 136; marginal note of, 136

Tartouzous, George, sponsored the present Paris. Gr. 2632 in 1380, 220 (**53**/232^{v}), 221–22

Theodora Raoulaina Palaiologina, owner of illuminated manuscripts, 21

Theodore, priest and *nomikos* of Alsos, owned the pre-

sent Paris. Gr. 1093 (ca. 1418), 139, 140 (**24**/206)

Theodoulos, monk, received a MS as security for a loan of one Venetian ducat (A.D. 1556), the present Jerus., Saba 132, 32

Theotokos Agria, monastery of, ownership entry in Paris. Gr. 1131, 183; acquired the present Paris. Gr. 668, 362

Theotokos τῶν Κρινέων, monastery of, in the Kyrenia district, owned a *mēnaion* in the 16th cent., 36

Theotokos tou Arakos, monastery of, acquired the present Paris. Gr. 1611, 31; owner of Paris. Gr. 1615 (?), 375

Timios Stauros, Church of, at Leukara, Cyprus, MS described in this volume owned by: **No. 48**

Timios Stauros, monastery of, in Palestine, owned the present Jerus., Taphou 84, 379 (**113***/299[v])

University Library, in Edinburgh, MS described in this volume owned by: **No. 18**

University of Leiden library, MS described in this volume owned by: **No. 33**

University of Sydney, library of, MS described in this volume owned by: **No. 84**

Vatican library, acquired the MSS of Laudivius Zacchia, 211; the Ottoboni collection of MSS in 1748, 195 and n. 8; the MSS of Cardinal G. Sirleto, 195 n. 8

Vulcanius, Bonaventura, member of the Academy of Leiden, acquired the present Leiden, Vulcanius 52 in 1576, 169

Xene, nun from Cyprus, sponsored the present Jerus., Staurou 9 in 1535, 16, 31, 284–85

Zacchia, Laudivius, collector of books in the Levant, (ca. 1465–75), owned the present Vat. Gr. 569, 209 and n. 11, 211 and n. 18; acquired books in Cyprus, 20; acquired the present Vatic. Gr. 212 in Crete ca. 1475, 211; ownership entries, 20 and n. 7 211 (**50**/1); his MSS acquired by the Vatican Collection, 20

Zanakeus, Ioakeim, owned the present Paris. Gr. 1553, 140 n. 7

Zepak, Nikolaos, owned in 1450 the present Paris. Gr. 710, 13 n. 67

Zosimas, monk from Cyprus, owned in the 17th cent. the present Alex. Gr. Patr. 195, 249

INDEX GRAECITATIS

Only terms relevant to the Greek MSS have been included in this Index.

ἀθίβολον, τό, ('exemplar'), 262 (**69**/125); see also ἀντίβολον

ἀλφάβητον, τό, 369

ἀμαθής, ὁ, 306 (**86**/314^{v})

ἀμαθὴς τῆς μαθήσεως, 296 (**83**/423^{v})

ἀμαθὴς τῆς τέχνης τῶν γραμμάτων, 326 (**95**/178)

ἀμαθὴς τῶν ἱερῶν γραμμάτων, 329 (**96**/437^{v})

ἁμαρτωλὸς καὶ ξένος πάσης ἀρετῆς, 237 (**59**/204)

ἁμαρτωλὸς μοναχός, 32 n. 110, 61 (**3**/211^{v})

ἀμπλάκημα, τό, ('error'), 72 (**6**/309^{v}), 323 (**94**/275)

ἀναγνώστης, ὁ, ('lector'), 143, 159, 179, 196, 234, 281, 329, 354

ἀνάθεμα, τό, 72 (**6**/309^{v}), 139 (**24**/1^{v}), 335 (**99**/296)

ἀνακαινίζω, ('restore'), 362 (**72**/322^{v})

ἀνάξιος, ὁ, 15 n. 84, 260 (**68**/167^{v}), 326 (**95**/178)

ἀνάξιος, τλήμων, 60 (**3**/211^{v})

ἀντίβολον, τό, ('exemplar'), 145, 257 n. 3, 332, 337 n. 5; see also ἀθίβολον

ἀρά, ἡ, ('curse'), 72 (**6**/309^{v}), 306 (**86**/342^{v}), 324 (**94**/275^{v}), 326 (**95**/178), 365 (**108***/II), 369, 379

ἀρχοτέλεια, ἡ, 135

ἀσίζα, ἡ, 261 (**69**/1)

ἄσπρα τῆς Κύπρου, τά, (i.e. silver coins of the Lusignan dynasty), 33

ἀφιερόω, ('dedicate, present'), 31 n. 108, 37 n. 149

ἀφορισμὸς ἄλυτος, 12 n. 66, 369

ἀφυής, ὁ, 348 (**103**/397)

βαρβαρίζω, 16 n. 96

βαρεῖα, ἡ, 92 (**11**/235)

βιβλίον, τό, 9 n. 41, 12 n. 66, 31 nn. 107–8, 32 n. 110, 33 n. 121, 34, 36 n. 140, 62, 72 (**5**/309^{v}), 112, 151 (**30**/318^{v}), 160, 181, 191, 207, 213, 231 (**57**/7), 239, 242 (**61**/129), 244 n. 2, 251, 258, 261–62 (**69**/1, 16, 17), 266 (**71**/1), 270 (**73**/1), 273 (**74**/200), 274, 291–92, 297, 312, 318–19, 325, 330, 332–33, 341, 354, 356, 361, 365, 369, 379

βιβλίον δεμένον, 235

βιβλιόπουλον, τό, 227 (**56**/11)

βίβλος, ἡ, ('book'), 9 n. 41, 32 n. 116, 35, 56, 57, 68 (**4**/1, 456^{v}), 68 n. 2, 69 (**5**/456^{v}), 85 (**9**/341), 95 (**12**/272^{v}), 97 (**13**/112^{v}), 116, 130 (**21**/240^{v}), 147, 160, 171, 191 (**42**/2^{v}), 196 (**45**/316^{v}), 202 (**47**/169^{v}), 203 (**48**/372^{v}), 207 (**49**/340), 218, 231 (**57**/5), 238 (**60**/22), 244 (**62**/23^{v}), 269 (**72**/322^{v}), 270 n. 6, 284 (**79**/295^{v}), 308–9, 319, 324, 334, 339, 353–54, 357, 361, 369

βίβλος κατηχήσεων, 97 (**13**/6)

βίβλος μανιχαίων, 67

βίβλος τῶν ἀνδριάντων, 57 (**2**/188)

βίβλος χρυσόβλυτος, 85 (**9**/341^{v})

γλῶττα Ἑλλάδος, ('Greek language'), 234 (**58**/80)

γράμμα, τό, 116, 117 (**18**/83)

γράμματα, ('schooling'), 36 n. 140

γραφή, ἡ, 333

δαπάνη, ἡ, 365

δασεῖα, ἡ, 92 (**11**/235)

δελτάς, ἡ, ('book'), 85 (**9**/341^{v})

δέλτος, ἡ, ('book'), 66 (**4**/317), 72 (**5**/309^{v}), 90 (**11**/1^{v}), 244 (**62**/24), 257 (**67**/228^{v}), 259 (**68**/167^{v}), 270 (**73**/139^{v}), 296 (**83**/423^{v}), 329 (**96**/437^{v}), 352 (**104**/298)

δένω ('bind'), 112, 365

διαθήκη, ἡ, (i.e. monastic *Typikon*), 112, 113

διατριβή, ἡ, (meaning schooling), 10 n. 48

διδάσκαλος καὶ ταβουλλάριος, 116 (**18**/83)

διήγησις ψυχωφελής, 181

δοκίμιον τοῦ κονδυλίου (*'probationes pennae'*), 235, 261 (**68**/I)

δουκάτον, τό, 318 (**92**/227)

ἐγχρονία, ἐνχρονία, ἐχρονία, ἡ, ('meaning year'), 15 n. 84, 34, 50–52, 78–80 (**7**/19, 34, 59, 76, 115^{v}, 149^{v}, 150^{v}, 213, 236, 246^{v}, 265, 268^{v}), 133 and n. 2, 139, 160–62, 181, 187 and n. 1, 204 (**48**/372^{v}), 226, 330–31

ἐλάχιστος πρεσβύτερος, 361 (**107***/361)

ἑλληνίδα, ἡ, (meaning grammar), 222, 223 (**54**/109^{v}, 129)

ἐνθύμησις, ἡ, 5, 37 n. 150

ἐνιαυτός, ὁ, 49, 203, 362

ἐνχρονία τοῦ Ἀδάμ, 79 (**7**/19, 191, 149^{v}), 102 (**14**/201^{v}), 194

ἐνχρονία τῆς ἐνσάρκου οἰκονομίας ... Χριστοῦ, 284 (**79**/296)

ἐνταλτήριον γράμμα, 357

ἔξοδον, τό, 192 (**43**/281^{v}), 196 (**45**/316^{v}), 203 (**48**/372^{v}), 213 (**51**/218^{v}), 237 (**59**/204), 244 (**62**/24),

250 (**64**/128^{v}), 257 (**67**/228^{v}), 281 (**78**/222^{v}), 324 (**94**/275^{v}), 326 (**95**/178^{v})

ἔξω σοφία, ('meaning secular learning'), 24

ἐπιδίδωμι, ('present'), 324 (**94**/275^{v})

ἐπιτίμιον, τό, 292 (**81**/3)

ἑρμηνεία, ἡ, ('commentary'), 68 (**4**/6), 144 (**27**/1), 218 (**52**/208^{v}), 361 (**107***/361)

ἑρμηνεύω, ('comment'), 31 n. 108

ἔτος Ἀδάμ, 211 (**50**/26^{v}), 244 (**62**/24), 247 (**63**/373^{v})

ἔτος ἀπὸ Χριστοῦ καταβάσεως, 147 (**28**/444)

ἔτος ἐνσάρκου οἰκονομίας, 69 (**5**/456^{v}), 355 (**105**/310^{v})

ἔτος θείας σαρκώσεως, 339 (**101**/237), 341 (**102**/311)

ἔτος θεογονίας, 337 (**100**/167^{v})

ἔτος κόσμου, 52 (**2**/192), 69 n. 2, 361 (**107***/361)

ἔτος Χριστοῦ, 211 (**50**/35^{v}, 37^{v}, 38), 228, 239 (**60**/209), 281 (**78**/222^{v})

εὐαγγέλιον ὁλοχρονικόν, 95

εὐτελέστατος θύτης, 85 (**9**/341)

εὐτελὴς ἱερεύς, 82 (**8**/246^{v})

εὐτελὴς ἱερομόναχος, 292 (**81**/3)

εὐτελὴς καὶ ἐλάχιστος, 56 (**2**/192)

εὐτελὴς καὶ ξένος, 69 n. 2

εὐτελὴς μοναχός, 56 (**2**/192, 314^{v}), 72 (**6**/309^{v})

εὐτελὴς καὶ σχολαστικῶν ἐλάχιστος, 341 (**102**/311)

εὐτελὴς καὶ τληπαθὴς γραφεύς, 220 (**53**/232^{v})

ἐχρονία τοῦ Ἀδάμ, 78, 79 (**7**/19, 115^{v}, 191), 102 (**14**/201^{v}), 194 (**44**/154)

ἐχρονία τοῦ Χριστοῦ, 15 n. 34, 63, 77–80, 112 (**17**/85^{v}), 113 (**17**/8^{v}, 86^{v}), 123 (**20**/68^{v}), 199 (**46**/116^{v}), 207 and n. 4, 208, 214 (**51**/48^{v}, 111^{v}, 112^{v}, 164, 204^{v}, 217, 218), 221 and n. 6, 223, 237 (**59**/204), 240, 244 (**62**/24), 250 (**64**/128^{v}), 257 (**67**/228^{v}), 262 (**69**/16), 264 (**70**/232^{v}), 270 (**73**/139^{v}), 273 (**74**/200), 281 (**78**/223), 291 (**81**/388^{v}), 300, 301, 312 and n. 3, 332 (**97**/331)

ἐωθινὰ εὐαγγέλια, 103 (**15**/307), 192 (**43**/181)

θανατικὸν τὸ μέγα, 113 n. 9

θέτω, ('present'), 121 n. 3

θύτης, ὁ, ('priest'), 85 (**9**/341), 234 (**58**/249^{v}), 279 (**77**/301^{v})

ἰδιωτικὴ γλῶττα, ('simple language'), 17

ἱερὰ γράμματα, 329, 346

ἰνδικτιών, ἡ, ('indiction'), 61, 66, 82, 92, 95, 124, 134, 141, 151, 160, 161, 181, 202, 231, 332, 361–62

ἴνδικτος, ἡ, 74 (**7**/1), 108, 121 (**19**/89^{v}); see also ἰνδικτιών

ἱστορῶ, ('illuminate'), 87 (**10**/174^{v})

κακογράφος, ὁ, 348

κάλαμος, ὁ, 319

καλλιγραφία, ἡ, ('calligraphy'), 37 n. 149

κανών, ὁ, ('canon'), 119

κανωνάριν, ἤγουν συναξάριν, 49, (**1**/1)

κατάρα, ἡ, 306 (**86**/342^{v})

καταρῶμαι, 32 n. 110

κατατίθημι, ('present'), 273 (**74**/200)

κονδύλιον, τό, 205

κτίτωρ, ὁ, (i.e. founder of a monastery), 51 (**1**/81^{v}), 58 (**2**/192), 112 (**17**/85^{v}), 142 (**26**/1), 190 (**42**/172^{v})

λέξις, ἡ, 305 (**86**/340^{v}), 353 (**104**/298)

ληξότης, ἡ, ('completion'), 257 (**67**/228^{v})

μάθημα, τό, 321

μάθησις, ἡ, 234 (**58**/80)

μακαρισμός, ὁ, ('commemoration'), 95 (**12**/272^{v})

μάρτζελος, ὁ, ('marcèllo'), 281 (**78**/223)

μεθερμηνεύω, ('paraphrase'), 17

μνημόσυνον, τό, ('commemoration'), 362 (**107***/361^{v})

μονοτρόπος, ὁ, ('monk'), 35, 51 (**1**/108^{v}, 142)

νομικός, ὁ, 52 (**1**/90^{v}, 97^{v}, 204), 213 (**51**/218^{v}), 218 (**52**/208^{v})

νομικὸς καὶ ταβουλλάριος, 214 (**51**/48^{v})

νόμισμα τό, ('gold coin'), 78, 80 (**7**/115^{v}, 246^{v}), 105, 281 (**78**/223)

νοτάριος, ὁ, ('notary'), 37 n. 150, 211

ξύσμα, τό, ('copying'), 257 (**67**/228^{v}), 353 (**204**/298^{v})

ξύω, ('copy'), 247 (**63**/373^{v}), 352–53 (**104**/298^{r-v})

οἰκτρός, ὁ, 134 (**23**/219)

ὀνόμισμα, τό, 15 n. 34, 50 (**1**/14); see also νόμισμα

ὀξεῖα, ἡ, 92 (**11**/235)

παλαιὸν τοῦ κονδυλίου, (i.e. *evangelion*), 205

πανευτελέστατος, ὁ, 95 (**12**/272^{v})

πένα, ἡ, 319 (**92**/274)

πληρόω, (meaning make complete, finish for MSS), 32 n. 110.

πλουτοβίβλος ἡ, 300 (**85**/158^{v})

πνευματικός, ὁ, 52 (**1**/64^{v})

πόθος, ὁ, ('desire'), 32 n. 10, 237 (**59**/204), 247 (**63**/373^{v}), 250 (**64**/128^{v}), 300 (**85**/158^{v}), 324 (**94**/275^{v}), 329 (**96**/437^{v})

πόνος, ὁ, 226 (**55**/107), 324 (**94**/275^{v}), 333 (**98**/294^{v}), 335 (**99**/296)

πριμηκήριος, ὁ, 159 and n. 2

προσηλόω, ('meaning dedicate, present'), 31 n. 107
προσμονάριος, ὁ, 95 (**12**/272^{v}), 354 (**105**/310^{v})
προσταγή, ἡ, 85 (**9**/341)
πρόσταξις, ἡ, ('demand, order'), 68 (**5**/457), 362 (**107***/361^{v})
προστίθημι, ('dedicate'), 72 (**6**/309^{v})
πτερόν, τό, 319
πυξίον τό, 232 (**57**/1)

ῥακενδύτης, ὁ, 296 (**83**/423^{v}), 335 (**99**/296)
ῥῆμα, τό, 353
ῥωμαῖκα, τά, ('Greek'), 16 n. 96, 223 n. 4, 261 (**69**/1)
ῥωμαῖκον, τό, ('Greek'), 266 (**71**/1)

σταχόω, ('bind'), 85, 365
συγχωρῶ, ('commemorate'), 112
σχόλιον, τό, 362
συλλαβή, ἡ, 353
συνδρομή, ἡ, ('sponsoring'), 66 (**4**/317), 72 (**6**/309^{v}), 103 (**15**/316^{v}), 196 (**45**/316^{v}), 203 (**48**/372^{v}), 213 (**51**/218^{v}), 244 (**62**/24), 257 (67/228^{v}), 329 (**96**/437^{v})
συνεξάριον ἑξαμηνιόν, 196 (**45**/316^{v})
συνεργία, ἡ, ('assistance, collaboration'), 32 n. 110, 95 (**12**/272^{v})
σφάλματα, τά, ('errors'), 32 n. 110, 121 (**19**/89^{v}), 220 (**53**/232^{v})

ταβουλλάριος, ὁ, 159 and n. 2
ταπεινός, ὁ, 300 (**85**/158^{v})
ταπεινὸς καὶ ἀνάξιος καὶ τάχα θύτης, 15 n. 34
ταπεινὸς καὶ ξένος, 121 (**19**/89^{v})
τετράδι, τό, 254 (**66**/87, 128^{v})
τετράδιον, τό (i.e. quaternion, or simply gathering), 145, 349
τετραυάγγελον, τό, 81 (**8**/246^{v}), 85 (**9**/341)
τίθημι, ('present, dedicate'), 66 (**4**/317), 95 (**12**/272^{v}), 103, (**15**/316^{v}), 192 (**43**/281^{v})
τυπικὴ ἀρτυλία, ἡ ('monastic *typikon*'), 115 (**18**/1)
τυπικὴ διαθήκη, ἡ, ('monastic *typikon*'), 115, 116 (**18**/83) 117, 118 and n. 13
τυπικὴ διάταξις, ἡ, ('monastic *typikon*'), 111, 115
τύπος, ὁ, ('book, volume'), 269 n. 2

ὑπέρπυρον, τό, ('gold coin') 261 (**68**/76^{v})
ὑπόμνημα, τό, ('catena, commentary'), 68 (**5**/1)

φιλόλογος, ὁ, 310 n. 5
φράνγκικα, τά, ('meaning French'), 16 n. 96
φύλλον, τό, ('folio'), 308, 319, 349, 362

χαλκογράφος, ὁ, ('printer'), 23 n. 28
χαλκότυπος, ὁ, 352 (**104**/298)
χαριστικὸς χάρτης, ('donation document'), 58 (**2**/192^{r-v})
χάρτης ἀγορασίας, ('purchase document'), 58 (**2**/192^{r-v})
χαρτί, τό, ('book'), 274
χαρτία, τά, ('paper'), 281 (**78**/223), 307
χριστώνυμος λαός, ὁ, ('Christian flock'), 103
χρυσοβούλλιον, τό, ('chrysobull'), 58
ψαλτήρ, ὁ, ('Psalter'), 87 (**10**/174^{v}), 151 (**30**/318^{v})
ψιλή, ἡ, 92 (**11**/235)
ψυχικὴ σωτηρία, ('salvation of one's soul'), 31 n. 108
ψυχικόν, τό, 80 (**7**/175^{v})

ὠνέομαι, ('purchase, buy'), 34

INDEX OF AUTHORS AND WORKS

A

Aesop, *Fables*, 263 n. 15; – *Sententiae*, 153 (**31**/4^{v})

Akathistos hymn, 247 (**63**/368), 258, 259 (**68**/168), 286 n. 3

Alexander IV, Pope, *Bulla Cypria* (1260), (mutil. at the end), 127 (**21**/3); – excerpts: 230 (**57**/302^{v})

Alexander of Tralles, *De dignoscendis et curandis morbis*, 18

Ammonios, abbas, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/43^{v})

Ammonios, son of Hermeias, Treatise on the Astrolabe, 380 (**114***/227)

Amphilochios, *Διήγησις ... πάνυ ὠφέλιμος, De non desperando* [*BHG* 1450w], 259 (**68**/77^{v})

Amphilochios of Ikonion, Homily *in hypapante* [*BHG* 1964], 328 (**96**/154)

Anastasios, abbas, Answers on theological Questions, 304 (**86**/230^{v})

Anastasios Sinaites, Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/49, 146^{v}); – homily on salvation and penitence, 156 (**31**/148); – *Quaestiones*, 154 (**31**/46); 201 (**47**/194)

Andrew of Crete, *Canon ἐπὶ ἐξόδου ψυχῆς*, 259 (**68**/181^{v}); 196 (**45**/316^{v}); – *De annuntiatione B. Mariae* [*BHG* 1093g], 60 (**3**/94); – *De nativitate B. Mariae* (acephalous) [*BHG* 1082], 60 (**3**/1); – *De nativitate B. Mariae* [*BHG* 1092], 60 (**3**/28); – On the Icon of Christ, 154 (**31**/45^{v})

Anonymous, *Adversus Armenios*, 154 (**31**/56^{v})

Anonymous, *Ἀπόδειξις ... εἰς ἀκρόστιχον χώρας*, 154 (**31**/91)

Anonymous, *Apolytikion, kontakion and stichēra* to St. Joasaph, 212 (**51**/218^{v} ff)

Anonymous, *Ἀποφθέγματα διδασκάλων*, 194 (**44**/1)

Anonymous, *Ἀποφθέγματα φιλοσόφων*, 186 (**40**/87^{v})

Anonymous, Ascetic treatise, 354 (**105**/314)

Anonymous, Astronomical tables according to the Persian years, 227 (**56**/24)

Anonymous, Astronomical texts, 227 (**56**/80)

Anonymous, Brief astronomical treatises, 305 (**86**/323)

Anonymous, Brief theological works, 303 (**86**/166)

Anonymous, *Canon* on very ill people, 259 (**68**/177^{v})

Anonymous, *Canon* to the Holy Virgin, 259 (**68**/179^{v})

Anonymous, *Canon* to the Holy Virgin, 295 (**83**/164)

Anonymous, *Chronicle* from Adam to Manuel I Komnenos, 194 (**44**/2)

Anonymous, *Collectio capitum SS patrum*, 230 (**57**/7)

Anonymous, Commentary on a passage of John Chrysostom, 303 (**86**/168^{v})

Anonymous, Commentaries on the Gospels of Mark and Matthew, 328 (**96**/55)

Anonymous, Commentary on Autolycus of Pitane, *Περὶ κινουμένης σφαίρας*, 380 (**114***/191)

Anonymous, Commentary on St. Paul's first Epistle to Timothy, 304 (**86**/266)

Anonymous, Commentary on the *Evangelia matutina*, 233 (**58**/103)

Anonymous, Confession of faith, in verse, 304 (**86**/265^{v})

Anonymous, Curious short text, 305 (**86**/337)

Anonymous, *Decem dei nomina apud Hebraeos*, 184 (**39**/80)

Anonymous, Detailed account of the liturgy, 153 (**31**/18^{v})

Anonymous, *Διαίρεσις τῶν ζ' ἁμαρτιῶν*, 167 (**33**/2)

Anonymous, *De anachoreta Ioanne a Persia occiso* [*BHG* 1448w], 189 (**42**/162)

Anonymous, *Epigram anepigraphon*, 156 (**31**/141^{v})

Anonymous, *Epigram* on Leo Vestes, 156 (**31**/143)

Anonymous, *Epistolarion* (i.e. formula letters), 304 (**86**/248^{v})

Anonymous, *Ἑρμηνεία τῆς θείας λειτουργίας*, 237 (**59**/208)

Anonymous, *Ἑρμηνεία τοῦ «φῶς ἱλαρόν»*, 158 (**31**/174^{v})

Anonymous, *Erotapokriseis theologicae*, 173 (**36**/1); 304 (**86**/229)

Anonymous, *Fior di Virtù*, 266 and n. 2

Anonymous, *Fior di Virtù* translated into the Greek Cypriot vernacular, 266 (**71**/1); 270 (**73**/1)

Anonymous, Funeral poem for Empress Eudokia, 156 (**31**/139^{v})

Anonymous, Funeral poem for the maistor Theophylaktos, 156 (**31**/139^{v})

Anonymous, Grammar, 251 (**65**/1)

Anonymous, Grammatical commentary on the Orations of Gregory of Nazianzus, 222 (**54**/130)

Anonymous, Grammatical works on etymology and metre, 172 (**35**/447)

Anonymous, Introduction to the Persian Tables, 379 (**114***/1)

Anonymous, Inventory of sacred objects of an unnamed monastery, 155 (**31**/99)

Anonymous, Legal texts, on marriage and divorce

(Handbuch des Familienrechts), in the Greek Cypriot vernacular, 127 (**21**/10)

Anonymous, *Kontakion* and *oikoi κατ' ἀλφάβητον* to St. Nikolaos, 305 (**86**/331)

Anonymous, *Letter* of liberation for a Byzantine prisoner, 158 (**31**/175^{v})

Anonymous, *Letter* requesting financial assistance for the liberation of two children, 158 (**31**/176)

Anonymous, *Letter* to a friend, 158 (**31**/178)

Anonymous, *Letter* to a *nomikos*, 158 (**31**/174)

Anonymous, *Lexica*, 220 (**53**/223); 220 (**53**/229), 220 (**53**/230^{v})

Anonymous, Lexicographical work, 184 (**39**/186)

Anonymous, *Lexicon* (including words from the Cypriot vernacular), 304 (**86**/265)

Anonymous, *Lexicon* of words hard to understand, 132 (**22**/206)

Anonymous, *Lexicon* to Acts, 133 (**22**/221)

Anonymous, *Lexicon* to the Books of Kings, 132 (**22**/206)

Anonymous, *Lexicon* to the Books of Kings, 220 (**53**/214)

Anonymous, *Lexicon* to the Book of Wisdom, 133 (22/216^{v})

Anonymous, *Lexicon* to the Canticles, 132 (**22**/211^{v}); 220 (**53**/221)

Anonymous, *Lexicon* to Epistles, 133 (**22**/222^{v})

Anonymous, *Lexicon* to the Four Gospels, 133 (**22**/219)

Anonymous, *Lexicon* to Job, 132 (**22**/213)

Anonymous, *Lexicon* to the Octateuch, 132 (**22**/203)

Anonymous, *Lexicon* to the Old Testament (letters A-M, mutil. at the end), 132 (**22**/191)

Anonymous, *Lexicon* to the Old Testament, 184 (**39**/69); 220 (**53**/210^{v})

Anonymous, *Lexicon* to the Prophets, 133 (**22**/216^{v})

Anonymous, *Lexicon* to Proverbs, 132 (**22**/214); 220 (**53**/225)

Anonymous, *Lexicon* to the Psalms, 132 (**22**/208); 220 (**53**/216)

Anonymous, Liberation document of a Muslim converted to Christianity, 157 (**31**/168)

Anonymous, List of 17 bishops who signed the acts of the Council of Nicaea (A.D. 325), 184 (**39**/80)

Anonymous, *Liturgy τῶν προηγιασμένων*, 294 (**82**/50)

Anonymous, Logistical methods, 154 (**31**/69)

Anonymous, Magical recipe for the cure of shivering, 297 (**83**/161^{v})

Anonymous, *Μέθοδος ἀκριβὴς περὶ ζωῆς καὶ θανάτου*, 231 (**57**/306bis)

Anonymous, *Μέθοδος ἀκριβὴς πῶς δεῖ γνωρίσαι ὅταν πολεμήσουν δύο ἄνθρωποι, cum tabula*, 231 (**57**/306bis)

Anonymous, Model letters, 154, 156, 157 (**31**/99^{v}, 101, 158, 164)

Anonymous, Musical treatises, 321 (**93**/74, 81, 92)

Anonymous, Mutilated short religious text, 141 (**25**/239)

Anonymous, *Narratio de rebus Armeniae*, 123 (**20**/1)

Anonymous, On metrology, 154 (**31**/88^{v})

Anonymous, On the Construction of the Astrolabe, 380 (**114***/237)

Anonymous, Musical work in the form of *Erotapokriseis*, 321 (**93**/33)

Anonymous, On the dates of Easter and other festivals, 154 (**31**/85)

Anonymous, On the eight parts of speech, 318 (**92**/276^{v})

Anonymous, On the movement of the moon, 227 (**56**/11)

Anonymous, *Περὶ ἐμβολῆς καὶ ἐκβολῆς τοῦ ἡλίου ἐν τοῖς ζωδίοις*, 379 (**114***/165^{v})

Anonymous, *Περὶ τῆς σελήνης*, 259 (**68**/183^{v})

Anonymous, *Περὶ τῶν αἰσθήσεων*, 173 (**36**/1^{v})

Anonymous, Persian astronomical Tables, 379 (**114***/26^{v})

Anonymous, *Physiologos* (excerpts), 154 (**31**/50)

Anonymous, Poem *De labyrintho Salomonis*, 230 (**57**/301^{v})

Anonymous, Poem (dodecasyllabic), 341 (**102**/208)

Anonymous, Poem to St. George, 156 (**31**/139^{v})

Anonymous, Poem to a friend, 156 (**31**/139)

Anonymous, Poems, on the judges and advocates, mostly decapentasyllabic, 127 (**21**/9)

Anonymous, Prayer and *encomium* to Michael and Gabriel, the Archangels, 304 (**86**/277)

Anonymous, Prayers, 183 (**38**/166^{v}); 335 (**99**/296^{v})

Anonymous, Prayer by an Enkleistos father, 173 (**36**/4)

Anonymous, *Προγνωστικὸν βιωφελὲς καὶ χρήσιμον ἀντιγραφὲν ἐξ Αἰγυπτιακῆς βίβλου*, 379 (**114***/163^{v})

Anonymous, Prohibited and permitted marriages, 153 (**31**/14)

Anonymous, Prophecy on Rome (dodecasyllabic), 230 (**57**/1)

Anonymous, Riddles, 156 (**31**/139); 157 (**31**/168)

Anonymous, *Schedographia*, 171, 172 (**35**/53)

Anonymous, Short grammatical works, 172 (**35**/469)

Anonymous, (Alexios Komnenos?), *Spaneas*, 155 (**31**/122); excerpt: 228 (**56**/94^{v})

Anonymous, Stage performance of the Passion Cycle of Jesus Christ, 153 (**31**/33^{v})

Anonymous, *Stichēra* to Michael the Archangel, 304 (**86**/281); *Stichēra* to St. George, 231 (**57**/306)

Anonymous, *Συλλογιστικὴ ἀπόδειξις περὶ τοῦ λόγου καὶ θεοῦ*, 154 (**31**/63)

Anonymous, *Tabula dierum per annum infaustarum*, 175 (**36**/321^{v})

Anonymous, Texts on the Astrolabe, 209, 210 (**50**/1)

Anonymous, The names of the 24 elders standing by the throne of glory of Jesus Christ, 346 (**103**/195)

Anonymous, The *officia* of the Great Church of Cple, 129 (**21**/211); 157 (**31**/162); 233 (**58**/193^{v})

Anonymous, The seven stages of the life of man, 157 (**31**/162^{v})

Anonymous, The ten plagues sent by God to the Egyptians, 167 (**33**/3)

Anonymous, The word *ἐγένετο* in the Holy Scriptures, 174 (**36**/117)

Anonymous, The word *ὑπόστασις* in the Holy Scriptures, 174 (**36**/117)

Anonymous, Treatise on etymology, 252 (**65**/130)

Anonymous, Treatise on land surveying, 154 (**31**/94)

Anonymous, Treatise on the squaring of the circle, 318 (**92**/272)

Anonymous, Two *διαθῆκαι* of (A.D. 1273/74), 154 (**31**/92^{v})

Anonymous, *Προβλίζιον γινόμενον ἀπὸ αὐθέντου εἰς ἄνθρωπον αὐτοῦ*, 154 (**31**/91^{v})

Anonymous, Two epigrams, (i. On Christ; ii. *Anepigraphon*), 156 (**31**/140)

Anonymous, *Varia Lexica*, 183 (**39**); 219 (**53**)

Anonymous, Various homilies on the Sunday Gospels, 329 (**96**/330^{v})

Anonymous, Various theological homilies and commentaries, 328 (**96**/170)

Anonymous, Verses *εἰς τὴν δευτέραν παρουσίαν καὶ εἰς τὸν Ἀβραάμ*, 156 (**31**/142^{v})

Anonymous, Verses *εἰς τὸν βίον καὶ εἰς τὴν δευτέραν παρουσίαν*, 156 (31/142^{v})

Anonymous, Verses to the Archangel Michael, 304 (**86**/286)

Anthemios the Sophist, Ascetic narrations, 329 (**96**/304^{v})

Antiochos, monk of St. Saba, Ascetic homilies, 328 (**96**/74)

Apollinaris of Laodicea, *De incarnatione verbi*, 177 (**37**/54)

Aristotle, *Analytica posteriora* with marginal and interlinear scholia, 317 (**92**/1); – Commentaries on *Analytica posteriora*, 317 (**92**/IV^{v}); – *Organon*, 318; – *Physics*, 188 n. 4, 194 (**44**/6); – Ps.-Aristotle, *De Mundo*, 12, 185 and n. 2, 186 (**40**/74)

Arsenios, monk (15th cent.), Poem to Neophytos the Recluse, 110 (**16**/219^{v})

Arsenius, *Apophthegmata*, 236 (**59**/165)

Assizes of the Kingdom of Jerusalem translated into Greek from the original French text, 238 (**60**/1); 261 (**69**/17); excerpt: 231 (**57**/306)

Astronomical texts: 209 (**50**); 379 (**114***); Astronomical and geographical: 227 (**56**)

Athanasios of Alexandria, *Ad Serapionem, Περὶ τοῦ εὐαγγελικοῦ ῥητοῦ: οὐ γράφων ἐδήλωσας*, 178 (**37**/205); – *Catena* on the Psalms and Canticles, 151 (**30**); – *Contra Arianos, Omnia mihi tradita sunt*, 178 (**37**/183^{v}); – *Contra Sabellianos*, 177 (**37**/85); – *De incarnatione contra Arianos*, 177 (**37**/55); – *De incarnatione verbi*, 177 (**37**/33); – *Epistula ad Adelphium*, 178 (**37**/91^{v}); – *Epistula ad Epictetum*, 177 (**37**/177); – *Epistula ad episcopos Aegypti et Libyae*, 178 (**37**/98); – *Epistula ad Maximum*, 178 (**37**/94); – *Epistula ad Maximum, Profecti in pagum inuenietis pullum alligatum*, 178 (**37**/95); – *Epistulae ad Serapionem*, I, 178 (**37**/187); II, 178 (**37**/198); III, 178 (**37**/201); IV, 178 (**37**/203); – Exerpts in a *Collectio capitum SS patrum*, 230 (**57**/191, 192); – *Incertus, Quod unus sit Christus*, 178 (**37**/89^{v}); – *Libri contra Apollinarium*: *lib. 1*, 177 (**37**/62); lib. 2, 177 (**37**/68); – *Liturgy*, (acephalous), 83, n. 4; – *Oratio contra gentes*, 177 (**37**/13); – *Orationes contra Arianos*, III, 178 (**37**/106); oratio IV, 178 (**37**/175); – *Passio et inventio trium puerorum* [*BHG* 484z), 64 (**4**/1); – *Quaestiones ad Antiochum ducem*, 304 (**86**/171) – Ps.-Athanasios of Alexandria, *Sermo contra omnes haereses*, 177 (**37**/74); – *Tomus ad Antiochenos*, 177 (**37**/82)

Autolycus of Pitane, *Περὶ ἐπιτολῶν καὶ δύσεων*, 380 (**114***/166); – *Περὶ κινουμένης σφαῖρας*, 380 (**114***/184)

B

Barsanouphios, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/127)

Basil, Constantine, and Leo, *Procheiron*, 128 (**21**/48)

Basilica, Synopsis of fragments from, 129 (**21**/213^{v})

Basil, monk and priest, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/39^{v})

Basil of Caesarea, *Adhortatio ad baptisma* [*BHG* 1935], 64 (**4**/21); – Ascetic narration, 329 (**96**/318^{v}); – *Ascetica*, 170 (**34**/1); – *Catena* on the Psalms and Canticles, 151 (**30**); – Commentary on Job, 68; – Dialogue with Apollinarios, 303 (**86**/165^{v}); – Dialogue with Eunomios, 303 (**86**/165); – Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/45); – *Homilia in Christi nativitatem* [*BHG* 1922], 71 (**6**/246^{v}); 327 (**96**/17^{v}); – *Liturgy*, 293 (**82**/22); – *Liturgy*, in Armenian language, 370 (**111***/170); – Prayer, 305 (**86**/

339); – *Tractatus*, 351 (**104**/143^{v}); see also Neilos of Ancyra

Bible:

Old Testament:

Amos, 268 (**72**/416);

Baruch, 268 (**72**/370^{v});

Canticles: 87 (**10**/178); 246 (**63**/164^{v}); 259 (**68**/160); 268 (**72**/449^{v}); 296 (**83**/404); 363 (**108***/298); *Catena* on, 151 (**30**/287); Canticles, with prayers of Miriam, Moses, Hanah, Habakkuk, Isaiah, Jonah, the three Hebrews, Hesekiah and Manasses, and the Magnificat of the Virgin, 87 (**8**/178^{r}–198^{v})

Daniel, 268 (**72**/401^{v});

De Cant. Canticorum, 268 (**72**/445^{v});

Deuteronomy, 268 (**72**/106^{v});

Ecclesiasticus, 268 (**72**/471);

Esdras 1, 2, 268 (**72**/245^{v});

Esther, 268 (**72**/263);

Exodus, 268 (**72**/40);

Ezekiel, 268 (**72**/375^{v});

Genesis, 268 (**72**/3);

Habakkuk, 268 (**72**/424^{v});

Haggai, 268 (**72**/426^{v});

Hosea, 268 (**72**/412^{v});

Jeremiah, 268 (**72**/346); *Catena* on, 182 n. 3;

Job, 268 (**72**/452); *Catena* on, 68 (**5**/1);

Joel, 268 (**72**/421);

Jonah, 268 (**72**/422^{v});

Judith, 268 (**72**/268);

Ieremiae lamentationes, oratio et epistola, 268 (**72**/372^{v});

Isaiah, 268 (**72**/323);

Joshua, 268 (**72**/124);

Judges, 268 (**72**/136);

Kings 1–4, 268 (**72**/151^{v});

Maccabees 1–4, 268 (**72**/275^{v});

Malachi, 268 (**72**/432);

Micah, 268 (**72**/419);

Nahum, 268 (**72**/423^{v});

Nehemiah, 268 (**72**/257);

Numbers, 268 (**72**/86);

Obadiah, 268 (**72**/422^{v});

Paralipomenon, I-II, 268 (**72**/216);

Proverbs, 268 (**72**/433^{v});

Psalters: 87 (**10**/1); 246 (**63**/1); 258, 259 (**68**/79), 296 (**83**/198), 335 (**99**/1); 363 (**108***/239^{v}); *Catena* on, 151 (**30**/10);

Ruth, 268 (**72**/149);

Tobias, 268 (**72**/317^{v});

Wisdom of Solomon, 268 (**72**/463^{v});

Zechariah, 268 (**72**/427^{v});

Zephaniah, 268 (**72**/425^{v});

New Testament:

Acts, 363 (**108***/125);

Epistles, 363 (**108***/157);

Four Gospels: 81 (**8**/1); 84 (**9**/4); 134 (**23**/1); 356 (**106**/4); 363 (**108***/1); 366 (**109***/1); The Gospel of St. John, 236 (**59**/94);

Gospel Lectionaries: 94 (**12**/1); 103 (**15**/1); 148 (**29**/1); 191 (**43**/1); 203 (**48**/1); 241 (**61**/1); 278 (**77**/1); 280 (**78**/1); 283 (**79**/1); 311 (**88**/1); 315 (**90**/1) (= fragment); 316 (**91**/1) (= fragment); 325 (**95**/1);

Lectionary of Epistles and Gospels (Ἀποστολοευαγγέλια), 298 (**84**);

Apocrypha: *Evangelium Thomae de infantia Salvatoris* [*BHG* 779p], 64 (**4**/66); – *De sacerdotio Christi* [*BHG* 811], 64 (**4**/77^{v})

Byzantine music: MSS of, 253 (**66**); 321 (**93**); – musical instructions on the funeral service, 254 (**66**/223); – musical instructions on the *Kratēmata*, 254 (**66**/168); – musical instructions on the *Pentēkostarion*, 254 (**66**/129); – musical instructions on the *Theotokia*, 254 (**66**/148); – musical instructions on the *Triōdion*, 254 (**66**/101); – musical textbooks: *Καλοφωνικὰ μαθήματα καὶ ἀναγραμματισμοὶ τοῦ ὅλου ἐνιαυτοῦ*, 254 (**66**/1); – *Μαθητάριον τοῦ Στιχηραρίου*, 253, 254 (**66**/1)

C

Canons to the Holy Virgin, 247 (**63**/338, 343^{v}, 349, 354); – *Canon* to the Lord, 247 (**63**/359^{v})

Certificate of sale of a vineyard, 158 (**31**/177)

Christophoros Mytilenaios, *Epigrams*, 156 (**31**/143^{v})

Claudii Ptolemaei, *Γεωγραφικὴ Ὑφήγησις* (excerpts), 227 (**56**/1, 78, 79^{rv}, 92)

Clement of Rome, *Constitutiones apostolicae*, 276 (**76**/5); – *Interrogationes et responsiones de variis rebus theologicis*, 277 (**76**/194)

Constantine Anagnostes, *Poem*, 155 (**31**/136^{v}); – *Political verses*, 155 (**31**/138)

Constantine, *katholikos* of the Armenians in Cilicia, *Letter* to Germanos II, patriarch of Cple (A.D. 1240/41), 124 (**20**/27)

Constantine Manasses, *Chronicle* in verse, 300 and n. 1 (**85**/1); 313 (**89**/1^{v}); 337 (**100**/58); – *Poem* to Eirene, *sebastokratorissa*, 313 (89/1)

Constantine Porphyrogenitus, *Excerpta de Virtutibus et Vitiis*, 23

Council Canons: Condemnation of simony, 159 (**31**/179^{v})

Cyril of Alexandria, *Catena* on the Psalms and Canticles, 151 (**30**); – *Dialogues* II-VII, 167, 168 (**33**/78); – *Thesaurus de Sancta et consubstantiali Trinitate,* 168 (**33**/172); – Ps.-Cyril of Alexandria, *Lexicon,* 130 (**22**/1); 183 (**39**/1); 220 (**53**/1)

Cyril of Jerusalem, Ecclesiastical and Mystagogical History, 174 (**36**/103)

D

Damasus, pope, *Confessio fidei,* sent to Paulinus, bishop in Macedonia, 184 (**39**/80^{v})

Daniel, monk of Raithou, *Vita* of John Klimax, 323 (**94**/4)

Demosthenes, *Or.* 1, Chap. 10 (fragment), 308 (**87**/137); *Or. 2,* chap. 8, 309 (**87**/135)

Diadochos, bishop of Photike, Excerpt in a *Collectio capitum SS patrum,* 230 (**57**/239)

Didymos, *Catena* on the Psalms and Canticles, 151 (**30**); *Commentary* on Job, 68

Dionysios, monk, *Verses,* 274 (**75**/3)

Dionysios of Halicarnassos, *De interpretatione nominum,* 26

Dionysios the Areopagite, *De Coelesti Hierarchia,* 167 (**33**/8); – *De Divinis Nominibus,* with scholia of St. Maximos, 167 (**33**/42); – *De Ecclesiastica Hierarchia,* with scholia of St. Maximos, 167 (**33**/24); – *De Mystica Theologia,* 167 (**33**/67); – Ten *Letters,* 168 (**33**/68); – *Works,* with scholia of St. Maximos, 167 (**33**/4)

Diophantos of Alexandria, *Arithmetic,* Book I, 380 (**114***/244)

Dorotheos, *Doctrinae Diversae,* 137 (**24**/4)

Dositheus, *Vita S. Dorothei* [*BHG* 2117 Auct.], 137 (**24**/1)

E

Ecclesiastical Councils: *Proceedings of the Lateran Council* (A.D. 649), 124 (**20**/33–176)

Election document of Germanos, bishop of Amathous (A.D. 1320), 158 (**31**/179)

Ephraim, bishop of Cherson, *Miraculum* of St. Clemens the Roman [*BHG* 351], 64 (**4**/74)

Ephraim Syros, *De patientia et consummatione huius saeculi,* 206 (**49**/184^{v}); – Excerpts in a *Collectio capitum SS patrum,* 230 (**57**/39–60^{v}); – Homily, *εἰς τὴν πόρνην,* 64 (**4**/55); – *Orations,* 55 (**2**/193)

Epictetus, *Ἐγχειρίδιον,* 351 (**104**/134)

Epiphanios, monk, *Vita B. Mariae* (acephalous) [*BHG* 1046], 64 (**4**/73)

Epiphanios of Cyprus, *Homilia in die festo Palmarum,* 64 (**4**/36^{v})

Esaias, abbas, Excerpts in a *Collectio capitum SS patrum,* 230 (**57**/46, 111, 114^{v})

Ethiopic, *Liturgy,* 370 (**111***/158)

Euripides, *Hecuba,* 266 (**71**/78); – with interlinear glosses and marginal scholia, 233 (**58**/68); – *Hypothesis* of *Hecuba,* with interlinear version 266 (**71**/76); – *Vita,* 266 (**71**/76)

Eusebius of Caesarea, *Catena* on the Psalms and Canticles, 151 (**30**); – *Ecclesiastical History* (fragment), 177 (**37**/11); – *Letter* to Carpianos, 81 (**8**/1); – *Περὶ τοῦ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν,* 303 (**86**/167^{v})

Euthymios Zigabenos, *Panoplia Dogmatica* (excerpt, against the Saracens), 154 (**31**/61)

Evagrios Pontikos, Excerpts in a *Collectio capitum SS patrum,* 230 (**57**/45^{v}, 107^{v}); – *Spirituales sententiae,* 352 (**104**/235^{v}); – *Theological chapters,* 351 (**104**/233^{v})

F

Farmer's Law, 129 (**21**/206^{v})

Fior di Virtù, 266 (**71**/1); 270 (**73**/1)

G

Gennadios I, patriarch of Cple, *Letter,* 159 (**31**/179^{v})

George Boustronios, *Chronicle* of Cyprus for the years 1456–1489, (Engl. trans. of), 299 n. 5

George, chartophylax of the Great church, *Oratio de presentatione beatae Mariae* [*BHG* 1108], 189 (**42**/285)

George Choiroboskos, *De Soloecismo,* 172; *Hysterologia,* 172; – *De Tropis,* 171, 172 (**35**/462^{v})

George Lapithes, Greek translation of the *Toledan Tables* with an introduction, 209, 210 (**50**/26); – *Moral poem,* 14 n. 76; – Treatise *On the Seven Sacraments,* 14 n. 76

George of Cyprus (fl. early 7th cent.), *Descriptio orbis Romani,* 7

George of Cyprus, see Gregory II, patriarch of Cple

George of Nikomedeia, *De praesentatione Deiparae* [*BHG* 1152], 60 (**3**/43^{v}); [*BHG* 1108], 60 (**3**/59^{v})

George Pachymeres, *Epitome* of Aristotle, *Physics,* 309 (**87**/7^{v})

George Pisides, *Poem* on the *Hexaēmeron,* 337 (**100**/25^{v})

George Synkellos, *Chronicle,* 26

Germanos I, patriarch of Cple, *Stichēra* to the Holy Virgin, 158 (**31**/178)

Germanos II, patriarch of Cple, *Letter* to Constantine, *katholikos* of Armenia in Cilicia (A.D. 1239–40), 123 (**20**/25)

Gregory, bishop of Neokaisareia, *De annuntiatione B. Mariae* [*BHG* 1092w], 60 (**3**/83)

Gregory of Corinth, *Expositio Canonum Dominicae,* 144 (**27**/145 ff)

Cregory of Nazianzus, *Catena* on the Psalms and Canticles, 151 (**30**); – *Commentary* on Job, 68; – *Eight Ora-*

tions, with the commentary of Niketas of Herakleia, 140–41 (**25**/1); – Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/37^{v}, 113^{v}); – XVI homilies, 121 n. 3; – *Oratio de Epiphania* [*BHG* 1938], 64 (**4**/10); paraprased in simple language, 233 (**58**/163^{v}); – *Oratio funebris in S. Basilium*, 140 (**25**/118^{v}); – *Oratio in Christi nativitatem*, 140 (**25**/108); paraphrased in simple language [*BHG* 1915], 233 (**58**/145); – *Oratio in Novam Dominicam*, 140 (**25**/67); – *Oratio in Pascha*, 140 (**25**/1); Second *oratio in Pascha*, 140 (**25**/10); – *Oration*, paraphrased in simple language, 233 (**58**/180); – *Oratio in Pentecosten*, 140 (**25**/82); – *Oratio in sancta lumina*, 140 (**25**/178); – *Oratio in sanctum Baptisma*, 140 (**25**/198); – *Orations*, 239 n. 4; – *Testament*, 121 n. 3; – *Works*, 324 n. 7; – *Vita*, 121 n. 3

Gregory of Nyssa, *Eight homilies, De Beatitudinibus*, 175 (**36**/125); – Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/266^{v}); – *Five homilies in Orationem dominicam*, 175 (**36**/174); – *Letter* to Armonios, 175 (**36**/204); – *Oratio ad Hierium de infantibus praematurе abreptis*, 175 (**36**/300^{v}); – *Oration* on St. Stephanus the *protomartyr* [*BHG* 1654], 71 (**6**/252^{v}); – *Oratio catechetica*, 175 (**36**/228^{v}); – *Oratio funebris*, 175 (**36**/276^{v}); – *De perfectione ... ad Olympium monachum*, 175 (**36**/210)

Gregory II, patriarch of Cple, *Letter* to Henry II Lusignan (A.D. 1285), 157 (**31**/167^{v}); *Letter* to Theodora Raoulaina, 92 n. 2

Gregory Thaumatourgos, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/287)

H

Hesychios, monk, *Ascetic narration*, 329 (**96**/323^{v}); – *Catena* on the Psalms and Canticles, 151 (**30**)

Hieronymos Tragoudistes, *Letter* to a Cardinal, (i.e. Alvise Cornaro), 301, 321 (**93**/5); – Musical treatise: *Περὶ χρείας μουσικῆς γραικῶν χαρακτήρων*, 130, 301, 321 (**93**/7^{v})

Hieronymus, *Aegyptiorum monachorum historia* [*BHG* 1433], 189 (**42**/94^{v})

Homer, *Iliad, 2, 1–25*, 327 (**96**/B)

I/J

Iacobus apostolus, *Protevangelium* [*BHG* 1046], 60 (**3**/10

Iacobus diaconus, *Passio St. Pelagiae* [*BHG* 1480], 65 (**4**/133)

Ioannes Colobos, *Vita Paisii anachoreta in Aegypto* [*BHG* 1402], 138 (**24**/164^{v})

Isaac Syros, Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/57, 288)

Isidorus Pelousiotes, *Epistulae*, 138 (**24**/164)

Isocrates, *Ad Demonicum*, 233 (**58**/81); – *Ad Nicoclem*, 233 (**58**/93)

John, abbot of Raithou, *Letter* to John, abbot of Sinai, 323 (**94**/1)

John Chrysostom, *Ad Stagirium a daemone vexatum*, 205 (**49**/159); – *Ad Theodorum lapsum paraenesis*, 205 (**49**/132); – *Ad viduam juniorem*, 207 (**49**/378); *Ad eandem de non iterando conjugio*, 207 (**49**/393^{v}); – *Catechesis <II> ad illuminandos*, 55 (**2**/176^{v}); 206 (**49**/262); – *Catena* on the Psalms and Canticles, 151 (**30**); – *Commentarius in Job*, 68; – *Commentarius in s. Ioannem evangelistam, Hom. 46–88*, 216 (**52**/1); – *Commentarius in s. Matthaeum evangelistam, Hom. 1–44*, 361 (**107***/1); – *De annuntiatione B. Mariae* [*BHG* 1128 ff], 60 (**3**/78); 64 (**4**/32); – *De Davide et Saul Homilia II*, 207 (**49**/341); – *De eleemosyna homilia*, 206 (**49**/211); – *De Jejunio, sermo V*, 236 (**59**/201); – *De Lazaro concio*, 206 (**49**/303); – *De perfecta caritate*, 206 (**49**/314^{v}); – *De providentia Dei*, 205 (**49**/89^{v}); – *De sacerdotio*, 205 (**49**/2); – *De sancta et consubstantiali trinitate*, 206 (**49**/250); – *De statuis ad populum Antiochenum, Hom. 1–17*, 54 (**2**/1); – *Εἰς τὸ ἀνθρώπου τινὸς πλουσίου, εὐφόρησεν ἡ χώρα*, 207 (**49**/336); – Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/8, 38^{v}, 57^{v}); – *Homilia 31*, 207 (**49**/326); – *Homilia 38* (?), *ὅτι οὐ δεῖ γελᾶν καὶ τρυφᾶν* etc, 206 (**49**/195); – *Homilia 39* (?), *ὅτι δεῖ τὸν μετανοοῦντα μὴ μόνον ἐν τῇ πράξει μετανοεῖν*, 206 (**49**/202); – *Homilia 44* (?), *περὶ ἁμαρτίας*, 206 (**49**/206^{v}); – *Homiliae in Genesim*, 90 (**11**/2); – *Homilia, περὶ φιλοχρηματίας*, 206 (**49**/214^{v}); – *Homiliae variae*, 182 n. 3; – *Homilia in Christi nativitatem* [*BHG* 1905], 328 (**96**/121); – *Homilia in sancta lumina* [*BHG* 1932], 328 (**96**/134); – *Homilia in Seraphim* [*BHG* 124], 190 (**42**/295); 339 (**101**/82); – *Homilia in sanctum Pascha* (mutilus at the end), 90, 92–3 (**11**/235^{v}); – *in dictum apostoli, hoc enim vobis dicimus in verbo Domini, Hom. 8*, 206 (**49**/292^{v}); – *in dictum apostoli, de dormientibus autem nolo vos ignorare, fratres (1 Thess. 4. 12)*, 206 (**49**/282^{v}); – *in dictum apostoli: non quod volo facio*, 206 (**49**/236); – *in hoc apostoli dictum, sufficit tibi gratia mea*, 207 (**49**/365^{v}); – *in hoc apostoli dictum, utinam sustineretis modicum quid insipientiae meae (2. Cor. 11.1)*, 206 (**49**/273^{v}); – *in inscriptionem altaris et in nuper illuminatos*, 206 (**49**/174); – *in parabolam decem millium talentorum debitoris, et centum denarios exigentis*, 206 (**49**/221); – *in parabolam decem virginum*, 64 (**4**/51); *in parabolam de ficu*, 64 (**4**/45); – *Laudatio Philogonii* [*BHG* 1532], 71 (**6**/241); – *Laudatio St. Susannae* [*BHG* 2406], 65 (**4**/310^{v}); – *Liturgy*, 237 (**59**/216); 285 (**80**/scroll); 293 (**82**/1); 370 (**111***/1); – *Liturgy*, in Latin (translated from the Greek text), 370 (**111***/20); – *On the Apocalypse of John the Evangelist*, 227 (**56**/8); – *Oratio de morte infantium* (fragment), 175 (**36**/319); – *Oratio de Petro et Elia* [*BHG* 1488],

65 (**4**/292^{v}); – *Oratio de Pseudoprophetis*, 234 (**58**/277); – *Oratio de theatris et de Abraham* [*BHG* 2355], 190 (**42**/303); – *Sermo catecheticus in sanctum Pascha*, 200 (**47**/170); – *Vita*, 245 n. 8

John Geometres, *Epigrams*, 156 (**31**/140, 143); – *Poem* for a psalter, 155 (**31**/139)

John Kordokotos, of Nicosia, (fl. last quarter of 15th cent.), composer of musical texts included in Lesbos, Leimonos 300, 254 and n. 7 (**66**/82, 83)

John of Damascus, *Commentary* on the liturgical *Canons*, 144 (**27**/1); – *De fide Orthodoxa*, III, 13, 123 n. 1 (**20**/292); 200 (**47**/50^{v}); – *Dialectica*, 200 (**47**/8); – Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/8^{v}); – *History of Barlaam and Joasaph*, 26, 33, 181 (**38**/1); 212 (**51**/1); – *De dormitione* [*BHG* 1097], 60 (**3**/129); – *On the Resurrection*, 154 (**31**/43^{v}); – *Περὶ φωτός, πυρός, φωστήρων, ἡλίου, σελήνης καὶ ἀστέρων*, 153 (**31**/40); – *Πῶς εἰκονίζει τὸ θεῖον ὁ ἄνθρωπος*, 303 (**86**/163^{v});

John of Damascus and John Chrysostom (!), Musical method, 321 (**93**/52, 54)

John of Euchaita (i.e. Mauropous), *Canon*, 259 (**68**/174^{v})

John, patriarch of Jerusalem, *Encomium* of John of Damascus [*BHG* 884] 189 (**42**/173)

John Philoponos, *Commentary* on Aristotle, *Analytica posteriora*, 317 (**92**/89); – *Διαίρεσις τῶν τριῶν ψυχικῶν δυνάμεων*, 174 (**36**/122); – *On the use of the Astrolabe*, with an introduction, 380 (**114***/212); – *Quaestiones, Christum esse perfecte Deum et hominem*, 174 (**36**/121)

John Prodromos (!), *Περὶ Φλεβοτομίας*, 259 (**68**/184)

John Scholasticus (i.e. Klimax), Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/54); – *Liber ad pastorem*, 323 (**94**/253^{v}); – *Scala Paradisi*, 33, 248 n. 3, 323 (**94**/11^{v})

John the Evangelist, *Gospel*, 236 (**59**/94); – *Liber de dormitione B. Mariae* [*BHG* 1055], 60 (**3**/114^{v})

John the Grammarian of Caesarea, *Adversus Acephalos*, 174 (**36**/117^{v})

John the priest, *Vita Epiphanii Cypri* [*BHG* 596], 65 (**4**/96)

John Xiphilinos, *Homilia in Domin. I ante Christi Nativitatem*, 146 (**28**/11)

John Zonaras, *Expositio Canonum Dominicae*, 144 (**27**/245 ff.); – Ps.-Zonaras, *Lexicon*, 184 (**39**/83)

Joseph, the hymnographer, *Canon*, 146 (**28**/1)

K

Karpathios, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/60^{v})

Kaykaus I, Seljuq sultan, *Letter* to Hugh I Lūsignan (A.D. 1216), 157 (**31**/163^{v})

L

Leo III and Constantine V, *Ecloga*, with Appendix, 129 (**21**/179^{v})

Leo VI, *Novellae*, selected excerpts from, 129 (**21**/121)

Leo the Wise (?), *Poetic prophecy* on Cyprus, 230 (**57**/1); see also Sybil

Leontios, bishop of Solea, *Synodical decision* (A.D. 1305), 157 (**31**/170^{v})

Leontios Machairas, *Chronicle* of Cyprus for the years 1359–1458, 331, 332 (**97**/1)

Libanios, *Hypothesis* on Demosthenes, *Or. 1, 2*, 308, 309 (**87**/135, 136); – *Letters* with interlinear explanatory scholia, 233 (**58**/63^{v})

Liberius, bishop of Rome, *Letter* to Athanasios, 177 (**37**/81^{v})

Liturgical Books:

Euchologion: 287 (**81**); 343 (**103**/1); excerpts from: 156 (**31**/156^{v}); 304 (**86**/262); *On confession*, 343 (**103**/116^{v});

Gerontikon, 343 (**103**/70^{v});

Hōrologion: 236 (**59**/1); 246 (**63**/178); by Thekaras, monk, 274 (**75**/1); 295 (**83**/1);

Mēnaia: January: 271 (**74**/1); 372 (**112***/1); April: 224 (**55**/1^{v}); September: 255 (**67**/1); November: 119 (**19**/1); 198 (**46**/1);

Mēnologion: 375 (**113***/1);

Octoēchos, 258 (**68**/1);

Praxapostolos, 333 and n. 1 (**98**);

Synaxaria: Sept.-Febr.: 49 (**1**/1); 196 (**45**/1); Sept.-28 Jul.: 74 (**7**/1);

Triōdion, 264 (**70**/1);

Typika (monastic): 111 (**17**); 115 (**18**)

Liturgical *Canons* in *mēnaia* and *mēnologia*:

Abdias propheta et Barlaam m. [*BHG* 1 ff. and 221 ff], 198 (**46**/72^{v});

Acepsimas, Aeithalas, et Ioseph [*BHG* 15 ff], 198 (**46**/6^{v});

Aecaterina and Mercurius [*BHG* 30 ff and 1274 ff], 199 (**46**/103); 376 (**113***/69);

Acindynus, Pegasius, Elpidephorus, Aphthonius, Anempodistus [*BHG* 21 ff], 198 (**46**/3^{v});

Agape, Irene et Chionia [*BHG* 34] 225 (**55**/48);

Alypius stylita [*BHG* 64 ff], 199 (**46**/113^{v});

Amphilochius ep. Iconiensis et Gregorius Agrigentinus [*BHG* 72 ff and 707 ff], 199 (**46**/98^{v});

Ananias apostolus et Romanus Melodus [*BHG* 75x, 2380], 376 (**113***/35);

Andrew, the Apostle [*BHG* 93 ff], 199 (**46**/132);

Anna mater B. Mariae, [*BHG* 130x], 377 (**113***/257^{v});

Anthimus ep. Nicomediae et Theoctistus [*BHG* 134y], 255 (**67**/25);

Antipas ep. m. Pergami [*BHG* 138], 225 (**55**/33);

Antonius ab. in Thebaide [*BHG* 140], 272 (**74**/116); 373 (**112***/218); 377 (**113***/182);

Apostoli et discipuli Domini [*BHG* 156d], 372 (**112***/50); 376 (**113***/157^{v});

Aristarchus, Pudens et Trophimus [*BHG* 2042], 225 (**55**/45);

Artemon presb. Laodiciae [*BHG* 175], 225 (**55**/39);

Athanasius et Cyrillus archiep. Alexandriae [*BHG* 183 and 2095], 272 (**74**/123^{v}); 373 (**112***/238);

Autonomus, ep. m. in Bithynia [*BHG* 198] 256 (**67**/98^{v});

Babylas ep. Antiochenus et Moyses propheta [*BHG* 205, 2277], 255 (**67**/33^{v});

Barbara martyr, 378 (**113***/297);

Basileus ep. Amaseae [*BHG* 239 ff.], 225 (**55**/90);

Basilius ep. Caesariensis [*BHG* 244], 272 (**74**/1);

Basilius, Gregorius Nazianzenus et Ioannes Chrysostomus [*BHG* 244, 723, 870], 373 (**112***/384^{v}); 377 (**113***/193);

Basilius ep. Caesariensis and the Circumcision of Christ [*BHG* 244, 1924 ff], 372 (**112***/1); 376 (**113***/129);

Basilius ep. Parii, 225 (**55**/36^{v});

Callistratus et socii mm. Romae [*BHG* 2902], 256 (**67**/205);

Chariton homologeta in Palaestina [*BHG* 300z], 256 (**67**/209);

Clemens ep. Ancyrae et Agathangelus mm. [*BHG* 352], 272 (**74**/155); 373 (**112***/300);

Clemens Romanus et Petrus ep. Alexandrinus [*BHG* 319 ff and 1502 ff], 199 (**46**/109);

Codratus apostolus, 256 (**67**/161^{v});

Constantinus imp. et Helena eius mater [*BHG* 361x], 377 (**113***/228);

Cornelius centurio m. [*BHG* 370y], 256 (**67**/103^{v});

Cosmas et Damianus [*BHG* 372], 198 (**46**/1); 376 (**113***/48); 377 (**113***/250);

Cyriacus anachoreta [*BHG* 463], 256 (**67**/216^{v});

Cyrus et Ioannes mm. [*BHG* 469], 273 (**74**/196^{v}); 373 (**112***/405^{v});

Demetrius m. Thessalonicae [*BHG* 496], 376 (**113***/46);

Elias propheta [*BHG* 572x], 377 (**113***/251);

Ephraem Syrus diac. Edessae [*BHG* 583], 272 (**74**/180); 373 (**112***/364^{v});

Euphemia m. Chalcedone [*BHG* 619], 256 (**67**/135);

Erastus, Limpas, Sosipatrus, Tertius, Rodion, Cuartus, 198 (**46**/35);

Euphrosyna v. Alexandrina [*BHG* 625], 256 (**67**/185);

Eupsychius m. Nicomediae [*BHG* 2130], 224 (**55**/26^{v});

Eustathius m. [*BHG* 641], 256 (**67**/156);

Euthymius ab. in eremo sanctae Civitatis [*BHG* 647], 272 (**74**/133^{v}); 373 (**112***/261); 377 (**113***/186);

Eutychius patr. Cpl. [*BHG* 657], 224 (**55**/16^{v});

Galaktion et Episteme [*BHG* 665], 198 (**46**/17);

Georgius archiep. Mytilenae [*BHG* 2163], 224 (**55**/20);

Georgius mon. Chozibae, Domnica et Aemilianus [*BHG* 669, 562 and 33], 272 (**74**/69^{v});

Georgius m. Diospoli in Palestina [*BHG* 669y], 225 (**55**/71); 377 (**113***/220);

Gregorius Illuminator, ep. Maioris Armeniae [*BHG* 712], 256 (**67**/233);

Gregorius Nazianzenus, ep. Cpl., (i.e. Theologos) [*BHG* 723], 272 (**74**/163^{v}); 373 (**112***/315); 377 (**113***/189);

Gregorius ep. Nyssenus [*BHG* 716], 373 (**112***/153);

Gregorius Nyssenus, Dometianus ep. Melitenae et Marcianus presb. [*BHG* 716, 1240, 1032], 272 (**74**/81);

Gregorius thaumaturgus [*BHG* 715 ff.], 198 (**46**/64^{v});

Gurias, Samonas et Abibus [*BHG* 731 ff], 198 (**46**/58);

Hermylus et Stratonicus mm. [*BHG* 744y], 272 (**74**/98); 373 (**112***/183^{v});

Hippolytus m. Romae [*BHG* 2178], 373 (**112***/380^{v});

Hippolytus m. Romae, Basil, Gregory and John Chrysostom [*BHG* 466, 2178], 272 (**74**/187^{v});

Iacobus Zebedaei, frater Ioannis ap. [*BHG* 767 ff.] 225 (**55**/103);

Iacobus ap. frater Domini [*BHG* 763y], 376 (**113***/44^{v});

Iacobus Persa et Palladius [*BHG* 772 ff, 1442pa], 199 (**46**/116^{v});

Ianuarius ep. Beneventi and his companions [*BHG* 773y ff.], 225 (**55**/65);

Iason et Sosipater [*BHG* 776 ff.], 225 (**55**/96^{v});

Iesus Christus [*BHG* 779h ff], *De nativitate* [*BHG* 1891 ff], 376 (**113***/113^{v}); *De Epiphania* [*BHG* 1925z ff], 372 (**112***/88^{v}); 377 (**113***/166); *De Hypapante* [*BHG* 1950 ff], 377 (**113***/201^{v}); *De Transfiguratione*

[*BHG* 1974s ff.], 377 (**113***/261); *De exaltatione sancti Crucis* [*BHG* 396 ff.], 375 (**112***/20[v]];

Ignatius ep. Antiochenus m., *Translatio* [*BHG* 816], 272 (**74**/183[v]); 376 (**113***/104);

Ioachim et Anna parentes Deiparae [*BHG* 828], 256 (**67**/80[v]); 376 (**113***/78);

Ioannes Baptista [*BHG* 831 ff], 272 (**74**/62); 372 (**112***/127); 377 (**113***/179); *Nativitas* [*BHG* 837d], 377 (**113***/229[v]); *Decolatio* [*BHG* 838c], 376 (**113***/29); 378 (**113***/285[v]);

Ioannes Chrysostomus [*BHG* 870 ff.], 198 (**46**/49[v]); 376 (**113***/50); *Translatio* [*BHG* 877 ff], 272 (**74**/173[v]); 373 (**112***/344); 377 (**113***/190);

Ioannes eleemosynarius ep. Alexandrinus et Nilus abbas [*BHG* 886 ff., 2316], 198 (**46**/44);

Ioannes disc. Gregorii Decapolitae, 225 (**55**/54[v]);

Ioannes Theologus ap., *Transitus* [*BHG* 919c], 256 (**67**/191); 376 (**113***/32);

Ionas propheta, Ionas presb. et Phocas m. [*BHG* 941 ff], 256 (**67**/165[v]);

Ioseph sponsus, David Rex et Iacobus frater Domini [*BHG* 1161k, 763y ff], 376 (113*/127[v]);

Ioseph hymnographus et Georgius of Maleo [*BHG* 944 ff.], 224 (**55**/10);

Iulianus et Basilissa mm. in Aegypto [*BHG* 970], 373 (**112***/136);

Macarius Aegyptius discipulus S. Antonii [*BHG* 999g], 272 (**74**/129); 373 (**112***/251);

Maccabei martyres [*BHG* 1006], 377 (**113***/258[v]);

Malachias, propheta [*BHG* 1013z], 272 (**74**/16); 376 (**113***/153); et Gordius m. [*BHG* 703], 372 (112*/34[v]);

Mamas m. Caesareae et Ioannes Nesteutes [*BHG* 1017z, 893], 255 (**67**/16);

Marcus evangelista [*BHG* 1035 ff.], 225 (**55**/86[v]);

Maria Aegyptiaca [*BHG* 1041z] 224 (**55**/2);

Maria Deiparae [*BHG* 1046 ff.], *De nativitate,* 375 (**113***/11); *De presentatione* [*BHG* 1076u ff], 199 (**46**/85[v]); 376 (**113***/53[v]); *De annuntiatione* [*BHG* 1076u ff.], 377 (**113***/209[v]); *Dormitio* [*BHG* 1046 ff.], 377 (**113***/272[v]);

Martinus papa conf. [*BHG* 2259], 225 (**55**/41[v]);

Martyres XXXIII Melitinenses [*BHG* 749 ff.], 198 (**46**/25);

Martyres XL Sebasteni [*BHG* 1201 ff], 377 (**113***/208[v]);

Matthaeus ap. ev. [*BHG* 1224 ff], 198 (**46**/61[v]);

Maximus Confessor Cpl., Neophytos m. et Eugenius et sociis mm. [*BHG* 1231, 1325y, 608y], 272 (**74**/142); 373 (**112***/275);

Memnon m. Bizyae [*BHG* 2399], 225 (**55**/100);

Menodora, Metrodora et Nymphodora, vv. mm. in Bithynia [*BHG* 1272z], 256 (**67**/85);

Michael Archangelus [*BHG* 1282], 256 (**67**/49); 378 (**113***/296);

Michael et Gabriel, archangeli [*BHG* 1290y], 198 (**46**/27);

Monachi in Sina et Raithu mm. [*BHG* 1318 and 1448], 272 (**74**/104[v]); 373 (**112***/191); 376 (**113***/44[v]);

Nicander, Hermaeus, et Ioannicius [*BHG* 2295], 198 (**46**/12[v]);

Nicetas filius Maximiani imp. m. 256 (**67**/130[v]);

Nicetas hegumenus Medicii in Bithynia [*BHG* 1341], 224 (**55**/6[v]);

Nicolaus ep. Myrensis [*BHG* 1347], 376 (**113***/75);

Paramonus et Acacius [*BHG* 773d and 2010], 199 (**46**/127);

Patres Nicaeni (anno 787), Philippus et Theophanes Graptus [*BHG* 2340, 1793, 1516], 376 (**113***/37[v]);

Paulus Confessor and Demetrianus, bishop of Kythrea, Cyprus [*BHG* 1472 ff. and 495], 198 (**46**/19[v]);

Paulus eremita et Ioannes Calybita [*BHG* 1466 and 868], 272 (**74**/105[v]); 373 (**112***/198);

Petrus et Paulus apostoli [*BHG* 1490], 377 (**113***/238[v]);

Philemon et Caecilia [*BHG* 283 ff, 2368], 199 (**46**/93);

Philippus et Hypatius [*BHG* 1516 ff. and 759 ff], 198 (**46**/54);

Plato et Romanus [*BHG* 1549 ff and 1600y ff], 198 (**46**/68);

Polyeuctus m. Melitinae in Armenia [*BHG* 1566], 272 (**74**/76); 373 (**112***/145);

Porphyrius, Onesiphorus et Matrona [*BHG* 2330 and 1221 ff.], 198 (**46**/30);

Proclus, patriarch of Cple and Gregorius Decapolita [*BHG* 711], 199 (**46**/76[v]);

Sabas mon. in Palaestina [*BHG* 1608], 376 (**113***/70[v]);

Sabas stratelates [*BHG* 2388], 225 (**55**/83);

Silvester p. Romae [*BHG* 1628], 272 (**74**/9); 372 (**112***/19[v]); 376 (**113***/140);

Sophia, Pistis, Agape et Elpis [*BHG* 1637x], 256 (**67**/140[v]);

Sozon m. Pompeiopoli [*BHG* 1643], 256 (**67**/59[v]);

Stephanus iunior conf. [*BHG* 1666 ff], 199 (**46**/122);

Symeon, ep. Hierosol. m. [*BHG* 2408 ff.], 225 (**55**/93);

Symeon of Persia and Acacius ep. Melitenae [*BHG*

2008], 225 (**55**/51^{v});

Symeon stylita [*BHG* 1678], 255 (**67**/1); 375 (**113***/1);

Tatiana m. Romae [*BHG* 1699], 272 (**74**/94^{v}); 373 (112*/177^{v});

Terentius, Dion Agabus, Ruphus, Asyngritus, Phlegon, Hermas et Epaphras [*BHG* 2174], 224 (**55**/23);

Terentius, Pompeius, Maximus, Africanus [*BHG* 1700], 225 (**55**/30);

Thecla v. m. Seleuciae in Isauria [*BHG* 1710 ff] 256 (**67**/179^{v}); 378 (**113***/294);

Theodora Alexandrina [*BHG* 1727] 256 (**67**/92^{v});

Theodorus hegum. Syceotes [*BHG* 1748 ff], 225 (**55**/67^{v});

Theodorus m. Pergae [*BHG* 1747 ff.], 225 (**55**/58);

Theodorus Trichinas, 225 (**55**/61^{v});

Theodosius coenobiarcha [*BHG* 1776], 272 (**74**/1776); 373 (**112***/164^{v}); 377 (**113***/180^{v});

Theodulus et Agathopus mm. [*BHG* 1784], 224 (**55**/14^{v});

Theopemptus, Theonas et Syncletica mm. [*BHG* 2443 and 1694], 272 (**74**/32); 372 (**112***/66);

Timotheus apostolus et Anastasius Persa m. [*BHG* 1847 and 84], 272 (**74**/149); 373 (**112***/285^{v});

Titus apostolus in Creta [*BHG* 1850z], 224 (**55**/3^{v});

Trophimus, Sabbatius et Dorymedon mm. [*BHG* 1853], 256 (**67**/151^{v});

Victor, Stephanis, Vincentius et Theodorus Studita [*BHG* 1754, 1864, 1886], 198 (**46**/38);

Xene Mylasae in Cariae [*BHG* 633], 272 (**74**/160^{v}); 373 (**112***/308);

Xenophon m. et socii [*BHG* 1877u], 272 (**74**/169^{v}); 373 (**112***/329^{v});

Zacharias propheta [*BHG* 1880 ff], 256 (**67**/44)

Liturgical texts, in Syriac and Karshuni, 370 (**111***/154^{v})

Liturgy of Παρακλητικοῦ, 343 (**103**/48)

M

Makarios, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/47)

Makarios Kalorites, *Alphabetical poem*, 155 (**31**/135^{v}); – *Bibliographical verses*, 155 (**31**/136); – *Biographical poem*, 160 (**31**/136)

Makarios Xenos, *Poem*, 160 (**31**/68^{v}); – *Poem in political verses*, 154 (**31**/68^{v})

Manuel Chrysaphes, *Musical Method*, 321 (**93**/58bis)

Manuel Moschopoulos, *Erōtēmata grammatica*, 171, 172 and n. 4 (**35**/1); 222 (**54**/110); – *Grammar*, 223–24, 252 n. 1; – *Schedographia*, 12, 222 (**54**/1); 232 (**58**/1); 251, 252 (**65**/27)

Manuel II, patriarch of Cple, *Letter* to Heṭoum I, ruler of the Armenians in Cilicia, Constantine *katholikos*, and to the Armenian Church (A.D. 1247/48), 124 (**20**/30)

Marcellus Ancyranus, *Contra Theopaschitas*, 177 (**37**/82); – *Expositio fidei*, 177 (**37**/80^{v})

Marinos Komeitas, priest, *Musical composition* on the *Cheroubikon*, 321 (**93**/78)

Mark, the Apostle, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/268^{v})

Markos, the monk (?), *Ἄπορα τοῦ Τυπικοῦ*, 243 (**62**/8, 29^{v})

Matthaios, bishop of Amathous, *Letter* to Athanasios, bishop of Ioppe, 157 (**31**/167)

Matthew Raoul Melikes, *Prayer*, 83 (**8**/247)

Maximos the Confessor, *Capitum theologicum centuriae duae*, 173 (**36**/39); – *Centuriae de charitate*, 173 (**36**/5); – *Definitions* to the deacon Cosmas of Alexandria, 174 (**36**/79^{v}); – *De mystagogia ecclesiastica*, 174 (**36**/85); – Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/19^{v}, 124, 203); – *Περὶ διαφορᾶς καὶ πῶς εὐσεβῶς δεῖ ὁμολογεῖν δύο φύσεις ἐπὶ Χριστοῦ μετὰ τὴν ἕνωσιν*, 174 (**36**/106^{v}); – *Περὶ οὐσίας καὶ φύσεως, ὑποστάσεώς τε καὶ προσώπου*, 174 (**36**/78^{v}); – *Περὶ τῶν δύο θεληµάτων Χριστοῦ*, 174 (**36**/83); – *Ten chapters on the two natures of Christ*, 174 (**36**/77); – *Τί ἐστι ἴδιον ὑποστάσεως*, 174 (**36**/82^{v}); – *Tomos* against Herakleios' *Ἔκθεσις*, 174 (**36**/108^{v}); – *Various definitions*, 174 (**36**/80^{v})

Metrophanes Kritopoulos, *Paraphrase of the New Testament* into Modern Greek, 249 n. 7; – *Ὁδοιπορικόν*, 249 n. 7; – *Letters*, 249 n. 7

Metrophanes, *skeuophylax* of the monastery of Machairas, *Ἰατροσοφικὸν* (1849), 114

Michael Attaleiates, Compiler of excerpts from Leo VI's *Novellae*, 129 (**21**/121); – *Synopsis of the Basilica* (excerpts), 129 (**21**/135^{v})

Michael Grammatikos, *Poem*, 156 (**31**/140^{v}),

Michael Psellos, *Commentary on the Song of Songs* in verse, 336 (**100**/1); – *De Omnifaria Doctrina*, 12, 185 and n. 1 (**40**/5); – *Scholia* on Aristotle's *Logic*, 22

Minoïde, Mynas, *Pamphlets* for the liberation of Greece, 263 n. 15; *Works on Aristotle*, 263 n. 15; *Galen*, 263 n. 15; *Rhetoric and Greek grammar*, 263 n. 15; *Description of Mount Athos*, 263 n. 15

N

Neilos monk, *Letter* to the abbot of the monastery of Machairas (A.D. 1259), 157 (**31**/169)

Neilos of Ancyra, *Ascetic treatise*, 351 (**104**/1); – *Dogmatic treatise*, 351 (**104**/142^{v}); – Excerpts in a *Collectio capitum SS patrum*, 230 (57/59, 61, 111, 161); – *Let-*

ters, 189 (**42**/164^{v}); 351 (**104**/226^{v} and 236); – *Martyrium* of the monks of Raithu [*BHG* 1301], 352 (**104**/272^{v}); – *On monasticism*, 351 (**104**/151^{v}); – *On prayer*, 351 (**104**/195); – *Περὶ διαφόρων πονηρῶν λογισμῶν*, 351 (**104**/213); – *Περὶ τῶν ὀκτὼ πνευμάτων τῆς πονηρίας*, 351 (**104**/186^{v}); – *Sententiae* 351 (**104**/131^{v}); – *Sententiae morales*, 351 (**104**/205^{v}); – *Sententiae morales alphabeticae*, 352 (**104**/234^{v}); – *To Eulogios, monk*, 351 (**104**/165^{v}); – *To Eulogios, monk, Περὶ τῶν ἀντιζύγων τῶν ἀρετῶν κακιῶν*, 351 (**104**/184); – *To Agathios, monk*, 351 (**104**/36^{v}); – *To Magnesila, deacon*, 351 (**104**/92^{v}); – *Tractatus*, 351 (104/143^{v}); see also Basil of Caesarea

Neophytos the Recluse, *Catechisms*, 96; – *Commentary on the Psalms and Canticles*, 368 (**110***/2); – *De Gabriele Ibero mon. in Palestina* [*BHG* 1450], 106 (**16**/15); – *De incorruptibilitate corporis Christi et miraculis in eucharistia* [*BHG* 809e], 107 (**16**/199^{v}); – *Encomium sanctae Crucis* [*BHG* 439], 106 (**16**/29^{v}); – *Encomium in exaltationem sanctae Crucis* [*BHG* 423], 106 (**16**/38^{v}); – *Encomium in praesentationem beatae Mariae* [*BHG* 1102n], 107 (**16**/164^{v}); – *Encomium* of St. Alypios the Stylite [*BHG* 66], 107 (**16**/169); – *Encomium* of Sts. Andronikos and Athanasia [*BHG* 123], 107 (**16**/81); – *Encomium* of of St. Arkadios, bishop of Arsinoe [*BHG* 164], 107 (**16**/114^{v}); – *Encomium* of Sts. Cosmas and Damianos [*BHG* 384], 107 (**16**/139^{v}); – *Encomium* of St. Demetrios [*BHG* 547], 107 (**16**/122); – *Encomium* of St. Diomedes Novus [*BHG* 553], 107 (**16**/134); – *Encomium* of Gennadios, patriarch of Cple [*BHG* 667], 108 (**16**/230^{v}); – *Encomium* of St. Hilarion [*BHG* 756], 107 (**16**/105^{v}); – *Encomium* of St. John Chrysostom [*BHG* 881], 107 (**16**/153); – *Encomium* of St. John Eleemon [*BHG* 889], 108 (**16**/220); – *Encomium* of St. Mamas [*BHG* 1022], 106 (**16**/3^{v}); – *Encomium* of Michael the Archangel [*BHG* 1290], 106 (**16**/7^{v}); – *Encomium* of Sts. Michael, Gabriel and the other archangels [*BHG* 1293], 107 (**16**/141); – *Encomium* of St. Nikolaos [*BHG* 1364], 107 (**16**/180^{v}); – *Encomium* of St. Polychronios [*BHG* 1565], 106 (**16**/77^{v}); – *Encomium* of St. Sabas [*BHG* 1610], 107 (**16**/173); – *Encomium* of St. Stephanus [*BHG* 1655], 108 (**16**/218); – *Encomium* of St. Theosebios Arsinoites [*BHG* 1796], 107 (**16**/86^{v}); – *Homiletic works* and *Letters*, 99, 116; – *Homilies* on the Divine Commandments, 100; – *Indictionis principium* [*BHG* 821], 106 (**16**/1); – *Letters*, 101 (**14**/201^{v}, 202^{v}); – Missing books containing his letters, 109; – *Orationes in Christi nativitaten* [*BHG* 1899 and 1919], 107 (**16**/200^{v}, 207); – *Oratio in nativitatem beatae Mariae* [*BHG* 1083], 106 (**16**/12^{v}); – *Oratio* on the Apocalypse of St. John the Theologian [*BHG* 932n], 106, (**16**/57^{v}); – *Oratio* on various earthquakes and the divine providence [*BHG* 1701], 107 (**16**/129); – *Panegyrikon* for Sept.–Dec., 106, 116; – *Περὶ τῶν κατὰ χώραν Κύπρον σκαιῶν*, 9 n. 44; – *Sermo in dedicatione ecclesiae Resurrectionis* [*BHG* 1450], 106 (**16**/24^{v}); – *Typikon* of the Enkleistra, 115 (**18**/1); – *Verses*, 116 (**18**/83); – *Works* (in Lesbos, Leimonos 2), 255

Nikephoros Blemmydes, *Commentary on Psalm 8*, 165 (**32**/119^{v}); 187 (**41**/239); – *Epitome Logica*, 188 n. 4; chaps. 1–10, and 36, 308 (**87**/V, 138); – *Epitome Physica*, 142 (**26**/1); 165 (**32**/1^{v}); 187 (**41**/1)

Nikephoros Gregoras, *On Kingship*, 11; – *On the Astrolabe*, 380 (**114***/230); – *On the Construction of the Astrolabe*, 380 (**114***/233^{v}); – *Treatise on the Astrolabe*, 380 (114*/197)

Niketas of Herakleia, *Commentary* on the first eight *Orations* of Gregory of Nazianzus, 140 (**25**/1); – *Tractatus de epithetis deorum*, 184 (**39**/177^{v})

Niketas Stethatos, *Excerpts* of his letters to Philotheos, 175 (**36**/318)

O

Olbianos, bishop of Amathous, *Act of election* (undated), 158 (**31**/171^{v}); – *Circular* for the liberation of a christian prisoner of the Turks, 157 (**31**/170)

Origen, *Catena* on the Psalms and Canticles, 151 (**30**)

Olympiodoros, *Commentary* on Job, 68

Orthodox Church: *Formula of submission* to the Catholic bishops of Cyprus, 158 (**31**/179)

P

Paisius monachus, *Narratio* [*BHG* 1403b Auct.], 138 (**24**/141^{v})

Palladas *grammatikos*, *Epigram*, 157 (**31**/166^{v})

Palladios, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/186^{v}); – *Pambo mon. in Aegypto, Apophthegma* [*BHG* 2329b], 189 (**42**/163^{v}); – *Historia Lausiaca*, 34, 189 (**42**/3); 354 (**105**/4)

Pantoleon, deacon, *Encomium* of the Archangel Michael [*BHG* 1285], 305 (**86**/289^{v}), 307

Paschalia of the years 1467–92, 237 (**59**/248^{v}); – table of, by a later hand, 230 (**57**/6)

Peter, apostolus, Miracle [*BHG* 1486c], 55 (**2**/188^{v})

Peter of Laodikeia, *Commentary* on the Four Gospels, 170 (**34**/162)

Phialites, *Paraphrase* of Philippos Monotropos, *Dioptra*, 303 n. 1

Philippos Monotropos, *Dioptra*, in verse, 303 (**86**/1); – *Short version* of *Dioptra*, 303 n. 1; – *Paraphrase* of *Dioptra*, 303 n. 1; – *Latin text* of *Dioptra*, 303 n. 1

Philotheos, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/64^{v})

Photios, patriarch of Cple, Excerpt in a *Collectio capitum*

SS patrum, 230 (**57**/15)

Polybios, bishop, *Vita Epiphanii Cypri* [*BHG* 597), 65 (**4**/117^{v})

Polychronios, *Commentary* on Job, 68

Prayers: 244 (**62**/II); – Prayers for Matthew Raoul Melikes, (20 Apr. 1497), 83 (**8**/2^{v})

Prochorus, *Ioanni Theologis, Acta* [*BHG* 918], (**42**/219^{v})

Proklos, *Περὶ ἀνατολῶν καὶ δύσεων*, 379 (**114***/162)

Proklos, patriarch pf Cple, *Homilia in Transfigurationem* [*BHG* 1980a], 328 (**96**/46)

R

Rhodian Sea Law, 129 (**21**/228)

S

Severianus, ep. Gavalit., *Homilia εἰς τὴν προδοσίαν τοῦ Ἰούδα*, 64 (**4**/63^{v})

Simplikios, *Commentary* on Aristotle, *Physics*, 308 (**87**/1)

Sophronios of Jerusalem, *De Domini Incarnatione*, 153 (**31**/2); – *De Fide*, 153 (**31**/1); – *Maria Aegyptiaca, Vita* [*BHG* 1042], 138 (**24**/216)

Splenios, the philosopher, *De generatione hominis*, 303 (**86**/167^{v})

Stephanos Meles, *Verses* to Theodore Stoudites, 175 (**36**/322); *Verses*, 175 (**36**/324^{v})

Sybil, *Prophecy* about Cyprus, 167 (**33**/3); see also Leo the Wise (?)

Symeon, bishop of Chalkedon, *Letter* of introduction to an ordained priest, 158 (**31**/173, 178^{v})

Symeon Logothetes, see Symeon Metaphrastes

Symeon Metaphrastes, *Alphabetical poems*, 155 (**31**/135); – *Commentarius de vita Deiparae* [*BHG* 1047–48], 60 (**3**/156); – *De veste beatae Mariae in Blachernis asservata* [*BHG* 1047–48], 328 (**96**/223); – *Hypomnēma* to the Prophet Daniel *et pueri tres*, Ananias, Azarias, Misael [*BHG* 485], 71 (**6**/178^{v}); – *Lives of saints* for December, 71; – *Martyrium* of Sts. Acepsimas, Ioseph and Aeithalas [*BHG* 20], 339 (**101**/18^{v}); – *Martyrium* of Sts. Acindynus, Pegasius, Anempodistus, Aphthonius, Elpidephorus [*BHG* 23], 339 (**101**/5); – *Vita* of St. Ambrosius ep. Mediolanensis [*BHG* 69], 71 (**6**/58); – *Vita* of Sts. Anastasia, Agape, Irene, and Chionia *καὶ τῶν λοιπῶν* [*BHG* 82], 71 (**6**/209^{v}); – *Vita* of St. Bonifatius m. Tarsi [*BHG* 281–82], 71 (**6**/191); – *Vita* of Sts. Cosmas and Damianus [*BHG* 374], 339 (**101**/1); – *Vita* Daniel Stylita in Anaplo prope Cpl. [*BHG* 490], 71 (**6**/89); – *Passio* of St. Eleutherius, (ep. Illyrici) [*BHG* 571], 71 (**6**/172); – *Vita* of St. Eugenia and her parents [*BHG* 608], 71 (**6**/226); – *Vita* of St. Euphrosena [*BHG* 626], 328 (**96**/112^{v}); – *Passio* of Sts. Eustratius, Auxentius, Eugenius, Mardarius, and Orestes [*BHG* 1648], 71 (**6**/134^{v}); – *Vita et passio* of Sts. Galaktion and Episteme [*BHG* 666], 339 (**101**/62^{v}); – *Martyrium* of St. Hieron and his companions [*BHG* 750], 339 (**101**/76^{v}); – *Vita* of St. John Chrysostom [*BHG* 875], 250 (**64**/1); 339 (**101**/156^{v}); – *Vita* of St. John Eleemon [*BHG* 888], 339 (**101**/122); – *Vita* of St. Juliana [*BHG* 963], 71 (**6**/204^{v}); – *Vita* of St. Ignatius Theophoros [*BHG* 815], 71 (**6**/197^{v}); – *Vita* of Sts. Indes et Domna *cum sociorum viginti milibus mm. Nicomediae* [*BHG* 823], 71 (**6**/268^{v}); – *Vita* of St. Ioannicius [*BHG* 937], 339 (**101**/33^{v}); – *Vita* of St. Marcellus (acephalous) [*BHG* 1028], 72 (**6**/284); – *Passio* of Martyres X in Creta [*BHG* 1197], 71 (**6**/223^{v}); – *Vita* of St. Matrona [*BHG* 1222], 339 (**101**/89); – *Vita* of Melania iunior Romana [*BHG* 1242], 72 (**6**/295); – *Martyrium* of St. Menas of Egypt [*BHG* 1250], 339 (**101**/116); – *Passio* of Sts. Menas, Hermogenes and Eugraphus [*BHG* 1271], 71 (**6**/69^{v}); – *Vita* of Nicolaus ep. Myrensis [*BHG* 1349], 71 (**6**/44^{v}); – *Vita* of St. Patapius anachoreta [*BHG* 1424], 71 (**6**/66); – *Vita* of St. Paul the Confessor [*BHG* 1473], 339 (**101**/70^{v}); – *Vita* of St. Sabas, mon. in Palestina (d. 532) [*BHG* 1609], 71 (**6**/1); – *Vita* of St. Spyridon, bishop of Tremithous [*BHG* 1648], 71 (**6**/114^{v}); – *Vita* of St. Theoctista Lesbia in insula Paro [*BHG* 1725], 339 (**101**/106^{v}); – *Vita* of St. Theodora of Alexandria [*BHG* 1730], 329 (**96**/245^{v}); – *Vita* of Sts. Theodorus and Theophanes, the Graptoi [*BHG* 1746], 71 (**6**/259^{v}); – *Passio* of Sts. Thyrsus, Leucius, Callinicus, Philemon, and Apollonius [*BHG* 1845–46], 71 (**6**/150^{v})

Symeon the New Theologian, *Εὐχαριστία πρὸς θεόν*, 341 (**102**/303^{v}); – Excerpts in a *Collectio capitum SS patrum*, 230 (**57**/50, 72, 114, 115); – *Hymns*, 341 (**102**/209); – *Orations 1–33*, 341 (**102**/1)

Symmachos, *Catena* on the Psalms and Canticles, 151 (**30**)

T

Theophanes Kerameus, *Commentary* on the *Evangelia matutina*, 233 (**58**/194); – *On Passion Week*, 234 (**58**/250)

Theophanes of Nicaea, *Adversus Iudaeos*, 20

Thekaras, monk, *Hōrologion*, 274 (**75**/7); – *Prayers of Contrition*, 275 (**75**/164); – *Verses*, 274 (**75**/6)

Themistios, *Commentary* on Aristotle, *Analytica posteriora*, 317 (**92**/44); – *Commentary* on Aristotle, *Physics* with marginal scholia, 309 (**87**/9)

Theodore Abukaras, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/113)

Theodore, bishop o Paphos, *Vita* of St. Spyridon of Tremithous [*BHG* 1647], 65 (**4**/140)

Theodore of Mopsuestia, *Catena* on the Psalms and Canticles, 151 (**30**)

Theodore Prodromos, *Epigrams*, 156 (**31**/146^{v}); – *Expositio Canonum Dominicae*, 144 (**27**/245)

Theodore Stoudites, Excerpt in a *Collectio capitum SS patrum*, 230 (**57**/45); – *Parva Catechesis* (excerpts), 200 (**47**/171)

Theodore τῆς Σκούφενας, *sakellarios* of the bishopric of Amathous, *Letter* to Bishop Olbianos, 158 (**31**/175^{v})

Theodoretos Kyrou, *Commentary* on the Psalms, 368 n. 2

Theodorus *lapsus*, *Responsum ad Ioh. Chrysostomum*, 205 (**49**/167)

Theodosia, abbess, *Letter*, 158 (**31**/173)

Theodosios Tripolites, *De diebus et noctibus libri duo*, 380 (**114***/262); – *Περὶ οἰκήσεων*, 380 (**114***/254)

Theophilos *antikēnsōr*, *Interpretation* of Justinian's *Institutiones*, 159 (**31**/181^{v})

Theophilos of Edessa, *Astrological works*, 209, 210 (**50**/108)

Theophylaktos, archbishop of Bulgaria, *Commentary* on the Four Gospels, 146 (**28**/13)

Thomas Kordokotos, *πρωτοψάλτης ἀρχιεπισκοπῆς Γραικῶν* (fl. mid. 15th cent.), composer of musical texts (included in Lesbos, Leimonos 300), 254 (**66**)

Thomas Magister, Thekaras, (i.e. *Hōrologion*) 275 n. 2; see also Thekaras, monk

Typikon, on certain feasts, 237 (**59**/245^{v})

Typikon, on the liturgy of *Προηγιασμένων*, 233 (**58**/193)

V

Vitae sanctorum: see also Symeon Metaphrastes

Alexius seu Homo Dei, *Vita* [*BHG* 51], 227 (**56**/15)

Andrew the apostle, *Vita et passio* [*BHG* 99b], 329 (**96**/268^{v});

Arsenius, *Vita* [*BHG* 168], 189 (**42**/193^{v});

Artemon, *Passio* [*BHG* 175] 64 (**4**/84);

Commemoration of the martyrs of Kantara (19 May 1231) [*BHG* 1198] 158 (**31**/178);

Dionysius the Areopagite, *Passio* [*BHG* 554d], 168 (**33**/75);

Eudocia m., *Vita* [*BHG* 604], 65 (**4**/187^{v});

Eulampius et Eulampia, *Passio* [*BHG* 616], 65 (**4**/256^{v});

Euphemia m. Chalcedone, *Martyrium* [*BHG* 619] 65 (**4**/284);

Euphrosyna, *Vita* (fragment) [*BHG* 625], 329 (**96**/439);

Eusebia called Xene, *Vita* [*BHG* 633b], 328 (**96**/144^{v});

Eutropius, Cleonicus et Basilicus, *Passio* [*BHG* 656b], 65 (**4**/206^{v});

Febronia m., *Passio* [*BHG* 659], 65 (**4**/216);

Iacobus Persa m., *Martyrium* [*BHG* 737], 327 (**96**/2);

Iesus Christus, De imagine Edessena [*BHG* 793], 329 (**96**/290^{v});

Ioannes Chrysostomus, *Vita* [*BHG* 873d], 329 (**96**/297^{v});

Longinus centurio m., *Passio* [*BHG* 988b], 328 (**96**/165);

Lucas evangelista, *Synaxarion* [*BHG* 993h], 329 (**96**/436);

Macarius Romanus anachoreta, *Vita* [*BHG* 1004], 138 (**24**/240^{v}); [*BHG Novum Auct.* 1005kb], 354 (**105**/318^{v});

Marcus Atheniensis, *Vita* [*BHG* 1040], 138 (**24**/207);

Martyres XL Sebasteni, *Martyrium* [*BHG* 1201], 328 (**96**/34^{v});

Michael archangelus, *Miraculum* in Chonis [*BHG* 1284], 328 (**96**/234^{v});

Michael and Gabriel archangeli, *Synaxarion* [*BHG, Novum Auct.* 1288q], 304 (**86**/267);

Moyses et Iosue, *Narratio* [*BHG* 2277], 327 (**96**/31^{v});

Nazarius, Protasius, Gervasius et Celsus mm., *Passio* [*BHG* 1323], 65 (**4**/271);

Nicephorus m. in Oriente, *Passio* [*BHG* 1331], 65 (**4**/306);

Spyridon ep. Trimithuntis in Cypro, *Vita* (fragment) [*BHG* 1648p], 328 (**96**/114);

Thecla m. Seleuciae in Isauria, *Acta* [*BHG* 1710], 65 (**4**/247);

Thomas apostolus, *Vita* [*BHG* 1836], 329 (**96**/429^{v});

Varus, Cleopatra et socii mm., *Passio* [*BHG* 1862] 65 (**4**/216)

INCIPIT
OF WORKS UNPUBLISHED OR LITTLE KNOWN

The number of the MS is given in bold followed by a vertical line and the folio number

Acephala

]αἱμάτων καὶ δόλιον ὃδελύσσεται Κύριος, Anonymous, theological text, **76**/1

]κυνῶ ποιητικῶς τὸ προσκυνῶ, Anonymous, Grammar, **65**/1

]λέγει πρὸς τὸν παῖδα ὁ ἅγιος, Anonymous, theological text, 1/A

]περὶ πράγματος ὠφελοῦντος, Dositheus, *Vita s. Dorothei* [*BHG* 2117 Auct.], **24**/1

]σοῦ βοῶντος, ἅγιος, ἅγιος εἶ ὁ θεός, Canon to the Ἀσώματοι, **28**/1

]τῆς παλιγγενεσίας καὶ ἀναστάσεως, Anonymous and mutilus short religious text, **25**/239

]ὑπὲρ νοῦν θεαμάτων ἐκείνων, Neophytos the Recluse, Homily on the Divine Commandments, **14**/1

]χειμάρρου κάτωθεν ἀναφέρεσθαι, Vita of St. Sabas *a. Symeon Metaphrasta* [*BHG* 1609], **5**/1

῞Ααπτος, ἀβλαβής, ἔνιοι ἀπλήρωτον, Ps.-Cyril of Alexandria, Lexicon, **53**/1

῞Ααπτος, ὁ ἀπροσπέλαστος, Ps.-Zonaras, Lexicon, **39**/83

Ἀββάς, ὁ πατήρ, Anonymous, Lexicon to the Old Testament (letters A–M), **22**/191

Ἀγαπητοί, ἀκολουθήσωμεν ἀγαθῷ δεσπότῃ, John Chrysostom, homily *περὶ φιλοχρηματίας*, **49**/214^{v}

Ἀγαπητοί, γλυκὺς ὁ παρὼν βίος, John Chrysostom, *De eleemosyna homilia*, **49**/211

Ἀγαπητοί, δεινὸν ἡ ἁμαρτία, John Chrysostom, homily 38(?), **49**/195

Ἀγαπητοί, πολλῆς ἡμῖν δεῖ τῆς σπουδῆς, John Chrysostom, homily 39 (?) *ὅτι δεῖ τὸν μετανοοῦντα μὴ μόνον τῇ πράξει μετανοεῖν*, **49**/202

Ἀγαπητοί, τὸ προσηνὲς καὶ λεῖον, John Chrysostom, homily 44 (?) *περὶ ἁμαρτίας*, **49**/206^{v}

Ἀδελφοὶ καὶ πατέρες, δεῦτε προθύμως καὶ εἰλικρινῶς, Catechism by Neophytos the Recluse, *Dominica ultima ante Christi nativitatem* [*BHG* 2344r], **13**/10

Ἀδελφοὶ καὶ πατέρες, ὁ καρδιογνώστης Χριστός, Neophytos the Recluse, Catechism, **13**/112^{v}

Ἀδελφὸς οἰκῶν εἰς τὰ μονίδια, *Gerontikon*, **103**/70^{v}

Ἀεὶ τοὺς μὴ εἰδότας, Catechism on the *ἀσκητικὴ ἀκολουθία*, **81**/276

Ἀηδὼν ἐπεβούλευε χελιδόνα, Aesop, *Sententiae*, **31**/4^{v}

Αἳ αἳ σοι Κύπρος ἡ κεκαυμένη, Sybil, Prophecy about Cyprus, **33**/3

Αἱ ἐναντίαι ἡμέραι τοῦ ὅλου ἐνιαυτοῦ, Anonymous, *Tabula dierum per annum infaustatum*, **36**/321^{v}

Αἴθριος, ἔξω ὑπὸ τὸν αἰθέρα, ἤτοι ἀέρα, Anonymous, Lexicon to Job, **22**/213; **53**/223

Αἱ προθέσεις αἵ τ᾽ ἄλλαι, Anonymous, short grammatical works, **35**/469

Αἱ τὸν ἐξομολογούμενον ψυχικὰ σφάλματα ἄνθρωπον, Excerpts from *Nomokanon*, **81**/91

Ἀκαθοσίωτον, ἄνομον, ἄκοσμον, ἀπόβλητον, Ps.-Cyril of Alexandria, Lexicon, **22**/1

Ἀλληλούϊα, αἰνεῖτε τὸν ὄντα, ἤτοι τὸν Κύριον, Anonymous, Lexicon to the Psalms, **22**/208; **53**/216

Ἀμφὲ βαθμῶν, ἐξέτασεν αὐτοῖς εἰς τὰς ναῦς, τοὐτέστιν εἰς τὸν ῞Εσδραν, Anonymous, Lexicon to the Books of Kings, **22**/206; **53**/214

Ἀναλάβωμεν Λουκᾶν τὸν Ἀπόστολον, Andrew of Crete, On the Icon of Christ, **31**/45^{v}

Ἀναργύρους ἀκέστορας γεραίρουσα τήμερον ἡ ἐκκλησία τοῦ Θεοῦ, Neophytos the Recluse, Encomium of Sts. Cosmas and Damianos [*BHG* 384], **16**/139^{v}

Ἀνεζωπύρησεν, ἀνεκτήσατο τὴν ψυχήν, Anonymous, Lexicon to the Octateuch, **22**/203; **39**/69; **53**/210^{v}

῞Απειρα μέντοι καὶ γλαφυρά, Neophytos the Recluse, *Sermo in dedicatione ecclesiae Resurrectionis* [*BHG* 809f], **16**/24^{v}

Ἀπῶμαι, ἁρπάζω, Anonymous, Lexicon, **53**/230^{v}

Ἀρετῆς καὶ φιλοσοφίας ὅρος, Anonymous, *Ἀποφθέγματα φιλοσόφων*, **40**/87^{v}

῎Αρπαμαι, ἁρπάζω, ἀρά, κατάρα, Anonymous, Lexicon to the Prophets, **22**/216^{v}

Ἀρχαγγελικῆς καὶ ἀΰλου μνείας καὶ πανηγύρεως, Neophytos the Recluse, Encomium of Sts. Michael, Gabriel and the other archangels [*BHG* 1293], **16**/141

Ἀρχεύγει ἕναν ἔργον πολλὰ διαφορικόν, τὸ ποιὸν κράζουν "φιὸρ δὲ βερτοῦ", Anonymous, *Fior di Virtù* translated into the Greek Cypriot vernacular, **73**/1

Ἀρχὴ σὺν θεῷ ἁγίῳ τοῦ μεταγλωττισμάτου, Anonymous, *Fior di Virtù* translated into the Greek Cypriot vernacular, **71**/1

Αὐδία, θάλασσα, Ps.-Cyril of Alexandria, Lexicon, **39**/1

Αὐθέντη καὶ πατήρ, Anonymous, *Epistolarion*, **86**/248^{v}

Ἀΰλω φωτὶ τοῦ θείου πνεύματος καταυγαζόμενος, *Canon* to Sts. Victor et Stephanis, **19**/29

Αὐτοσχεδίως, αὐτομάτως, ἐκ τοῦ παρατυχόντος, Anony-

mous, Lexicon, **53**/229

Ἀφορισμένος, ἐκλελεγμένος, διακεκριμμένος, Anonymous, Lexicon to the Epistles (mutilus at the end), **22**/222^{v}

Βαρθολομαῖος, υἱὸς κρεμμάσας ὕδατα, Anonymous, Lexicon to the Four Gospels, **22**/219

Βούλομαι τοίνυν ὑφήγησιν ἀγαθὴν διηγήσασθαι, Athanasios of Alexandria, *Passio et inventio tres pueri* [*BHG* 484z], **4**/1

Βυθισθέντα πάθεσι πολλοῖς, Canon for Lent, **81**/368

Δεδοξασμένη ἐν δόξαις καὶ θαυμαστῇ, Canon to the Holy Virgin, **81**/345

Δεῖ γινώσκειν τὸν ἐντυγχάνοντα, Anonymous, On the dates of Easter and other festivals, **31**/85

Δέσποινα, παναγία παρθένε, *Stichēra* to the Holy Virgin, **81**/261

Δέσποινα, παρθένε, θεοκυήτωρ, *Stichēra* to the Holy Virgin, **81**/254

Δέσποτα, Κύριε, Ἰησοῦ Χριστέ, ὁ θεὸς ἡμῶν, ἡ πηγὴ τῆς ζωῆς καὶ τῆς ἀθανασίας, Prayer, *εἰς ἄριστον*, **81**/19

Δέσποτα ... ὁ διὰ τὴν ἄφατόν σου φιλανθρωπίαν, Prayer, *εἰς κατασκευὴν πλοίου*, **81**/25

Δέσποτα, Κύριε, ὁ θεὸς ὁ παντοκράτωρ, Prayer, *ἐπὶ τρύγης ἀμπέλου*, **81**/11^{v}

Δέσποτα ... ὁ διὰ τοῦ πλήθους τῶν οἰκτιρμῶν σου, Prayer, *εἰς ἄγραν ἰχθύων*, **81**/25^{v}

Δεύτερα ἐξάδελφα πρὸς μίαν ἀδελφὴν ἀπολύονται, Prohibited and permitted marriages, **31**/14

Διὰ βρώσεως πάλαι τοῦ παραδείσου, Canon for Lent, **81**/371

Διαπορητέον ἡμῖν διατὶ εἰσὶν ὀκτὼ μέρη τοῦ λόγου, Anonymous, On the eight parts of speech, **92**/276^{v}

Δόξα τῷ θεῷ τῷ διδόντι τὸ τέλος, Anonymous, dodecasyllabic poem of 33 verses, **102**/208

Ἐὰν τίς ἄπιστος ἢ Ἰουδαῖος, Anastasios abbas, *Erotapokriseis theologicae*, **86**/230^{v}

Ἔαρ ἐστὶν τὸ αἷμα, Anonymous, Lexicon, **86**/265

Ἐξητήθη καὶ τοῦτο τοῦ Ἡρακλείας, Anonymous, *Περὶ τῶν βαπτιζομένων παρ' ἀνιέρων*, **81**/60^{v}

Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον, Ammonios, son of Hermeias, Treatise on the Astrolabe, **114***/227

Εἰ νοῦν ἀνθρώπου εἶχεν ὁ Χριστός, Basil of Caesarea, Dialogue with Apollinarios, **86**/165^{v}

Εἰ ὁ λέγων τὸν θεὸν μόνον τὸν Χριστὸν μανιχαΐζει, John the Grammarian of Caesarea, *Adversus Acephali*, **36**/117^{v}

Εἰπεῖν ἀστρολογικοὺς ὁρμώμενοι, Proklos, *Περὶ ἀνατολῶν καὶ δύσεων*, **114***/162

Εἴπέ τις τῶν ἁγίων γερόντων, *Paisius monachus, narratio* [*BHG* 1403b Auct.], **24**/141^{v}

Εἴρηται μὲν οὖν καὶ πρὸ βραχέος, Anastasios the Sinaite, Homily on salvation and penitence, **31**/148

Ἐλεήμονα φύσει τε καὶ ἀληθείᾳ ἕνα πάντες γινώσκομεν, Neophytos the Recluse, Encomium of St. John Eleemon [*BHG* 889], **16**/220

Ἐλέους ἡ πηγή, Canon for Lent, **81**/374^{v}

Ἕνα θεὸν ἀληθινόν, εἰλικρινῶς πιστεύω, Anonymous, Confession of faith in verse, **86**/265^{v}

Ἐπειδὴ γὰρ τὰ ιϐ' ζῴδια, Anonymous, *Περὶ ἐμβολῆς καὶ ἐκβολῆς τοῦ ἡλίου ἐν τοῖς ζωδίοις*, **114***/165^{v}

Ἐπειδήπερ ἀρκούντως τὰ τῶν Ἑλλήνων καταγελάσας μυστήρια, Gregory of Nazianzus, *Oratio De Epiphania* paraphrased in simple language, **58**/163^{v}

Ἐπειδὴ πολλοὶ καὶ θαυμάσιοι λόγοι, Gregory of Nazianzus, *Oratio in Christi nativitatem* paraphrased in simple language, **58**/145

Ἐπεὶ οὖν κατεγίνωσκεν ὁ ὅσιος, Anonymous, *Erotapokriseis theologicae*, **86**/229

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβανέτω, Canons by the Holy Apostles, **81**/90

Ἐπίπαστρον, βιβλίον συρτόν, Anonymous, Lexicon of words hard to understand, **22**/206

Ἕπου θεῷ, θεὸν σέβου, Anonymous, *Ἀποφθέγματα διδασκάλων*, **44**/1

Ἐρωτώμενοι παρ' ἡμῶν οἱ Ἀρμένιοι, Anonymous, *Adversus Armenios*, **31**/56^{v}

Ἐτυμολογία ἐστὶν ἡ τῆς δυνάμεως τοῦ ὀνόματος ὀρθότης, Anonymous, Treatise on etymology, **65**/130

Εὐαγγελικῆς ἀρξάμενος ἐννοίας, Anonymous, Commentary on the *Evangelia matutina*, **58**/103

Εὐλογητὸς εἶ Κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου, Prayer, *μετὰ τὸ ἀριστῆσαι*, **81**/17

Εὐλογητὸς εἶ Κύριε ... ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, Prayer, *περὶ λύσεως ἀφορισμοῦ*, **81**/21^{v}

Εὑρέθη ἀπὸ παλαιᾶς ἱστορίας Κλήμεντός τινος ἱστορικοῦ, Peter the Apostle, Miracle [*BHG* 1486c], **2**/188^{v}

Εὑρισκόμενος ποτέ εἰς τὴν ἔρημον, Anonymous, Ascetic treatise, **105**/314

Εὐχὰς ἐπιτελεῖτε ὄρθρῳ καὶ τρίτῃ ὥρᾳ, Canons by Sts. Peter and Paul, **81**/89^{v}

Ἔχοντες νηστείας τὸν καιρόν, Canon for Lent, **81**/364^{v}

Ζητεῖ λοιπὸν ὁ λόγος ἡμῖν ὁ ἕβδομος, Neophytos the Recluse, Seventh homily, **14**/83^{v}

῾Ηκε λοιπὸν ὁ λόγος ἡμῖν ἁρμοδίως, Neophytos the Recluse, Eighth homily, **14**/117

<῾Η>ντινα λαβύρινθον ἀκούεις ξένε, Anonymous, poem *De labyrintho Salomonis*, **57**/301[v]

῾Η πρώτη ἔστιν ἡ ὑπερηφανεία, Anonymous, *Διαίρεσις τῶν ζ΄ ἁμαρτιῶν*, **33**/2

Θεὲ ἁγιώτατε καὶ δικαιότατε, Matthew Raoul Melikes, prayer, **8**/247

Θεοῦ τοῦ ἀγαθοῦ καὶ ὑπεραγάθου καὶ παναγάθου συνεργία, Neophytos the Recluse, Ninth homily, **14**/145

Θεοῦ τοῦ ἀγαθοῦ συνεργίᾳ καὶ χάριτι, Neophytos the Recluse, Fifth homily, **14**/35[v]

῾Ιδοὺ τὸ τέρμα τῶν ἐντολῶν τοῦ Κυρίου, Neophytos the Recluse, Tenth homily, **14**/172

῾Ιλαρίωνα τὸν μέγα<ν>, τὸ μέγα θαῦμα τῆς οἰκουμένης, Neophytos the Recluse, Encomium of St. Hilarion [*BHG* 756], **16**/105[v]

῾Ιστέον ὅτι πάντα τὰ κτισθέντα, Anonymous, curious short text, **86**/337

῞Ισως μὲν ἐπαχθὴς δόξω, Theophanes Kerameus, *On Passion Week*, **58**/250

Κἀγὼ Παῦλος, ὁ τῶν ἀποστόλων ἐλάχιστος, τάδε διατάσσομαι, Canons by St. Paul, **81**/88

Καιρὸς ἤδη διαλαβεῖν, Nikephoros Gregoras, On the Construction of the Astrolabe, **114***/233[v]

Καὶ τοῖς δυνάσταις πᾶσι τοῖς ἑσπερίοις, Anonymous, Poetic prophecy on Rome, **57**/1

Καὶ τὸν μὲν ἥλιον ψηφο<φο>ροῦμεν, Anonymous, Astronomical texts, **56**/80

Καταρχὴ πολεμική, Theophilos of Edessa, Astrological works (excerpts), **50**/109

Κατὰ τὴν οὖσαν συνήθειαν τοῦ ἀσπασμοῦ, Neophytos the Recluse, Catechisms, Book I, Prologue, **13**/6

Κρίκος μὲν καλεῖται τὸ χαλκοῦν κυκλίον, Anonymous, On the use of the Astrolabe, **50**/17

Κύριε, εἰσάκουσον τῆς προσευχῆς μου, Prayer, **103**/48

Κύριε ῾Ιησοῦ Χριστέ, ὁ θεὸς ἡμῶν, ὁ ἀσπόρως εὐδοκήσας, Anonymous, *Schedographia*, **35**/53

Κύριε ... ὁ ἐκ τοῦ χοὸς πλάσας τὸν ἄνθρωπον, *῾Ακολουθία, εἰς γένναν γυναικός*, **81**/36

Κύριε, ὁ θεὸς ἡμῶν, ὁ ἐν τῇ σωτηρίῳ σου πρὸς ἡμᾶς οἰκονομίᾳ, *Τάξις γινομένη ἐὰν συμβῇ μιαρὸν ἐμπεσεῖν εἰς ἀγγεῖον οἴνου ἢ ἐλαίου ἢ μέλιτος*, **81**/15[v]

Κύριε, ὁ πάντα τὰ φυτὰ τέλεια καὶ πέπειρα ἐκ τῆς γῆς ἀνατείλας, Prayer, *ἐπὶ ἄλωνος*, **81**/13

Κύριε ... υἱὲ καὶ λόγε τοῦ θεοῦ τοῦ ζῶντος, Basil of Caesarea, Prayer, **86**/339

Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις, Neophytos the Recluse, Sixth homily, **14**/65

Κυρίῳ ἀγαπητῷ ἀδελφῷ καὶ ποθεινοτάτῳ συλλειτουργῷ ᾽Επικτήτῳ, Athanasios of Alexandria, Letter to Epiktetos, bishop of Corinth, **37**/77

Λαβὼν ὁ ἀναγνώστης τὸ κουκουνάριον, Anonymous, *῾Ερμηνεία τῆς θείας λειτουργίας*, **59**/208

Λειμὼν θεαυγὴς τερπνοσυνθέτων ὕμνων, Dionysios monk, Verses, **75**/3

Λιτανευόντων ἀρχαγγέλων πάναγνε, Canon to the Holy Virgin, **81**/335

Μετὰ τὴν ἀπὸ γῆς ἄνοδον πρὸς οὐρανόν, Anonymous, Commentary on the *«φῶς ἱλαρόν»*, **31**/174[v]

Μεγάλαι καὶ πολλαὶ καὶ ποικίλαι, Pantoleon, deacon, Encomiun of Michael the Archangel [*BHG* 1285], **86**/289[v]

Μιχαὴλ τὸν παμμέγιστον καὶ μέγαν ταξίαρχον, Neophytos the Recluse, Encomium of St. Michael [*BHG* 1290], **16**/8

Μονὰς τρισαγία καὶ ὑπεράναρχε, Neophytos the Recluse, Encomium *in exaltationem Sanctae Crucis* [*BHG* 423], **16**/38[v]

Νενίκηκεν ὄρους φύσεως ὁ τῆς νίκης ἐπώνυμος, Neophytos the Recluse, Encomium of St. Nikolaos [*BHG* 1364], **16**/180[v]

῾Ο δεσπότης ἡμῶν καὶ θεός, Letter of Gennadios I, patriarch of Constantinople, **31**/179[v]

῾Ο θαλάσσιος μόδιος, Anonymous, On metrology, **31**/88[v]

῾Ο θεὸς ὁ ἅγιος ἡ τοῦ ἐλέους πηγή, Anonymous, Prayer, **38**/166[v]

῾Ο θεὸς ὁ ἄχραντος, ὁ πάντα ἐν σοφίᾳ ποιήσας, *῾Ακολουθία εἰς μνῆστρα*, **81**/64

῾Ο θεὸς ὁ μέγας καὶ ἀνεξιχνίαστος, *῾Ακολουθία εἰς φρέαρ μιανθέν*, **81**/16[v]

῾Ο θεὸς τέλειος ὤν, Anonymous, *Συλλογιστικὴ ἀπόδειξις περὶ τοῦ λόγου καὶ θεοῦ*, **31**/63

Οἱ μὲν τέκτονες ἢ ῥυκάνῃ ἢ σκεπάρνῃ τὰ στρέβλα τῶν ξύλων εὐπαθῶς ἐπιξέοντες, John Chrysostom, *Εἰς τὸ «ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα»*, **49**/336

Οἱ προφῆται μὲν τὸ ἀξιόπιστον, John Chrysostom, *in dictum apostoli, hoc enim vobis dicimus in verbo Domini, Hom. 8*, **49**/292[v]

῞Ολος ὁ βίος μου ἄσωτος, *Stichēra* to the Holy Virgin, **81**/267[v]

῾Οπτανόμενος, ὁρώμενος, φαινόμενος, Anonymous, Lexicon to Acts, **22**/221

῞Οσα πρέπει νὰ προεξεύρῃ ὅπου θέλει μαθεῖν τοὺς κανόνας, Anonymous, Introduction to the Persian

Tables, **114***/1

Ὁ τὴν ῥηγικὴν ἀνεζωσμένος ἀρχὴν τῆς τῶν Ἀρμενίων, Letter of Constantine, *katholikos* of the Armenians in Cilicia, to Patriarch Germanos II (1240/41), **20**/27

Ὅτι ἡ δέσποινα ἡμῶν, ἡ παναγία, Anonymous, Commentary on a passage of John Chrysostom, **86**/168^{v}

Ὅτι οὐδὲν ἑτοιμότερον εἰς σωτηρίαν, On Confession, **103**/116^{v}

Οὐαί σοι τλήμων καὶ κεκαυμένη Κύπρος, Leo the Wise (?), Prophecy on Cyprus, **57**/1

Οὐ Διὸς ταῦτα γοναί, Paraphrase of Gregory of Nazianzus, *Oration*, **58**/180

Ὁ ὢν δέσποτα ... ὁ ποιήσας τὸν ἄνθρωπον κατ' εἰκόνα Σήν, *Ἀκολουθία εἰς τὰ ἀποθνήσκοντα νήπια πρὸ ὥρας βαπτιζόμενα*, **81**/43

Πανευτυχέστατε, πανευγενέστατε, πανενδοξότατε, πανυψηλότατε, περιώνυμε ῥὴξ τοῦ ... γένους τῶν Ἀρμενίων, Manuel II, patriarch of Cple, Letter to Heṭoum I, ruler of the Armenians in Cilicia, to Constantine *katholikos*, and to the Armenian Church, **20**/30

Παράκλητε ἀγαθὲ τὸ ἀνεξιχνίαστον τῆς ἀγαθότητος πέλαγος, Prayer for Matthew Raoul Melikes, **8**/2^{v}

Παροιμίαι, παραινέσεις, παραμυθίαι, Anonymous, Lexicon to Proverbs, **22**/214; **53**/225

Πατρικῇ εὐδοκίᾳ καὶ συνεργίᾳ πνεύματος, Anonymous, Prayer, **36**/4

Πάσας ἐντολάς σου παραβάς, Canon to Lord *κατανυκτικός*, **81**/223^{v}

Πιστεύομεν δὲ καὶ εἰς ἀνάστασιν νεκρῶν, John of Damascus, On the Resurrection, **31**/43^{v}

Πίστις ὀρθὴ καὶ ἔργα εὐσεβῆ, Anastasios the Sinaite, *Quaestiones*, **31**/46

Πνεῦμα θεῖον τὸ ποιῆσάν με, Neophytos the Recluse, Homily on the Holy Spirit, **13**/213

Πολλὰ θαυμάζομεν ἐπὶ τῇ σῇ ἀγάπῃ, Anonymous, Letter to a friend, **31**/178

Πολλάκις με ὁ λογισμὸς διοχλήσας, Neophytos the Recluse, Letter to Euthymios, monk and priest in the monastery of St. John Chrysostom, (mutilus at the end), **14**/202^{v}

Πολλῶν μὲν καὶ ἄλλων ἕνεκεν, Anonymous, On the Construction of the Astrolabe, **114***/237

Πολὺς ὁ πόνος ὅταν ὁ πόθος διεγείρει τὸν πόνον, Dorotheos, *Doctrinae Diversae* (?), **24**/135^{v}

Πρῶτον περὶ πρώτης θείας φωνῆς, Neophytos the Recluse, Homily on the Holy *baptisma*, **14**/4

Σημειωτέον ταῦτα. Παντός φησι ἐγγραφομένου ἐν τῷ κύκλῳ εὐθυγράμμου σχήματος, Anonymous, Treatise on the squaring of the circle, **92**/272

Σουφέρ, ὀφίρ, σωφήρ, ἐσείρ, χώρα ἐστὶν ἐν Ἰνδίᾳ, Anonymous, Lexicon to the Book of Wisdom, **22**/216^{v}

Σουφίρ, σωφίρ, ὠφίρ, ἢ σωφίρ, χώρα τις ἔστιν ἐν Ἰνδίᾳ, Anonymous, Lexicon, **53**/230^{v}

Σταυρικῆς πανηγύρεως καὶ ἀνυψώσεως σήμερον ἀγομένης, Neophytos the Recluse, Encomium *sanctae Crucis* [*BHG* 439], **16**/29^{v}

Σταυρὸς: Πόθεν ὁ σταυρός; Anonymous, Grammatical work on etymology, **35**/447

Στεφάνου χρυσοῦ διὰ λίθων τιμίων καὶ μαργάρων κεκοσμημένου, Neophytos the Recluse, Encomium of St. Stephanos [*BHG* 1665], **16**/218

Στρατιὰ γὰρ αὐτοῖς ἐπιστᾶσα ῥωμαϊκή, Commentary on Psalm 2, **30**/10

Συγγίνωσκε, ἀγαπητέ, συνείδησιν ἔχων ἀγαθήν, Athanasios of Alexandria, ad Serapionem, *Περὶ τοῦ εὐαγγελικοῦ ῥητοῦ, οὐ γράφων ἐδήλωσας*, **37**/205

Σύ, Κύριε, μόνος ἀγαθός, Nikephoros Blemmydes, Hymn, 295 n.1, **83**/40^{v}

Σὺν θεῷ εἰ θέλεις εὑρῆσαι τὸ δακτυλίδιον, Anonymous, Logistical methods, **31**/69

Σύνταξις ὕμνων πυρπνόων θεοσδότων, Thekaras, monk, Verses, **75**/6

Σὺ τὸ τρίγραμμον συλλαβὴν φέρεις, Anonymous, Riddle, **31**/168

Ταῖς διδαχαῖς τοῦ Βαρλαάμ, *Apolytikion* to St. Joasaph, **51**/218^{v}

Ταῦται αἱ ἱστορίαι εἰσὶν ἐν τῷ λόγῳ Γρηγορίου τοῦ Θεολόγου, Anonymous, Grammatical commentary on the Orations of Gregory Theologos, **54**/130

Τῆς σῆς πόθῳ καὶ προσηκόντως αἰτιάσεως, John of Damascus, Commentary on the liturgical canons, **27**/1

Τί ἐστὶ θεὸς τὸ πᾶσι<ν> περισπούδαστον, Basil of Caesarea, *Adversus Eunomium*, **86**/165

Τί ἐστὶ προσῳδία, Anonymous, musical work in the form of *Erotapokriseis*, **93**/33

Τὸ καθ' ἑαυτὸν ὑπάρχον, Anonymous, The word *ὑπόστασις* in the Holy Scriptures, **36**/117

Τὸ κατ' εἰκόνα καὶ ὁμοίωσιν θεοῦ, John of Damascus, *Πῶς εἰκονίζει τὸ θεῖον ὁ ἄνθρωπος*, **86**/164

Τὸ μὲν ἔξωθεν δοχεῖον, Nikephoros Gregoras, On the Astrolabe, **114***/230

Τὸ πῦρ ἓν τῶν τεσσάρων στοιχείων ἐστί, John of Damascus (?), *Περὶ φωτός, πυρός, φωστήρων, ἡλίου, σελήνης καὶ ἀστέρων*, **31**/40

Τὸ σήμαντρον αἰνίττεται τὰς τῶν ἀγγέλων σάλπιγγας, Anonymous, Detailed account on the liturgy, **31**/18^{v}

Τὸν τοῦ κόσμου ἰσοστοίχειον λόγον, Neophytos the Recluse, Fourth homily, **14**/17

Τὸ ὄργανον τοῦτο, ὅπερ ἀστρόλαβον προσηγόρευσαν, Anonymous, On the Astrolabe, **50**/1

Τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ κοινωνία σαρκός, ὅ φησι Παῦλος, Symeon Metaphrastes, Sts. Thyrsus, Leucius, Callinicus, Philemon, and Apollonius, *Passio* [*BHG* 1845], **5**/150^{v}

Τοῦτο δὲ γίνωσκε, Anonymous, Commentary on St. Paul's First Epistle to Timothy, **86**/226

Τούτων οὕτω σοφῶς, Maximos the Confessor, *Περὶ διαφορᾶς καὶ πῶς ... δεῖ ὁμολογεῖν δύο φύσεις ἐπὶ Χριστοῦ*, **36**/106^{v}

Τριγαμίας νόμος οὐκ ἔστιν, Canon law for those marrying for a third time, **81**/86

Τριστάτας, τρίτης μοίρας ἄρχοντας, Anonymous, Lexicon to the Canticles, **22**/211^{v}; **53**/221

Ὑμεῖς μὲν πρώην ἐπῃνέσατε, John Chrysostom, *De David et Saul Homilia II*, **49**/341

Ὑπήχθην τοῖς νεύμασιν ἐχθροῦ, *Stichēra* to the Holy Virgin, **81**/229

Ὑποστάσεως ἴδιον ἔστι, Maximos the Confessor, *Τί ἐστὶ ἴδιον ὑποστάσεως*, **36**/82^{v}

Φεῦ τῆς νυκτώδους καὶ ἐσκοτισμένης διανοίας τῶν Ἰουδαίων, Neophytos the Recluse, *Oratio de nativitate Christi* [*BHG* 1919], **16**/206^{v}

Φόβος φοβερώτατος ὁ τοῦ θανάτου, *Stichēra* to the Holy Virgin, **81**/246

Χρὴ γινώσκειν τοὺς ἐντυγχάνοντας τῷ παρόντι χρονικῷ, Anonymous, Short Chronicle from Adam to Manuel I Komnenos, **44**/2

Χρῆμα καλὸν καὶ τίμιον ἡ ἀρετή, Neophytos the Recluse, Letter to an abbot(?), **14**/201^{v}

Ψυχὴ μὲν οὖν ἐστὶ λογικὴ καὶ ἀθάνατος, Eusebios (of Caesarea?), *Περὶ τοῦ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν*, **86**/167^{v}

Ὠδὴ ἐστὶν ὅσα θεωρίας ἔχηται ψιλῆς, Commentary on Canticle I, **30**/287

Ὦ Μιχαὴλ ἀρχάγγελε, Anonymous, Verses for Michael the Archangel, **86**/286

Ὥσπερ ἐν λιμένι προσδραμών, Canon to the Holy Virgin, **81**/207$^{v\,bis}$ and 237^{v}

Ὥσπερ τὰ τερπνὰ τοῦ βίου, Ioannes Calobolus, Vita of Paisius, *anachoreta in Aegypto* [*BHG* 1402], **24**/164^{v}

Ὠφειλον, ἀδελφοί μου, συχνάκις ὑμῖν προσομιλεῖν, Neophytos the Recluse, Paraenetic homily, **14**/198

GENERAL INDEX

A

Abbreviations: abundant in the "bouclée" script, 179; – double strokes for ὄν, 176; – marginal and unusual, 226; – *nomina sacra*, 50, 98, 104, 135, 150, 204, 243, 250, 260, 265, 299, 357, 367; – numerous in a grammatical volume, 252

Abdul Aziz, Sultan, firman of 1867, 204 n. 5

Acre, town in Palestine, lost to the Muslims, 10

Aelius Aristides, rhetor, 20

Akakios, abbot (?) of the monastery of the Archangel Michael near Nicosia in 1547, 306

Akindynos, Gregory, 11

Akrostichis, 146, 352:

Ἀθλητὰ Βίκτωρ τήνδε τὴν ᾠδὴν δέχου, Ἰωσήφ, 119 (**19**/29);

Ἄρδει με Νεῖλος γνωστικῇ παγκαρπίᾳ, 120 (**19**/40^{v});

Ζυγὴν ἀθλητῶν ἀζύγων μέλπιν θέμις, Ἰωσήφ, 119 (**19**/1^{v});

Θεῖοι πεφηκότες μαθηταὶ τοῦ σαρκωθέντος θεοῦ, 119 (**19**/21^{v});

Πανευκλεὲς σύστημα τιμῶ μαρτύρων, 119 (**19**/8^{v});

Τιμῶ σε μάρτυς, Μηνᾶ, πίστεως λόγοις, Ἰωσήφ, 119 (**19**/26^{v});

Τὸν εὐκλεῆ Φίλιππον ὑμνῶ προφρόνως, 120 (**19**/44^{v});

Τὸν θαυματουργὸν Γρηγόριον θαυμάσω, Ἰωσήφ, 120 (**19**/83^{v});

Τὸν μυσταγωγὸν Παῦλον ὑμνῶ προφρόνως, 119 (**19**/4^{v});

Τὸν πρῶτον ὑμνῶ τῶν ἀσωμάτων νόων, Ἰωσήφ, 119 (**19**/13^{v});

Τοῦ πνεύματος μέλπω σε τὸ χρυσοῦν στόμα, 120 (**19**/37^{v});

Τὸ τοῦ βλέποντος Ἀβδιοῦ μέλπω κλέος, 120 (**19**/63^{v});

Τῶν σῶν ἐπαίνων, ὦ Πλάτων, μέλπω πλάτος, 120 (**19**/59^{v});

Φέρεις ὄνησιν σοῖς ἐπαινέταις μάκαρ, Ἰωσήφ, 119 (**19**/18^{v});

Χριστὸν φιλοῦντα δοξάζω σε Φιλῆμον, Ἰωσήφ, 120 (**19**/80^{v})

Akolouthia, ('liturgy'), 40 n. 11, 224

Albrecht V, duke of Bavaria, 338, 340

Aldine editions, 273

Alexander IV, pope, issued the *Bulla Cypria* (A.D. 1260), 9, 250 n. 4

Alexander, noble from Cyprus, corrected a book published in Italy, 23 n. 28

Alexandria, 6; – Averoff Gymnasium, Cypriot MS of, 40; – collection of MSS of the Greek patriarchate, 15; – Greek patriarchate of, 34

Alexios I Komnenos, Byzantine Emperor (1081–1118), 66 n. 4, 69 n. 2

Al-Mamūn, Arab Caliph (813–833), 7 n. 28

Alphabet, Greek, 186; – Hebrew, 369

Alvise Cornaro (1517–84), Cardinal, 301; – addressee of a letter from Hieronymos Tragoudistes (ca. 1551–58), 322

Alvise Mocenigo, doge of Venice (d. 1577), 333

Anagnōstēs or lector, ecclesiastical office, 14, 144

Andronikos III Palaiologos, Byzantine Emperor, 190

Anna of Savoy, empress, wife of Andronikos III, 190

Annus Domini, 76, 194 n. 4, 218, 226, 335; – use of instead of *Annus Mundi*, 147

Annus Mundi, 76, 80, 147, 194 n. 4, 218, 226, 227, 335, 355

Antarados, town in Syria, 221; see also Tortosa, Tartus

Antibolon, 18, 357; see also exemplar

Anti-hesychasts, visit Cyprus in the 14th century, 11

Antioch, 6, 108; – capture of, by Mamluks, 19 May 1268, 76 (**7**/223^{v}–224); – MS copied there, 13 n. 67; – patriarch of, 155; – refugees from, flight to Cyprus, 12

Antiochos, monk of St. Sabas, treatise of, 37

Antonios Kotonios, corrected books published in Italy, 23 n. 28

Antonius Ludwig, binder of the Fuggers' library (ca. 1560), 338

Aphthonios, rhetor, 26

Arab expansion, 5; – decline of their power, 5, 8; – raids against Cyprus, effects of, 7

Aragon, imports paper from Cyprus, 12 n. 65

Ἀρχοτέλειαι, in Gospel Lectionaries and Four Gospels adapted for liturgical use, in red, 135

Armenians of Cilicia, 123–24

Aristotle, 186, 310, 317; – Ps.-Aristotle, *De Mundo*, 12

Arrianos, *History*, 26

Arsenios, abbot of the monastery of St. Sabas τῆς Καρόνου, 324 n. 7

Asia Minor, recovered by Byzantine Emperors, 8, 66 n. 4; – refugees from, in Cyprus (14th cent.), 197

Assises de la cour des Bourgeois, 238, 261; – see also Assizes, Index of Authors and Works

Assizes of the Kingdom of Jerusalem, 263 n. 15; – edition of, 261 nn. 3–4, 263; – French text of, 261; –

translated into Greek, 27; – study and editions of the text, 241; – copying of the text, 238; – volumes existing in Nicosia (16th cent.), 261

Astrological works translated from Persian-Arabic into Greek, 13

Astrology, 13

Astronomical figures, 200 (**47**/5), 229

Astronomy, 210; – Latin and Arabic sources on, 13 n. 69; – studied in Cyprus during the 14th cent. 13, 228

Athanasios, abbot of the monastery of St. Sabas in Palestine, 308; autograph of, 308

Athanasios of Alexandria, 177; – see also Index of Authors and Works

Athanasios the Athonite, saint, founder of Great Laura on Mount Athos, 7–8; – takes refuge to Cyprus in 963, 8, 35 and n. 134, 75

Athanasios the Rhetor (1571–1663), priest, from Cyprus; – born in Constantia, Cyprus (1571), 24; went to Cple ca. 1606, 24; – acquainted with Patriarchs Neophytos and Timotheos, 24; – educated in Cple, 24; – sent to Rome for further studies, 24; – converted to Catholicism, 24; – went to France, 24; – acquainted in Paris with high court circles, 24; mission to the East for the acquisition of MSS for the Chancellor Séguier (1643–53), 24; – visited Cple and Cyprus (1643), 24; – received letters of recommendation from Patriarch Neophytos II (1612) and Archbishop of Cyprus, Nikephoros (1643), 24; – acquires 46 MSS in the Enkleistra of St. Neophytos, 24; – Meteora, 24 and n. 35; – Mt. Athos, 24 and n. 35; – collector of Greek MSS, 263 and n. 14, 269 n. 2, 270; – report on his abilities to Mazarin, (1653), 24; – returned to Paris (1653), 25; – sent MSS to Séguier, (1646), 102; – his MSS seized by Séguier, 25; – addressed a letter to Louis XIV of France (1662), 25; – died in Paris (13–3–1663), 25; – autobiography, 24; – correspondence, 24; – *ex libris* in his books, 25; – list of the MSS he acquired in Cyprus, 25–26

Augsburg, MSS copied there, 337, 340–42; exemplars from, 337, 340

B

Bacchos, bishop of Paphos, ratifies the *Typikon* of the Enkleistra (A.D. 1194), 116

Balkans, political situation in the 15th century, 14

Balthasar Sauvan, French vice-consul and then consul in Cyprus (1669–91), 26, 73, 185 n. 2, 278 and n. 6; – collects MSS for Colbert, 26 and n. 52, 27, 148, 251, 313; – sent the Wansleben MSS to France (1671), 26; – shipped Greek MSS to Colbert (1672, 1673, 1676, 1677, 1685, 1686), 26

Barlaam of Calabria, 11

Basil, bishop of Limassol and Kourion, 253 and n. 5

Basil Kinnamos, bishop of Paphos, ratifies the *Typikon* of the Enkleistra (A.D. 1190), 116

Βασίλειος, *pröthiereus* of Geroskepou, later reader of the *Typikon* of St. Neophytos, 117 (**18**/84)

Beirut, 6; – governor of, 161

Benedictus de Ductarius de Vincentia, takes part in the Council of Florence, secretary of John II Lusignan, acquires classical texts probably in Cyprus, 19–20; – *ex libris* of, 20

Benedictus de Onetarius de Vicentia, see Benedictus de Ductarius

Bible, MSS of, 28; – See also Bible, Index of Authors and Works

Bibliotheca Palatina in Heidelberg, 163

Bibloi, i.e. manuscripts, 15

Bindings:

16th cent.: of Henri II of France (1547–59), with pale black leather on wooden boards, with his and Diane de Poitiers' monograms, 166 and n. 1, 188 and n. 3; – red leather, characteristic of the Fuggers' collection, by Antonius Ludwig in 1560, 338, 340; – rebindings of MSS in Kykkos monastery, 62; – with brown leather on wooden boards, 186; – with brown leather on cardboard with embossed floral and other ornaments 226; – with black leather on wooden boards, 219 and n. 8;

17th cent.: in purple leather on cardboard with the coat of arms and the monogram of Colbert, 72–75, 109, 139, 147, 184, 199, 213, 240, 257, 277, 282, and n. 6, 312, 324, 361–62; – with chestnut-coloured leather on wooden boards, (dat. 26 Jul. 1683), 112; – on cardboard, 160;

18th cent.: rebound by Parthenios, abbot of the monastery of Hagia in Andros in 1748, 85; – pale brown leather on cardboard by the librarian Gerard van Swieten (1754), 267, 310 and n. 7, 320; – red leather on cardboard 172; – done for the Royal Library of France, 133, 142; – with the French royal armorial, 104;

19th cent.: British Museum with red to brown leather on wooden boards (1854), 193; – British Museum navy leather on wooden boards, 179; – brown leather on wooden boards, 150;

Of all periods: black leather on wooden boards, 152, 245, 273, 302, 367; – black leather with stamped ornaments, 62, 369; – pale black leather on wooden boards, 93; – brown leather, 69, 314; – brown leather on wooden boards with stamped ornamentation, 197, 202, 235, 280, 294, 299, 381; – brown leather on wooden boards with the Crucifixion depicted on the front cover (perhaps original),

326; – dark brown leather on wooden boards (original ?), 265; – pale brown leather on cardboard with the emblem of Charles X, 269; – red leather on wooden boards, 117, 342; – purple leather on cardboard bearing the royal emblem, 50; – wooden boards covered with purple velvet cloth, 135, 204; – described before and now missing, 117 and n. 10; – described old binding missing and replaced recently (1953), 252; – in better condition at the beginning of the 20th century, 152 n. 4; – wooden boards broken off, 307; – wooden boards (remnants preserved), 254; – wooden boards worm-eaten, 326; – leather on wooden boards, 350 and n. 3; – leather on wooden boards with stamped ornament, 292; – old calf over wooden boards, 86; – provincial, probably Cypriot, 301; – simple leather binding, 249;

Modern and Recent: brown leather on wooden boards, 122; – brown leather on cardboard, 250, 332; – brown leather, 231; – pale brown leather on wooden boards with gold repoussé, 221; – pale brown leather on cardboard, 130, 133, 182, 223; – reddish-brown leather, 195; – red leather on cardboard, 82; – purple leather with the gilt-stamped royal emblem, 330; – purple leather on cardboard, 184; – on cardboard (done in or after 1842), 262; – on cardboard covered in white parchment, 353; – with parchment, 208; – leather on wooden boards with the leather tags preserved, 145; – done in the Vatican library, 211; – elegant, 98; – with cardboard, 229, 315, 357; – of the British Museum (1964), blue cloth on wooden boards, earlier brown leather preserved, 364; – brown leather on cardboard, 176; – with light brown leather on cardboard (by Bradel), with upside-down inscription on the spine, 142; – in black leather, 243; – nails on the front cover preserved, 135;

Binding decorations: engravings of title, 166; – Christ with the Apostles, 145; – Virgin and Child, 145;

not preserved, 89; – not examined or visible in the microfilms, 143, 190, 237, 260, 271, 275, 285, 296, 317, 322, 334, 336, 355, 378

Bithynia, refugees from, crossing to Europe in 1302, 12 n. 62

Black death (A.D. 1348), 207 and n. 4

Βλεμμύδης, 166; see also N. Blemmydes, Index of Authors and Works

Blois, Royal library at, 166 n. 2

Bologna, paper from, 138

Bonaventura Vulcanius, *Correspondence*, 169 and n. 9

Books printed: cheaper than MSS, 28; – early printed, following the script style of MSS, 23 n. 28; – *Etymologicum Magnum*, (Venice 1499) 314; – *Gnomologiae*, (published 1553), 314, 342; – printed in Venice reach the Orthodox churches and monasteries, 28; – selling of, 320; – books (MSS), taken to journeys, 292 n. 3

Bryones Setaris, priest, 215

Bulla Cypria, of Pope Alexander IV (A.D. 1260), 9 and n. 44, 10, 127 and n. 1, 131; – Greek translation of, (4 May 1287), 127 n. 1, 129; – see also *Constitutio Cypria*

Byzantine army, 8

Byzantine emperors, show concern for Cyprus, 8

Byzantine Empire, 337

Byzantine goverment-in-exile, 10

Byzantine music, 301–2; – Cypriot composers of, 43; – textbooks of, 253–54

Byzantine provinces, 10

Byzantine riddles, 239, 240 (**60**/21)

Byzantium, 10; – civil wars in, 11; – reduced to a minor power, 11

C

Caesarea, town in Palestine, 6

Canonarium, 50

Canon Tables, 81 (**8**/3)

Catenae, in Job, 68–69; – richly illuminated Job, 69

Charapas, family of, 242

Charlotte Lusignan, Queen of Cyprus (1458–75), adopts Greek as the language of her official communication, 21; – donates two of her books to Pope Innocent VIII after 14♯4/♯5, 15, 20; – a Psalter of hers now in Berlin, 15; – surviving manuscripts of hers, 20; – ceded her kingdom to the house of Savoy, (A.D. 1485), 20; – portrait of hers, 20 n. 12

Χαρτοφύλαξ, surname in Cyprus, 144

Christianity, Eastern, 337

Christodoulos, archbishop of Cyprus (1606/7–1639), 294 and n. 4

Christophoros (?), γραμματικός, marginal note in the *Typikon* of St. Neophytos (6 June 1619), 117 (**18**/83)

Chronology, Byzantine, 218

Chrysanthos, archbishop of Cyprus (18th cent.), sponsor of publications in Venice, 28 and n. 73

Chrysanthos, patriarch of Jerusalem (early 18th cent.), recipient of a volume from Cyprus, 33

Chrysobul, preserved in the monastery of Machairas in 1889, 28

Church canons, forbidding the washing off of biblical texts, 3 n. 2

Clement V, pope of Rome, 141

Coat of arms: of Pope Leo XII (1823–29), 212; – of

Cardinal J. B. Pitra, (1812–89), 212

Colbert, Jean–Baptiste, French statesman (1619–1683), bindings of his MSS, 27; – his collection of books and MSS acquired by the Royal Library (1732), 27 and passim; – collector of Greek and Oriental MSS, 26, and n. 52, 27; – MSS of Cypriot origin in his collection, 224 and passim; – Cypriot MS in his collection studied by C. Du Cange, 240; – receives books from the Levant, (1674), probably Cyprus, 27

Collection of apocryphal works and homilies on the Holy Virgin, 59 (**3**/1)

Collectors of Oriental MSS: 18th cent.: 197; – see also Robert Huntington

Colophons:

Astronomical data in: lunar and solar cycles, 244–45, 281, 282;

Concluding phrases: τέλος εἴληφεν ... 286; – concluding verses: 286 n. 3; – Δόξα σοι τριὰς ἁγία, δόξα σοι, 213 (**51**/218^{v}); – Τὸν δακτύλοις γράψαντα, 306 (**86**/341^{v}); – erased and replaced by a new in 1470, 4 n. 3; – formulaic dodecasyllabic verses: τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις, 213 (**51**/218); – formulaic concluding verses: Χριστῷ πεποιθὼς τερματίζω τὴν βίβλον, 213 (**51**/218), 218 (**52**/208^{v});

Cryptography in, 239 and n. 3, 244–45 and n. 7; – cryptographic notes in, 257 (**67**/228^{v}); – partly cryptographic, 252;

Curses in: εἴ τις βουληθῇ ἄραι ... ἔχειν τὰς ἀρὰς τῶν ἁγίων πατέρων, 324 (**94**/275^{v}): – εἴ τις δὲ ῥωτὸς εὑρεθῇ ἁρπάσαι καὶ ὑστερῆσαι τοῦ ναοῦ τοῦδε ἕξει τὰς ἀρὰς τῶν ἁγίων πατέρων, 279 (**77**/301^{v}); – ἕξει τὰς ἀρὰς τῶν ἁγίων τιθ′ θεοφόρων πατέρων, 326 (**95**/178^{v}); – καὶ εἴ τις βουληθῇ συλῆσαι ... νὰ ἔχῃ ἀντίδικον τὸν δεσπότην ἐν ἡμέρᾳ κρίσεως, 284 (**79**/296); – καὶ <εἴ> τις νὰ τὸ κλέψῃ νὰ ἔχῃ τὰς ἀρὰς (cod. τοῦς ὁρους) τῶν ἁγίων πατέρων, 196 (**45**/316^{v}); – curses, severe in: 334 (**98**/294^{v}), 354–55 (**105**/310^{v});

Dates: Ἐτελειώθη τὸ παρὸν μηναῖον ἐπὶ ἔτους ..., 226 (**55**/107); – double dating from Adam and Christ, 242, 279 (**77**/301^{v}); – by the same scribe with two different dates, 260;

Dedications: ἐπεδόθη ἐν τῇ ἁγία μονῇ ..., 324 (**94**/275^{v}); – ἵνα τεθῇ εἰς τὴν ἄνωθεν μονήν, 354 (**105**/310^{v}); – καὶ ἀφιερώθη εἰς ..., 334; – καὶ ἐτέθη εἰς τὸν πάνσεπτον ναόν ..., 242 (**61**/129), 264 (**70**/232^{v});

Formulaic verses: Τὸν δακτύλοις γράψαντα ..., 352 (**104**/297^{v}); – Ὥσπερ ξένοι χαίροντες ἰδεῖν πατρίδα, etc, 226 (**55**/107^{v}), 239 (**60**/209), 329 (**96**/437^{v}), 333 (**98**/294^{v}), 356 (**106**/306^{v}); – formulaic type by Romanos Anagnostes: χειρὶ ἁμαρτωλῷ ῥωμανῷ ἀναγνώστῃ, 147 and n. 3, 178, 179;

Ink: black and red partly faded, 144; – red: 37 n. 149, 81 (**8**/246^{v}), 329, 352; – partly in red, 72; – gold–over–magenta, 85;

Initial phrases: Ἀνεκαινίσθην ἡ παροῦσα βίβλος, (by a restorer), 269 (**72**/322^{v}); – Αὕτη ἡ βίβλος ἐγράπτη, 334; – Αὕτη ἡ βίβλος ἐτελειώθη διὰ χειρὸς κἀμοῦ, 207 (**49**/340); – Γέγονε δὲ ξύσμα καὶ ληξότητα, 257 (**67**/228^{v}); – Ἔγραπται τὸ παρὸν βιβλίον, 250 (**64**/128^{v}); – Ἐγράπτη θεοῦ συνεργίᾳ, 237 (**59**/204); – Ἐγράπτη τὸ παρόν ..., 264 (**70**/232^{v}), 312 (**88**/306); – Ἐγράπτη καὶ ἐτελειώθη τὸ παρόν, 326 (**95**/178); – Ἐγράφη δὲ χειρί ..., 284 (**79**/296); – Ἐγράφη ἡ βίβλος αὕτη, 196 (**45**/316^{v}); – Ἐγράφη ὁ παρών ..., 286 n. 3; – Εἴληφε τέλος τὸ παρόν ..., 260 (**68**/184^{v}); – Ἐπληρώθη σὺν θεῷ ἡ ἱερὰ αὕτη βίβλος, 361 (**107***/361); – Ἔργον χειρῶν τάλανος, 352 (**104**/297^{v}); – Ἐτελειώθη ἡ βίβλος αὕτη διὰ χειρός ..., 228 (**56**/10^{v}); – Ἐτελειώθη ἡ παροῦσα βίβλος, 202 (**47**/169^{v}); – Ἐτελειώθη ἡ παροῦσα δέλτος ..., 244 (**62**/24), 270 (**73**/139^{v}), 329 (**96**/437^{v}); – Ἐτελειώθη μηνί ..., 231 (**57**/5); – Ἐτελειώθη τὸ παρόν ..., 192 (**43**/281^{v}), 213 (**51**/218^{v}), 218 (**52**/208^{v}), 239 (**60**/209), 242 (**61**/129), 247 (**63**/373^{v}), 273 (**74**/200), 281 (**78**/222^{v}), 291 (**81**/388^{v}), 354 (**105**/310^{v}); – Ἡ παροῦσα βίβλος ἐγράφη, 339 (**101**/237); – Θεοῦ τὸ δῶρον, 324 (**94**/275^{v}); – Τέλος τοῦ αὐτοῦ βιβλίου, 262; – Τέλος ὧς ὅδε, 332 (**97**/331); – Τὸ παρὸν βιβλίον ἐγράφη, 341 (**102**/311); – Τὸ τέλος ἦκε τοῦ παρόντος, 279 (**77**/301^{v});

Initial verses: Γέγραπται τέρμα εἴληφεν, 300 (**85**/158^{v}); – Θεοῦ τὸ δῶρον καὶ πόνος Μιχαὴλ ἱερέως, 226 (**55**/107); – Θεοῦ τὸ δῶρον καὶ ..., πόνος | καὶ τάχα θύτου ..., 234 (**58**/249^{v}); – Ξυστεῖσα λυκάβαντος ..., 306 (**86**/341^{v}), 323 (**94**/275^{v}), 349 (**103**/297^{v}); – Πάντων τῶν καλῶν ὁ Χριστὸς ἐστὶν ἀρχὴ καὶ τέλος, 226 (**55**/107); – Τετερμάτωται δέλτος ἡ ποθουμένη, 259 (**68**/167^{v}); – Τίμιοι πάντες ἀδελφοὶ καὶ πατέρες, 305 (**86**/340^{v}); – Φίλιππος ὁ ὑπέρλαμπρος, 352 (**104**/298); – Φύλαττε τριὰς τοὺς ἐμοὺς τρεῖς δακτύλους ..., 257 (**67**/228^{v});

Poetic: 4, 16 and n. 94, 18, 33, 151 (**30**/318^{v}), 305 (**86**/340^{v}–342^{v}); – partly poetic, 68 (**5**/456^{v}), 72; – poetic clichés in, 307; – poetic, (dedicated to the pope of Rome), 313–14; – in iambic verses 85 (**9**/341^{r-v}); verses in, 259 (**68**/167^{v}); – in irregular verses, 121 (**19**/89^{v}), 323; – poetic, curses in, 335 (**99**/296); – poetic (decapentasyllabic), 220 (**53**/232), 300, 352 (**104**/298); – poetic (dodecasyllabic): Βίβλος πέφυκα ζῶντος ὕδατος κρήνη, 95, 147 (**28**/444), 220 (**53**/232^{v}), 284 (**79**/295), 296 (**83**/423^{v}), 300, 352 (**104**/298); – Τέλος ὧδε εἴληφε ..., 335 (**99**/296);

Prayer to God: Δόξα δὲ πρέπει τῷ πάντων δοτῆρι θεῷ, 260 (**68**/167^{v}); – Prayers by the scribe for the readers: καὶ ὁ πανάγαθος θεὸς νὰ ἀξιώσῃ τῆς βασιλείας τῶν οὐρανῶν, 272 (**74**/200); – καταξιώσει δὲ

καὶ ὑμᾶς κύριος ὁ Θεὸς τῆς βασιλείας τῶν οὐρανῶν, 264 (**70**/232^{v});

Request to the readers: 284 (**79**/295), 286 n. 3, 324 (**94**/275^{v}), 348 (**103**/297^{v}), 349; – εὔχεσθαί μοι διὰ τὸν Κύριον οἱ ἀναγινώσκοντες, 190 (**42**/172^{v}); – εὔχεσθαι τὸν γράψαντα καὶ θέντι, 326 (**95**/178^{v}); – εὔχεσθαι ὑπὲρ τῆς ἀθλίας μου καὶ ταλαιπώρου ψυχῆς, ὅπως ἐλεηθῆναί με ἐν τῇ φοβερᾷ ἡμέρᾳ τῆς κρίσεως, 202 (**47**/169^{v}); – καὶ οἱ ἀναγινώσκοντες αὐτὴν εὔχεσθαι αὐτόν ..., 269 (**72**/332^{v}); – καὶ οἱ ἀναγινώσκοντες αὐτὸ εὔχεσθαι καὶ τὸν ἔχοντα καὶ τὸν γράψαντα, 213 (**51**/218^{v}); – καὶ οἱ ἀναγινώσκοντες αὐτὸ εὔχεσθαι καὶ ὑπὲρ ἐμοῦ τοῦ ἁμαρτωλοῦ ἵνα εὕρω ἄφεσιν πλημμελημάτων, 264 (**70**/232^{v}); – καὶ οἱ ἀναγινώσκοντες εὔχεσθαί με διὰ τὸν Κύριον, ὅπως εὕρω ἵλεον διὰ τῶν πολλῶν μου σφαλμάτων, 244 (**62**/24); – καὶ οἱ ἀναγινώσκοντες εὔχεσθαί μοι διὰ τὸν Κύριον, 270 (**73**/139^{v}), 296 (**83**/423^{v}); – καὶ οἱ ἀναγινώσκοντες ... εὔχεσθαι ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον διὰ τῶν πολλῶν μου σφαλμάτων, 257 (**67**/228^{v}); – καὶ οἱ ἀναγινώσκοντες μακαρίζετε αὐτοὺς καὶ οἱ λειτουργοῦντες ... μνημονεύετε αὐτούς, 281 (**78**/223); – καὶ οἱ ἀναγινώσκοντες συγχωρήσετέ μοι, 291 (**81**/388^{v}); – καὶ οἱ λειτουργοῦντες ... μνημονεύετε τὸν πατέρα του ..., 281 (**78**/222^{v}); – καὶ οἱ ἐντυγχάνοντες εὔχεσθε αὐτόν, 192 (**43**/281^{v}); – καὶ ὅσοι αὐτὸν εἰς χεῖρας λαβόντες εὔχεσθαι καὶ συγχωρήσατε αὐτοῦ, ὅτι εἶμαι ἀμαθὴς τῆς τέχνης τῶν γραμμάτων, 326 (**95**/178); – κἀμοὶ συγχωρήσατε διὰ τὸν Κύριον, ὅτι ἀμαθὴς ὑπῆρχον τῶν ἱερῶν γραμμάτων, 329 (**96**/437^{v}); – οἱ ἀναγινώσκοντες εὔχεσθαι αὐτῶν διὰ τὸν Κύριον, ὅπως εὕρωσιν ἔλεος ἐν ἡμέρᾳ τῆς κρίσεως, 242 (**61**/129); – οἱ ἐντυχόντες εὔχεσθαί μοι διὰ τὸν Κύριον· λέγετε ὁ θεὸς σώσει τὸν γράψαντα ταύτην, 218 (**52**/208^{v}); – ὅσοι δὲ ἀναγινώσκετε εἰς τὸ αὐτὸ βιβλίον εὔχεσθαι περὶ ἡμῶν, 207 (**49**/340); – εὔχεσθαι περὶ αὐτοῦ, 208 (**49**/340);

Scribe self–reference: γραφεῖσα διὰ χειρός ..., 361 (**107***/361); – γραφεῖσα διὰ χειρὸς ἀναξίου ... τάχα δὲ καὶ ἱερομονάχου, 260 (**68**/167^{v}); – γραφεῖσα διὰ χειρὸς ἐμοῦ ..., 202 (**47**/169^{v}), 273 (**74**/200), 312 (**88**/306), 315 (**90**/10^{v}), 354; – διὰ χειρὸς ἐμοῦ τάχα καὶ ἁμαρτωλοῦ, 242 (**61**/129); – διὰ χειρὸς ἐμοῦ τοῦ ἀβελτέρου ... εὐτελοῦς τάχα καὶ ἀναγνώστου, 234 (**58**/80); – διὰ χειρὸς ἐμοῦ τοῦ ἀναξίου καὶ ἐλαχίστου, 213 (**51**/218^{v}); – διὰ χειρὸς κἀμοῦ, 239 (**60**/209), 260 (**68**/184^{v}); – διὰ χειρὸς τοῦ εὐτελοῦς καὶ τῶν σχολαστικῶν ἐλαχίστου, 341 (**102**/311); – διὰ χειρὸς τοῦ ταπεινοῦ, 300 (**85**/158^{v}); – δι' ὑπομονῆς καὶ πόνου, 335 (**99**/296); – ἔγραπται δὲ τῇ ἐμῇ χειρί, 250 (**64**/128^{v}); – Ἐγράφη ὑπ' ἐμοῦ, 190 (**42**/172^{v}); – κἀμοὶ χεὶρ τοῦ γράψαντος, 329 (96/437^{v}); – παρ' ἐμοῦ ... ἱεροδιακόνου ... νομικοῦ, 218 (**52**/208^{v}); – τάχα καὶ μοναχοῦ, 190 (**42**/172^{v}); – ὑπὸ χειρός ..., 269 (**72**/322^{v}), 270 (**73**/139^{v}), 279 (**77**/301^{v}), 281 (**78**/222^{v}); – ὑπὸ χειρὸς κἀμοῦ, 257 (**67**/228^{v}), 264 (**70**/232^{v}); – ὑπὸ χειρὸς ἐμοῦ ... τάχα ἱερομονάχου καὶ ἀναξίου, 326 (**95**/178); – ὑπὸ χειρὸς ἐμοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ, 334 (**98**/294^{v}); – χειρὶ γράψαντος, 196 (**45**/316^{v}); – χειρὶ ἐμοῦ ἁμαρτωλοῦ, 291 (**81**/388^{v}); – χειρὶ ἐμοῦ ἁμαρτωλοῦ καὶ ξένου πάσης ἀρετῆς, 237 (**59**/204); – poetic, self–reference by scribes: κἀγὼ δ' ὁ ξέσας ἀμαθής ..., 353 (**104**/298^{v});

Sponsors: γέγονε ... ὑπὸ ἐξόδου καὶ συνδρομῆς, 257 (**67**/228^{v}); – διὰ ἐξόδου καὶ πολλοῦ πόθου, 237 (**59**/204), 326 (**95**/178^{v}); – διὰ ἐξόδου τοῦ ..., 281 (**78**/222^{v}); – διὰ ἐξόδων καὶ πολλῶν πόθων, 242 (**61**/129); – διὰ πολλοῦ πόθου, 247 (**63**/373^{v}); – διὰ πολλοῦ πόθου καὶ ἐξόδου, 324 (**94**/275^{v}); – διὰ συνδρομῆς καὶ ἐξόδου, 213 (**51**/218^{v}); – διὰ συνδρομῆς καὶ ἐξόδου καὶ πόθου πολλοῦ, 196 (**45**/316^{v}); – διὰ συνδρομῆς καὶ ἐξόδου καὶ πολλοῦ πόθου, 244 (**62**/24); – διὰ συνδρομῆς καὶ πολλοῦ πόθου, 329 (**96**/437^{v}); – δι' ἐξόδου καὶ πόθου, 250 (**64**/128^{v}); – δι' ἐξόδου κυροῦ ..., 192 (**43**/281^{v}); – ἐν τῇ ἐξόδῳ τοῦ ... διὰ ψυχικὴν μερίδα του Κυρίου, 279 (**77**/301^{v}); – ἐπὶ ἱερομονάχου ... καὶ δικαίῳ τῆς μονῆς ..., 202 (**47**/169^{v}); – συνδρομῆς δὲ τοῦ ὁσιωτάτου πατρός, 354 (**104**/310^{v}); – sponsors, poetic: διὰ ἐξόδου συνδρομῆς καὶ πολλοτάτου πόθου, 300 (**85**/158^{v}); – commemoration of sponsors: εὔχεσθαι καὶ συγχωρήσατέ μοι διὰ τὸν Κύριον, ὅπως εὕρω ἔλεος ἐν τῇ ἡμέρα τῆς κρίσεως, 329 (**96**/437^{v}); – μνήσθητι ... τῆς πόθῳ κτησαμένης ..., 284 (**79**/295^{v});

Readable only by ultra–violet light, 250

Colours: brown ink for text and red for the initials, 69; – elaborate red or brown initials, 138; – entire *troparia* in red, 257; – gilded magenta or red initials and chapter headings, 364; – gold on magenta ink, 150; – headpieces in red, 101; – initials and sporadic letters within the text in red, 257; – initials red or brown projecting into the margins, 202; – marginal indications in red, 342, 357; – marginal summaries and the first letter of verses in red, 302; – marginal summaries in red, 213, 277 (mostly); – names of the scholiast in red within the text, 152; – red cross within the text to divide Gospel lessons, 150, 280; – red diagrams, 130; – red initials, 160, 165, 204, 240 (= large, simple), 250 (sporadic); – at the beginning of chapters, 188; – red initials in the margins, 62, 75, 211, 213, 219, 245, 332 (small); – reddish-brown ink for initial letters, 141; – reddish-brown ink now faded used by John Lardophagos and Romanos Anagnostes, 141; – red ink faded, 147, 169, 179, 223, 231; – red or brown ink for the Persian tables, 381; – sporadic letters in red within the text, 50, 130, 141, 150, 169, 197, 223, 226, 252, 262, 350, 371; – the first letter of a dedicatory poem in red, 87; – the first letter of hymns in red, 237; – the first letter of words in a

lexicon in red, 221; – tituli and headpieces in red, 104; – tituli and initials in gold, 88; – tituli and initials in magenta, 88; – tituli and initials in red, 93, 101, 112, 117, 122, 125, 130, 145, 171, 188, 190, 193, 195, 197, 199, 204, 208, 223, 226, 227, 229, 231, 237, 248, 252, 254, 260, 262, 265, 267, 273, 275, 292, 294, 296, 297, 302, 307, 315, 317, 322, 336, 350, 353, 367, 369, 371, 374, 378, 381; sporadic, 357; – tituli and punctuation in red, 133; – tituli and references in the margins in red, 171; – tituli, initials and marginal references in red, 312; – tituli, initials and names of authors in the margin, in red, 271; – tituli in red, 98, 141, 143, 160, 166, 202, 221, 243, 279, 285–86, 299, 324, 330, 334; – tituli and initials in red or brown ink, 235; – tituli, musical notation and initials in red, 282

Conon, monk, martyr of the monastery of Kantara, 158

Constantine, *katholikos* of the Armenians in Cilicia, 123–24

Constantine Anagnostes, scribe and poet, 163; – see also Index of Authors and Works

Constantine Euphorvenos, governor of Cyprus, 8 n. 35

Constantine Katakalon, doux of Cyprus (early 12th cent.), 156

Constantine Manasses, chronicler, poet, visits Cyprus in 1161, 8; – *Chronicle*, Slavonic translation of, 300 n. 1

Constantine Minadis, 263; see Minoïde, Mynas

Constantine Setekas, addressee of a letter and a MS ca. 1536, 292, 293 (**81**/3)

Constantine Tischendorf, acquires MSS of the Bible in the East; visits Cyprus in 1844, 28

Constantinople: 24, 29, 172, 274, 318, 320; – astronomy–astrology become fashionable there, 13; – captured by the soldiers of the Fourth Crusade (Apr. 1204), 10, 104, 108; – captured by the Ottomans in 1453, 15, 33, 245 n. 5; – cultural influence on Cyprus, 8; – dispersal of MSS after the fall of the city in 1453, 15; – interest in Greek MSS by scholars of, 39; – Levant Company at, 180; – MS acquired there, 311; – MSS from, acquired by Athanasios the Rhetor, 24; – MS from taken to the West after 1453, 70; – monasteries in, see Charsianites, Theotokos τῶν Ὁδηγῶν; – Oecumenical patriarchate of, 123; – Oecumenical patriarch of, 10, 155, 320; – prices of books there in 1453, 26; – scribes from, take refuge to Cyprus after 1453, 245; – siege by the soldiers of the Fourth Crusade, 162

Constantinos, *prōthiereus*, 330

Constantios, archbishop of Sinai, author of *Κυπριὰς χαρίεσσα*, 29

Constantis, dragoman of Cyprus in 1690, 358 and n. 4

Constitutio Cypria, of Pope Alexander IV (A.D. 1260), 9, 54, 127 and n. 1, 250 n. 4; – see also *Bulla Cypria*

Crete, 279 n. 1, 320; Cypriot MS there, acquired by Laudivius Zacchia (ca. 1475), 20, 211; – flight of Cypriots there, 21; – monasteries of, see Preveli; refugee scribes arrive there in the 14th cent., 12 n. 62

Crusades, Third, 10; – Fourth, 10

Codex, *ktēmatikos*, 205 and n. 6

Curses: against book thieves, in Neophytos Enkleistos' *typikon*, 9 n. 41; – in the books of the Enkleistra, 9 n. 41, 110; – crossed out, 73; – in a donation note of ca. 1545–57, 276; – in an ownership entry of 1589: εἴ τις τὸν στερήσει ... νὰ ἔχῃ τὰς ἀρὰς τῶν ἁγίων πατέρων, 325 (**94**/276); – in colophons and donation notes, 62, 191 (**42**/94^{v}); – in dedicatory notes, 292; – in ownership entries, 121 n. 3, 139 (**24**/2), 191 (**42**/back flyleaf); 251 (**64**/46^{v}), 276, 308, 365 (**108***/II); εἴ τις τὸ στερήσει θέλει ἔχει ὅρον ἱεροσυλίας, 269, n. 2; – ἔξει ... τὸν ἅγιον Νεόφυτον ἀντίδικον ἐν ἡμέρᾳ τῆς δίκης, 105; – ἡ μερὶς αὐτοῦ μετὰ τοῦ Ἰούδα τοῦ Ἰσκαριώτου, 105; – τὰς ἀρὰς τῶν τιη' θεοφόρων πατέρων τῶν ἐν Νικαίᾳ, 105; – τὰς ἀρὰς τῶν τιη' θεοφόρων πατέρων καὶ τὸ ἀνάθεμα, 215 (**51**/211); – in later ownership entries, 274 (**74**/1, 200^{v} and back wooden board), 379; – poetic in a colophon, 306 (**86**/342^{v}); – poetic, remarkable for its ferocity, 307; – release from, 73; – severe in Cypriot manuscripts, 4 n. 3; – upon the appropriators of books, 3

Cyril of Alexandria, 169; – confused with Athanasios of Alexandria in lexicographical MSS, 184; – MSS containing his works owned by B. Vulcanius, 169 n. 10

Cyril of Jerusalem, 173

Cyril Loukaris, 249 n. 7

Cypriot: abbots of monasteries of Mt Athos, 35 n. 135; – bishops, take refuge to Nicaea, 10; – competent authors in Greek and Latin, 17; – living outside Cyprus, 17; – MSS, in French collections, 19; – in Greek collections, 19; – in Italian collections, 19; – in Jerusalem, 19; – in Munich, 19; – on Mt. Athos, 19; – in Sinai, 19; – in the British Library and the collections of Great Britain, 19; – in the Vatican, 19; – in Vienna, 19; – mostly theological donated to the monastic centres of the Orthodox world, 19; – taken to the West, 19; – monasteries, commission scribes, 12; – patriarchs in Alexandria, 34 and 35 n. 132; – scribes working outside Cyprus, 4; – *cyp.* abbreviated prefix in the Bibliotheca Palatina, with probable connection with Cyprus or a Cypriot owner of MSS, 22

Cyprus: 3–5, 160, 173, 190, 197, 273, 279, 320, 355 and n. 2; – mediaeval, 5; – a Byzantine province (A.D. 965), 5; – occupied by Richard Lion Heart (A.D. 1191), 5; – accents and breathings: double accent, 168; breathing placed over the first vowel and accent over the second, of a diphtong, 169, 179, 208; – breathings, given as half etas, 72; – acculturation of,

after the Turkish conquest, 18; – aggressive religious policy of the Latin Church, 9 and n. 42; – appropriation of Churches in the service of Islam, after 1571, 38 n. 158; – Arabic MSS from acquired by Wansleben, 26; – archbishop of, offered the Metropolis of Kyzikos and its subordinate bishoprics, 124; – Archbishopric collection of MSS, 38; – Armenian bishops in 16th cent., following the Roman Creed, 371 n. 5; – arrival of the soldiers of the Third Crusade, 9; – Assizes of Jerusalem translated into the Cypriot vernacular, 43; – astronomy and astrology pursued in the court of, 380; – attack against it by the Mamluks in 1426, 14; – authors in Italy during the Turkish rule: Étienne Lusignan, 23 n. 28; Jason Denores, 22 n. 23; Neophytos Rodinos, 23 n. 28; Peter d'Avila, 23 n. 28; – bilingual scholars in Greek and Italian, 17, 271 n. 3; – bindings of MSS from, in the Bibliothèque Nationale in Paris, 45, 302; – bishopric of Ἀμαθοῦντος, Νεμεσσοῦ καὶ Κουρέων, 265; – bishoprics occupied by Turkish troops after 1974, 38 n. 159; – bishoprics, recovered financially during the 18th century, 38; – bombycine paper, probably manufactured there in 14th century, 12 n. 65; – burning of monasteries, 37; – captured by the Arabs, 124; – captured by the Latins (A.D. 1191), 98, 104, 161–62; – captured by the Turks (A.D. 1570/71), 5–6, 16, 17, 21, 36, 76 (**7**/10^{v}), 117, 300, 352; – Catholic archbishops of, see Filippo Mocenigo, Giovanni (II) del Conte; – Catholic population of, 10; – Church of: 10; *Akolouthiai* of Cypriot saints, 41 and n. 19; – during the Turkish rule, 28; – close relations with the monastery of Great Laura on Mt. Athos, 35 n. 135; – colophon of MS with Italian words, 18; – connections with Mt Athos, 35; – Constantinopolitan MSS taken there, 33; – Consul of Sardinia in, (1844), 28 n. 71; – contacts with Mount Sinai, 34; – Coptic MSS from acquired by Wansleben, 26; – copying of MSS during the 15th cent., 245; – during the Venetian rule, 16; – copyists flourishing in the 14th century, 12; – cost of MSS in Cyprus in 1672, 26; – cultural life in mediaeval times, 186; – Cypriot dialect, development of, 76; – Cypriot bishops occupy rural seats during Western rule, 38; – Cypriots correctors of liturgical books in Venice, 22–23 n. 28; – Cypriot MSS in the Bibliothèque Nationale in Paris, 19; – Cypriot phonetics, use of the dative instead of genitive, 179; – Cypriot vernacular, texts written in, 127; – description of MSS in churches of, 40; – dating practices: omission of the millenary letter in dates, 149 and n. 2, 194 and n. 5; – use of *Annus Domini* instead of *Annus Mundi* in 14th cent., 218, 226; – use of the term *ἐγχρονία* for ἔτος, 149 and n. 2, 194 and n. 5, 199 n. 2, 301, 312, 335; – dated MS from the 16th century, 16; – decline of copying of Greek manuscripts in the 15th century, 14; – decline of copying and circulation of books after 1570/71, 18; – development of the script there, influence of the "*Hodēgōn* style", 33; – disastrous gale in the Paphos district (21 Oct. 1433), 77 (**7**/35); 20 Febr. 1387 (?), 77 (**7**/162); 6 June (year illegible), 77 (**7**/76): – dispersal of MSS during the 17th cent., 18, 39; – documents concerning the island, 153, 159; – drought of 1467/68, 234–35; – early maps of, 95 n. 3; – earthquakes recorded in MSS: 11 May 1222 (Cyprus), 161; 12 May 1227 (Paphos), 76–77 (**7**/217); 8 August 1303 (Nicosia), 161; 13 April 1392, 77 (**7**/194^{v}); 29 April 1397, 77 (**7**/203^{v}); 18 March 1481 (Cyprus), 221 (**53**/232^{v}); 23 April 1481, 293 (**81**/388^{v}); 13 Oct. 1569 (Nicosia), 36; 28 Jan. 1576, 110; 11 June 1620, 110; 20 Jan. 1676 (?), 243 (**61**/131); undated in the area of Paphos, 110; – eclipses: solar eclipses in: 3 March 1337, 211 (**50**/38); 7 July 1339, 211 (**50**/38); 17 Sept. 1354, 77 (**7**/12); 2 October 1606, 331 (**96**/438); lunar eclipse in: 19 Apr. 1334, 210, 211 and n. 11 (**50**/35^{v}); 6 Nov. 1519, 125; – *Euchologia* from, 343 n. 1; with prayers different from those known or published, 287; – events of 1974, 35 n. 135; – exemplars from, 279, 318; – features of calligraphy, 192 n. 3; – flight of nobles and scribes to the Balkans, 21; – flight of nobles to the West, 21; – flight of the upper classes, Catholics and Orthodox, after the Ottoman conquest, 17; – flight of Cypriots to Venice and Italy before and after 1570, 21 n. 18; – flourishing of Byzantine music during the 16th cent., 254 n. 6; – flourishing of learning during the first half of the 14th cent., 152, 245 n. 6; – flowering of artists in the island, Constantinopolitan or their local students, 98 and n. 4; – foundation of castles and monasteries, 8; – Frankish period of, 58, 133, 221 n. 7, 223; – Genoese protecting families in the island, 202; – γῆ σπανίζουσα λόγων, according to Manasses, 8; – governors of, 4, 8 n. 35; see also Eumathios Philokales, Manuel Voutoumites, Constantine Euphorvenos, Leo Nikerites; – grammatical works copied there in the 14th cent., 223 and n. 5; – Greek bishops, reduced from fourteen to four, 10, 38, 250; return to their urban residences, 11; submission of, to Catholic bishops, 10; – Greek dialect: formation of, 17; influenced by Latin, French and Italian, 16; – translations into it during the 16th century, 17; – Greek language, spoken during the Frankish rule, 17; – Greek learning there during the 14th century, 152, 172, 210; – Greek MSS from, acquired by Wansleben, 26; – Greek MSS of the monastic collections examined there in 1889, 39; – Greek Orthodox learning in 14th century, 14; – hospitable place for scribes during the 14th century, 12; – iconography in churches and monasteries during the Komnenian period, 98; – important naval base during the Komnenian period, 66 n. 4; – intellectual élite in

the early 14th cent., 147, 166; intellectual milieu in 14th cent., 179, 188; – interaction with the Italian Renaissance, 17; – interest in astronomy and astrology during the Frankish rule, 13; – introduction of the Assizes of Jerusalem in their Greek translation by Lusignans, 17; – Kingdom of, 20; – landed property of the patriarchate of Jerusalem in, 87; – languages spoken during the Frankish rule, 16, 223; – Latin archbishop, normally absent, 10; Latin bishops, supremacy of, 10; – Latin domination of (1191–1570/71), 9, 30, 37; – Latin learning in, 210; – Latin persecution of the Orthodox Church, 10; – Lexica of Ps.–Cyril of Alexandria copied in, during the 14th cent., 220 n. 1; – Lexicon of the Old and New Testament, copied for a scholar in 14th cent., 134; – libraries in, astronomical of George Lapithes, 210; – library in, confiscated by Caliph Al-Mamūn (813–833), 7 n. 28; – libraries, destroyed by fire, 13 n. 67; – libraries, monastic, decline of, 37; – liturgical MSS written in the *Hodēgōn* style during the *Tourkokratia,* 248; – looting of monasteries in 1570/71, 38 n. 158; – MS being there in 1851, 192; – MS connected with, 374; – MS containing poems in the vernacular, *θρῆνοι* etc., 43–44; – MSS copied after 1570/71, 18; – MS copied from a Cypriot exemplar of 1347, 380; – MS copied there, 301; – MSS copied there but taken out by scribe, 318; – MS copied there (?) but taken to Cple by its owner, 70; – MSS copied there in the 17th and 18th centuries, 28; – MSS existing there in 1889, 28; – MSS from, acquired by Athanasios the Rhetor, 24; – MSS from, acquired by Wansleben for the King of France (1671), 25–26; – MSS from, connected with Mt. Athos monastic collections, 35–36; – MSS from Cple arrive there after 1453, 15, 33, 245; – MSS from, donated to Orthodox collections, taken to France, 27; – MSS from, of the New Testament 42; – MSS from private collections, 38, 44 n. 42; exhibited and studied, 42; – MSS from, shipped to Colbert in 1670s and 1680s, 26–27, 110 n. 13, 185 n. 2, 277; – MSS from, taken to Palestine, 271 n. 4; – MSS from, used as exemplars for early editions of Greek texts, 22; – MS from, used as master copies for publication, 16; – MSS from, written on excellent quality bombycine paper in 14th cent., 192 n. 3, 199, 204 n. 3; – MSS in village churches, 38; – MSS leave Cyprus in great numbers during the *Tourkokratia,* 30; – MSS of Byzantine music taken to the monastery of Leimonos, 255; – MSS of the "Decorative Style", 8; – MSS on astronomy copied in the 14th century, 13; – MSS preserved in the island itself, 19; – MSS probably copied there, 183, 368 (**110***), 378 (**113***); – MSS with astronomical and astrological texts, 43; – MSS with hagiographical material, 43; – MSS with legal texts and the Assizes of Jerusalem, 43; – MSS with lexicographical works, 43; – MSS with signs of little usage, 14; – microfilms of MSS from, 45; – mixed marriages during Venetian rule, 271; – monasteries of, become *metochia* of Palestinian monasteries, 31; – monasteries of, founded or restored with money provided by Lusignan kings and queens, 11; – monasteries of, ravaged by the Turks after 1570, 80; – monastery of Chrysorhogiatissa, collection of MSS, 38 n. 159; – monastery of Kykkos, collection of MSS, 38 and n. 159; – monastery of Machairas, collection of MSS, 38 and n. 159; – monastery of St. Neophytos, collection of MSS, 38 and n. 159; – monastic libraries pillaged by Athanasios the Rhetor, 263; – monks of the monastery of St. George of Mangana in Cple bring their MSS to Cyprus, 15; – origin of a volume containing the *Synaxarion,* 49 n. 1; – Orthodox bishoprics victims of the rapacious behaviour of the Turkish governors, 38; – Orthodox cathedrals built, 11; – Orthodox Church of, 10; recovers most of its power, 11; – status of, after the *Bulla Cypria,* 250 and n. 4; – Orthodox monasteries of, flourishing during the Latin rule, 202; – Orthodox monks, in the Latin–ruled island, commemorate the Oecumenical Patriarch and the Byzantine Emperor, 52–3; – Orthodox population of, 10; – palaeographic interest in, 40; – palimpsest MS from, (A.D. 1251/52), 122 ; – parchment volumes copied there in the 14th century, 12 n. 65; – peculiar script of 14th century, 13;

Place–names in Cyprus:

Agridia, village, 215;

Alsos, or Arsos, village in the Audemou area, 139–40, 207, 250, 257;

Amathous, town in Cyprus, 6; – bishop of, during Frankish rule, 159

Ἀ<ν>θούσα, village of Solea, 52;

Arsinoe, Orthodox bishopric of, 131, 300; bishops of, 17, 250 and nn. 1 and 4, 301 n. 4;

Asproïa, village in Paphos district, 242;

Chrysochou, village in Paphos district, 32, 378;

Chytroi or Kythrea, village near Nicosia, Church in, 34; see also Kythrea;

Emba, village in Paphos district, 237;

Famagusta, town in Cyprus, 40, 229, 299; Churches in, see St. Paraskeve; MSS copied there, 13, 282 n. 3, 299; monasteries in, 282 n. 3; palace of Janus Lusignan in, 228; an *euchologion* copied there in 1573, 18; building of a new Orthodox cathedral, 11

Galata, village in the Solea valley, 32;

Gourri, village, 207 n. 2;

Καλαφάτης, village, 58;

Καμπυλή, village, 58–59;

Karpasia, *Taktikon* of the Metropolis of, 40;

Kedares, village in the Paphos district, 325;

Kition, Metropolis, collection of MSS, 38 and n. 159, 39, 40 n. 7; Gospel book of, 40;

Kouklia, or Koubouklia, village in the Paphos district, 105, 242;

Ktima, town in Cyprus in the Paphos district, 332;

Kyrenia, town, 29, 273; Churches in the district of, see St. Paraskeve;

Kythrea, private collection of MSS, 40; see also Chytroi

Λάρνακας, (i.e. Larnaca tēs Lapithou), 59;

Lagoudera, village, 331;

Lakatamia, village near Nicosia, 307;

Lapithos, village in the Kyrenia district, 58–59;

Λεθρινούντα, village in the district of Kition, (Lythrodontas?), 59;

Leukara, village, bishopric of, 349–50; MSS from, 42, 327; vineyard in, 158;

Λευκοσία, 195 (44/154^{v}); – Λευκουσία, 161, 259–60, 284; see also Nicosia;

Limassol, town, attacked by the Mamluks, 15 July (?) 1271, 76 (7/238^{v}); district of, 215, 279–80, 365;

Lithiko, village in the Kyrenia district, 58–59;

Mallia, village in the Limassol district, 235;

Mantria, village in the Paphos district, 105;

Marathasa or Myrianthousa, 213, 215, 244–45, 356; *kastellanos* of, 215; *nomikos* of, 214–15;

Melia, village, 215;

Mesaoria, plain in Cyprus, 215;

Milikouri, village, 182;

Myrtou, village, 58–59;

Νεμεσός, 58; see also Limassol;

Nicosia, 20, 34, 127 n. 1, 195, 207 n. 2, 209, 260–61; – Archbishopric, collection of MSS of, 29, 39, 41 and n. 16; catalogue of MSS, 39 and n. 4; supp. catalogue of MSS, 41; – capital of Cyprus since the 10th century, 4 n. 8; – chancery of the Lusignan kings, 13; – commission of MSS there, 22; – Latin archbishop of, 141 n. 2;– MSS acquired there by Laudivius Zacchia, 20; – MS taken from Mt. Athos there, 37; – monasteries in, 294, 316; see John Pipes, Theotokos τῶν Ἀνδρείων; – Pankyprian Gymnasium, collection of MSS, 40; – scriptorium of the monastery τῶν Ἀνδρείων, 16; – sepulchral inscriptions of, 327 n. 2; – siege and capture of, by the Turks in 1570, 352; – standard of education (13th century) provided, 10; – Venetian walls of, 15 n. 89, 37

Paphos, 6, 161, 301; bishopric of, 17, 237; bishops of, see Bacchos, Basil Kinnamos, Sabas Pipes; – title of bishops during Latin rule, 250; bishops of, residence after 1260, 250; churches in, see Virgin Phaneromene; district of, 257; Metropolis of, collection of MSS, 38 and n. 159; scribal activities there ca. 1200, 104; scribes from, see Basil *taboullarios*; *skeuophylax* of, 34

Παραμήδα, village in the area of Kourion, 58;

Pentadaktylos, mountain–range, erection of fortifications there, 66 n. 4;

Pentayia, village, attacked by four Turkish ships, 25 July 1395, 76 (7/268);

Pitsilia, area in Cyprus, 215;

Plakontodion, village in Paphos district, 242 and n. 1;

Plakous, village, covered by the homonymous mountain (24 Febr. 1412), 77 (7/166^{v});

Platanistasa, village, 375;

Ἀπάνω and Κάτω Πλατανιστός, village in the district of Paphos, 59;

Polemi, village in the district of Paphos, 79 (7/213);

Polis of Chrysochou, village, 250;

Ποτάμι, village, 58;

Salamis, town in Cyprus, 6; – professional copyists in, 6; – metropolis of Cyprus, 6

Solea, bishopric of, 213 (in 1353), 215; See of, occupied by the Orthodox archbishop of Cyprus during Frankish rule, 141 n. 2;

St. Mamas, village in the district of Limassol, 279;

Syvouris, village in the Mesaoria plain, other names of, 3 n. 1, 95 and n. 3;

Θρινέα, village, 58–59;

Trahonas, village near Nicosia, 95

Vasilia, village in the Kyrenia district, 57;

Vavla, village in the Kyrenia district, 66 and n. 4;

Plagues in: 1392, 113; – political situation there in the 15th century, 14; – portable icons from Cyprus donated to the monastery of St. Saba in Palestine, 31; – present collections of MSS in bishoprics and monasteries, 38; – prices of MSS (in the 1680s), 26–27; – probable place for the copying of MS, 152; – production of MSS during the Venetian rule, 16; – recovery by the Byzantine Empire (A.D. 965), 7; – refugees arriving from Asia Minor, 12; – refugees coming from Syria and Palestine bring their books with them, 13; – refugees from Cple arrive there after 1453, 244–45, 248; – refugees from the Balkans arrive there, 221; – register for the expenditure of the kingdom in 1368, 23; – religious links with the Holy Land, 34; – report on the collections of manuscripts there by H.D. Coxe (1858), 39; – revolt of Rapsomates against Alexios I Komnenos (A.D. 1091), 66 n. 4; – Rhodian scribes working in, 4, 104, 260 n. 2; – royal family of, 179; – ruled by Lusignans (1191–1489), 9; – ruled by Venice (1489–1571), 9; – scholars from, appreciating classical learning, 186; – scholars from, carry Greek MSS to the West, 22; –

scribal poems in 15th and 16th centuries, 306; – scribes flight after the Turkish conquest, 18, 22; – scribes, competent, operating there during the 17th and 18th centuries, 28; – scribes, foreign in, 104; – scribes from, working in the Orthodox monastic centres, during Western rule of Cyprus, 31; – scribes from, working away from, 296; in Palestine, 31, 334–35; – scribes working there 4; in the 16th cent., 309–10; – script of Cypriot MSS, 44; – scriptoria in, 44, 213 (14th cent.), 299; – script similar to that of 14th century Cple, 15; – secular texts available in Cyprus in the 1670s, 26; – small monasteries decline during Turkish domination of, 37; – snow storm (March 1604), 330; – sources of Greek language and history, 30 n. 98; – surviving MSS copied there during the Middle Ages, 19; – *Synodikon* of the Church of, (A.D. 1170–80), 34; – *Synodikon* of the Church of Kyrenia in an Athonite MS, 36; – Syriac MSS from, acquired by Wansleben, 26; – Syrian families during Western rule of, 202; – taken over by the British (1878), 30; – texts, anonymous, legal (13th cent.), on marriage and divorce, 127; – towns of, 6; schools in towns of, 6; decline of high level literacy (7th cent.), 7; – transfer of power from the Lusignans to the Venetian Republic, 14, 245; – Turkish rule of, (1570–1878), 19, 39, 271 n. 4; – upper class, study in Italy, 21; – vernacular of, translations into it, 16–17; – volume of John Chrysostom taken to Cple in 1588, 33; – Venetian period of, 221 n. 7, 318; – wealth during the 14th century, 172, 204 n. 3

D

Damascus, 108

Dates: given both in the *Annus Mundi* and in the *Annus Domini*, 196; given in verses, 220; with the millennium omitted in Cypriot MSS, 181–82

Death recordings, formulaic phrases: τέλος τοῦ βίου ἐχρήσατο, 161; – τῇ αὐτῇ ἡμέρᾳ ἐκοιμήθη, 199 (**46**/116^{v}); – τὸ χρεὼν ἐλειτούργησε, 162

Demetrianos, bishop of Kythrea, saint (10th cent.), 199

Demetrios, abbot of the monastery of Asinou, death of, (12 Dec. 1121), 51 and n. 11 (1/118)

Demetrios Chalcondyles, editor (15th cent.), 172 n. 4; – publisher of Manuel Moschopoulos, *Erōtēmata* in 1493, 222 n. 1

Demosthenes, 310

Denores, Jason, Cypriot scholar living in Italy, author in Italian and Greek, 17, 21; dedicated one of his works to Filippo Mocenigo, 16 n. 95; left Cyprus for Italy, 17

De Rocca, Western family (?) in Cyprus, 52 n. 12

Diagrams: 186, 292; – full-page omitted in the Migne's edition of N. Blemmydes, 143; – in an astronomical MS, 211; – in a MS of physics, (i. earth and winds, ii. zodiac and planets), 188; – mathematical and astronomical, 160; – of the seven Oecumenical Councils, 230 (**57**/302); – on zodiac, earth and zones, 166

Diomede Strambaldi, translator of Leontios Machairas, *Chronicle*, into Italian, 17 n. 104

Dometios, abbot of the monastery of Asinou, death of, (5 Dec. 1145), 51 (**1**/108^{v})

Donation note, by Maximilian, duke of Bavaria, to Pope Gregory XV, 163

Dorotheos, abbot of the monastery of Machairas (ca. 1619–32), 113 (**17**/81^{v})

Drawings: Dormition of the Virgin, 334; – geometrical, 160; – head of a saint, 141 (**25**/196); – peacock, 361; – marginal, by the scribe, 334; – mostly of warriors in mediaeval armour by a later hand, 229; – Transfiguration, 334

E

Educated clerics on the archiepiscopal throne of Cyprus, 8

Eiletarion, (i.e. scroll), 16, 285, 286 and n. 3

Egypt, MS copied there in 1547/48, 310 n. 5

Eirene Doukaina, wife of John III Vatatzes, 155

Eleanor or Alice of Aragon, Queen of Cyprus, 11 and n. 57

Elegiac couplets, 124–25

Enkyklios paideia, standard of, in Nicosia, 10

Ephesos, Third Oecumenical Council held there (A.D. 431), 34

Epiphanios, metropolitan of Salamis–Constantia, saint (367–ca. 403), 9; life and oration of, 66; writings surviving in many languages, 6; *Vita*, 6

Epitome Physica or *Physics*, by Nikephoros Blemmydes, 142 and n. 1; MSS copied in Cyprus of this text, 143

Erasures: of the name of former owner, 4; – of a lesson in a Gospel Lectionary, 105

Esaias, archbishop of Cyprus, (12th–13th cent.), transferred from the Metropolis of Tiberias, 124 n. 5

Étienne de Lusignan, historian, his *Chorograffia* translated into the Cypriot vernacular, 17, 33

Euchologion, liturgical book in the Orthodox Church, 3, 18, 22 and n. 28, 34, 43, 292–93; – Cypriot MS used for the edition of it, 22; – *Euchologion* of Allatius, 18

Eumathios Philokales, governor of Cyprus, 8, n. 35

Ephraim the Athenian, scholar and teacher in Cyprus, (18th cent.), published books in Venice, 28 n. 73, 81 n. 9; – composed and published in Venice a book on the holy icon of Kykkos, (1751), 33; – first editor of the *Typikon* of the monastery of Machairas (1756), 113, 115; – patriarch of Jerusalem (1766–

69), 118 n. 13

Europe, Western, 337

Euthymios, abbot of the monastery of Dionysiou on Mt. Athos in 1626, 369 and n. 3

Euthymios, monk, leaves money, animals, and other property to the monastery τῶν Ἱερέων (15 May 1348), 80 (**7**/221^{v})

F

Figures: Canon tables (incomplete), 363–64; – a cross in the margin, 357; – giving a schematic presentation of Aristotle's *Physics*, 194 (**44**/6^{r}); – giving the various elements of *psychē*, 194 (**44**/5^{v})

Filippo Mocenigo, Latin archbishop of Nicosia (1560–1586), 16, 271 n. 3; – addresses a book to Pope Gregory XIII in 1581, 16; – *Universales Institutiones ad hominum perfectionem*, 16

Fior di Virtù, Italian moralizing text, editions of, 266 n. 2; – Greek translations of, 266 n. 2, 270; – translations of, 17, 266 n. 2

Folios: affected by damp: without severe damage to the text, 130, 133, 160; and the text re-written above, 113; hardly readable, 139; – becoming detached, 152, 271; – blank and unnumbered: 145; – bombycine, inserted shortly after in a 14th cent. MS, 147; – bound in the wrong order, 173; – cut out by Porphyrij Uspenskij, 67; – damaged by the acid of the ink in MSS of Ambrosios Ἀνδρείων, 273; – damage, affecting the text, 102; – excised, 299; without any losses of text, 202; and the text affected, 133; – faded or damaged; 198; – from earlier MSS inserted in the *Typikon* of the Enkleistra, 115; – holes affecting the text, 160, 265, 292; – inserted in replacement of lost or destroyed ones (18th cent.), 145; – insertions, mutilated at the beginning and the end, 148; – later insertions, 50, 89, 92, 98, 130, 143, 147, 160, 176, 184, 226, 231, 232, 240, 244, 245 (a bifolium), 249, 253, 268 (by a restorer), 269 n. 2, 353; – of smaller size inserted later, 219; – left blank by negligence of the scribe, 145, 188, 193, 213, 283; – losses: 57, 67, 71, 72, 75, 89, 96, 98 101, 110, 113, 117, 122, 125, 130, 133, 135, 139, 148 (at the beginning of a MS), 165, 166, 173, 176, 184, 193, 197, 199, 204, 211, (at the end of a volume), 223, (at the end of a volume), 224, 226, 238, 243, 244, 245, 249, 250 (a bifolium), 254–55, 257, 265, 280, 307 (recent); – lost and replaced in the 16th century, 95, 96, 142 n. 1; – misplaced, 82; – missing, found in another Greek MS, 195; – missing, replaced in the 16th cent., 181–82; – missing, replaced in the 17th century, 357; – numbering: in Arabic numerals, 188, 253, 280, 307; – in Arabic and the Greek alphabet, later, 238; – in the Greek alphabet, 307, 350; – recent, 264; – originally blank: containing later texts, 145; written by a later hand, (16th cent.), 152; – parchment, inserted in MSS: 117, 147; – serving as *probationes pennae*, 229; – trimmed off: in the middle of the outer margin, 316; without any loss of text, 117; – losses: typewritten text referring to the losses of a MS pasted to the volume, 139; – worm–eaten, without damage to the text, 240, 283 (slightly)

Fontainebleau, Royal château at, 166 n. 22

France, Cypriot MSS taken there in the 17th century, 54

Francis I of France, founder of the Fontainebleau collection, 166 and n. 2

François Xavier de Zelada, Cardinal, librarian of the Vatican library (1779–1801), 172

French missions, for Greek and Oriental MSS, 27

Fugger, family of Augsburg, 301

G

Gabriel, monk and *ktitor* of the monastery of Timios Stauros at Leukara, 11 n. 57, 203

Ǧamal ad–Dīn ibn Nubāta al Miṣrī, Arab author (d. 1366), 7 n. 28

Gaza, 6

Gennadios, monk, restorer of a MS in the monastery of Leimonos (18th cent.), 145

George Arsiotes and his wife Eudokia, leave all their property to the monastery of Ἱερέων (9 Feb. 1406), 80 (**7**/149^{v})

George Boustronios, Chronicler of Cyprus, 16; MSS preserving his *Chronicle*, 44

George of Cyprus, see Gregory II of Cyprus

George of Cyprus, priest, corrected liturgical books published in Italy, 23 n. 28

George Kropakios, poet from Italy, visiting Mt. Sinai (A.D. 1579), 191 (**42**/219^{v})

George Lapithes, scholar and statesman in the Lusignan court (14th cent.), 11, 14, 172 and n. 5, 179, 186, 380; adopts anti–hesychast views, 11; circle of, interests in astronomy, 13; corresponds with Nikephoros Gregoras, 11, 13 n. 69; – scribe of an astronomical volume (Vat. Gr. 212), 20; – works: *Moral poem*, translation into Greek of the *Toledan Tables*, treatise *On the Seven Sacraments*, 14 n. 76

George Pachymeres, 167, see also Pseudo–Dionysios the Areopagite

Gephyra, wife (?) of Nikephoros Magistros, founder of the monastery of Asinou, portrait of, 51 n. 10

Gerasimos, abbot of the monastery τῶν Ἀνδρείων in Nicosia, 284, 294

Gerasimos, bishop of Arsinoe καὶ πρόεδρος πόλεως Πάφου, death of and burial in the monastery τῶν Ἱερέων (25 Feb. 1320), 79–80 (**7**/169)

Germanos, bishop of Amathous (A.D. 1320), 158–59

Germanos II, patriarch of Cple (1222–40), 123–24

Gioseffo Zacharia, musicologist in Venice (16th cent.), tutor of Hieronymos Tragoudistes, 301

Giovanni (II) del Conte, or Paul of Rome, Latin archbishop of Nicosia (1312–1332), 141 n. 2

Glykys, family, printers in Venice, 264 n. 1

Gospel lectionary, liturgical book, 3 and n. 1, 36, 103–4, 121 n. 5, 148, 191, 192 n. 3, 260 n. 2, 315–17; in majuscule, 23; Gospels for various ceremonies at the end of Lectionaries, 203; handsome and luxurious, 282, 284; sponsored by the priests and householders of the village of Syvouris, 95

Grammatica graeca, 26

Greek astronomy, 381

Greek Creed, 371 n. 5

Greek education, in Latin–controlled lands, 172

Greek language: barbaric dialect, 262; – description of a MS "*composé en grec vulgaire*", 240, 241 n. 10; – description of a MS "*scripta [in] lingua vulgari graeca*", 240; – "grec vulgaire", 263 n. 15; – growing gap between the spoken and classical Greek, 172; – *Graeco-barbara*, 333; – in Latin–controlled lands, 172; – *lingua vulgaris*, 267; – literary, 300; – spoken in the high circles of Lusignan Cyprus (15th cent.), 239; – structure study of, 172; – use of the accusative of indirect object, 261; – vernacular use in Cyprus, 223, 238; translations into, 266, 270

Greek scholars, working in the West during the 15th and 16th centuries, 337

Gregory II of Cyprus, scholar, patriach of Cple, (1283–89), 10; left Cyprus for Nicaea, 10; letter to Henry II Lusignan (1285), 162; studies in Nicosia, 10 n. 48

Gregory of Nazianzus, *Sermons*, 20; see also Index of Authors and Works

Gregory of Nyssa, 173

Gregory XV, pope of Rome (1621–23), 163 and n. 5

Guy de Lusignan, bought Cyprus (A.D. 1192), 5

H

Hamilton Psalter, 21

Heirmologion, 3

Helena Palaiologina, niece of Constantine Palaiologos, becomes queen of Cyprus in 1442, wife of John II Lusignan (1432–58), 14, 20–21, 113, 244; – expresses her sorrow for the fall of Cple in 1453, 14; protects the Orthodox Church of Cyprus, 14; refounded the monastery of St. George of Mangana in Nicosia to host the refugees from Cple, 14–15, 33, 244, 248

Hellenistic world, influencing learning in Cyprus, 6

Heptakomi, *Evangelion* of, 43 n. 33

Hermogenes, 26

Hetoum I, ruler of the Armenians in Cilicia, 124

Hiera grammata, 3

Holy Land, 5

Holy Mountain, 286; see also Mt. Athos

Holy Roman Empire, 337

Holy Sepurchre, 271 n. 4, 379; – donation of MSS by ecclesiastics or abbots from Cyprus to, 31

Hōrologion, liturgical book in the Orthodox Church, 3, 15, 23 n. 28, 34, 274 and n. 1, 275; – pocket–size, 34

Hymns, Easter, given in both Byzantine and European systems, 321 n. 1

I/J

Iakobos, bishop of Kition (end of 17th cent.), 113; visit to the monastery of Machairas (Sept. 1697), 114

Iakobos, bishop of Tamassos, 375 and n. 3

Iakobos Leonginos, printer in Venice (16th century), 22–23 and n. 28

Iakobos, *prōtopapas*, 375

Iconium, town in Asia Minor, 312 see also Konia

Ierotheos, abbot of the monastery of Machairas (A.D. 1394), 113

Illuminations in MSS: a cross in a rhombus, 62; a stamped cross, 66; diagram, full–page in the form of a cross, 130; – drawings of a supine and a seated human figures, 96 (**13**/13); – Emperor Justinian, 130; – Emperors Leo and Constantine, 130; – excellent quality of, 135; – full-page miniatures, Matthew (**23**/5^{v}), Mark (**23**/87^{v}), Luke (**23**/138^{v}), John (**23**/219^{v}); – headpiece with icon of Christ, 109; – icon of the Archangel Michael holding the sphere, 109; – icon of Christ in the Holy Handkerchief, 62; – icon of St. Mamas, 109; – icon of St. Symeon the Stylite, 109; – icon of St. Polychronios, blessing and holding a book, 109; – Matthew writing in a scroll, 50 (1/81); – miniatures, of excellent artistic quality, 135; – ornaments in red or black, 98; – planned but not executed, 96; – richly illuminated MSS: Job (148 miniatures); 69, 84, 88 (Psalter), 364

indiction, (*ἰνδικτιών*), 231, n. 1

Initial letters: carefully executed, 104; decorated or highly decorated, 294, 299; – elaborate, 88, 98, 243, 312, 330; elaborate at the beginning of the various texts, 101, 109, 208, 353; elaborate, forming the head of Christ (=O) or an eagle (=K), 235; elaborate, large, with floral designs, 190, 248, 265, 267, 275, 279, 292, 296, 307, 339; – elaborate, zoomorphic or anthropomorphic, 93; – enlarged and decorated, 82; enlarged, elaborate with floral and figure designs, 285; highly decorative with floral designs,

334, 336; – in gilded magenta ink, 82; – not executed, 286, 381; – ornamental, 96, 104; ornamental, elegantly decorated, 324; – partly large or elaborate, 262; – quite elaborate or ornamental 62, 66; – red, calligraphic 314; red, decorative, excellently executed, 286; red, elaborate or with floral designs, 260, 322; red, in a poem, 275; red ornamental, 316, 338; red, small, 133, 135, 143, 152, 342, 355, 361, 378; red, some highly decorated, 299, 326; red within the text, 307; – very ornamental, 273; – yellow wash, 66

Ink: brown, 129, 134, 135, 254; dark brown, 50; – black, 50, 195, 203, 207, 210, 213, 224, 257, 267, 275, 307, 315; black or yellowish, 273; pale black or yellowish, 108, 136, 147, 166, 175, 181, 182, 183, 195, 196, 202, 229, 235, 252, 253, 269, 277, 279, 281, 282, 302, 312, 329, 332, 342, 368, 374, 380, 381; pale or deep black, 221, 349; deep black, 93, 101, 104, 112, 116, 122, 133, 143, 145, 147, 150, 166, 170, 172, 176, 178, 179, 187, 192, 194, 195, 196, 197, 199, 210, 228, 257, 262, 269, 277, 296, 355, 364, 367, 378; – damaging the paper, 324; – deep black in the "bouclée" script, 170, 184, 186, 218; in the MSS of the "decorative style", 87; – magenta, 82, 367; – red sporadically within the text, 204; red in a subscription, 207; deep red, 182; faded red, 186; reddish-brown, 141, 184; sporadic red letters within the text, 199; – yellowish 133, 135, 138, 141, 147, 166, 181, 183, 195, 223, 226, 231, 239, 250, 314, 361; yellowish or brown, 381

Innocent VIII, pope of Rome (1484–92), 20

Insertion of earlier text to a MS, 61–62; – folios with Latin text with commentary, 69; later bombycine folio insertions (14th cent.), 84 n. 1, 238 (a binion)

Ioakeim, abbot of the Enkleistra in 1450, 13 n. 67

Ioakeim, abbot of the monastery of Machairas in 1209, 112

Ioakeim, abbot of the monastery of St. Sabas τῆς Καρόνου in 1552, 324–25

Ioannes Glykys, master of Byzantine music, 254

Ioannes Kladas, master of Byzantine music, 254

Ioannes Koukouzeles, master of Byzantine music, 254

Ioannes, monk, martyr of the monastery of Kantara, 158

Ioannes Sekretikos, purchases a vineyard, 158

Ioannikios, abbot of the monastery of Machairas (d. Oct. 1672), 114 (**17**/9)

Ioannikios, abbot of the monastery of St. Sabas in Palestine in 1334, 190

Ioannikios, patriarch of Alexandria (1645–57), 35 n. 132

Isaac II Angelos, Byzantine Emperor (1185–1195), 124 n. 5

Isaac Syros, 35

Italian Renaissance, 271 n. 3

Italy, 20, 301; MS probably copied there, 313 n. 1; Southern, origin of MSS from, 49 n. 1

Jean Baptiste Heintzel, correspondent of Bonaventura Vulcanius, 169

Jean de Bille, death of, (A.D. 1309), 161

Jean de La Haye, French ambassador in Cple, acquired books for Mazarin (1643 ff.), 23–24; reports to Mazarin, 24

Jean Hurault de Boistaillé (d. 1572), binding of; *ex libris* of, 221 (**53**); collection of MSS donated to the French state in 1622, 221 n. 10

Jerusalem, captured by Saladin (A.D. 1187), 108; lost to the Muslims (A.D. 1244), 10; MS dedicated there, 284–85; – monastic collections of, 32; – Orthodox patriarchate of, catalogues of MSS, 39; – landed property in Cyprus, 87; library of, 185; MSS from, 27

João de Castro, 77 n. 7

Johan-Michael Wansleben, dominican monk, collected MSS in Cyprus for the King of France (A.D. 1671), 25–26

John, *oikonomos* and later abbot of the monastery of St. John Chrysostom Koutsoventis, brother of Neophytos the Recluse, 97, 101 n. 4

John Chrysostom, 20, 173; – *Contra Iudaeos, editio princeps* (1602); a Cypriot MS used, 22 and n. 26; – *Homilies on Genesis*, 33, 35; – *Homilies on John*, 13 n. 67; – *Homilies* to the Antiochenae people, 57; – *Liturgy*, copied by Ambrosios Ἀνδρείων, 16; – text washed off, in a palimpsest MS, 122; see also Index of Authors and Works

John the Cretan, archbishop of Cyprus (1152–76), 8 n. 35, 84–5

John of Damascus, 13 n. 67; paraphrased work in the Cypriot dialect, 17; see also Index of Authors and Works

John Eleemon, patriarch of Alexandria (610–19), 35 n. 132, 95 n. 3, 199; wrote the life of St. Tychon of Amathous, 6

John VI Kantakouzenos, Byzantine Emperor, correspondence with the bishop of Karpasia, 11

John Kordokotos (fl. ca. 1500), master of Byzantine music, 254

John Mantzas, bishop of Karpasia, recipient of a letter from John VI Kantakouzenos, 11

John, monk of St. Saba (i.e. John of Damascus), 181

John, patriarch of Antioch in 431, 6 n. 22

John Philoponos, 173

John III Vatatzes, Byzantine Emperor, 10, 155; – death of, (3 Nov. 1254), recorded in a MS of Neophytos the Recluse, 98 and n. 7 (**13**/1^{v}); veneration of, as saint in Magnesia, 98 n. 7

Julius III, pope of Rome (1550–55), 314

K

Kaballarios, 155

Καλορίτης, Μακάριος, book of, 160; see also Makarios Kalorites

Kantara, monastery of, martyrdom of the monks of (18 May 1231), 9 and n. 43, 162

Kapnikon, 'household taxation', 78 (7/69)

Kara Alis, assassinated in Nicosia (A.D. 1675), 114

Karpasia, bishop of, see John Mantzas

Karshuni, (i.e. Arabic language written in Syriac characters), 370 n. 2

Kastellanos, ecclesiastical (?) office, 215

Klemes, abbot of the monastery τῶν Ἱερέων (12th cent., first half), 361, 362 and n. 5; note of restoration of a MS, 362; see also Index of Scribes

Konia, town in Asia Minor, 312; see also Iconium

Kontakion, 305

Kordokotos, family of, in Nicosia (15th cent.), 254 and n. 7

Kouboukleisios, imperial or ecclesiastical office, 66 and nn. 3–4

Kounadis, Andreas, printer in Venice (early 16th cent.), 264 n. 1

Ktitōr, 190

Kyprianos, Archimandrite, historian (18th cent.), published books in Venice, 28 n. 73, 273 n. 2; the *editio princeps* of the *Typikon* of Neophytos the Recluse, 118 n. 13

Kyprianos, patriarch of Alexandria (1766–83), 35 n. 132

Kyrillos, monk, deacon of the Gospels in the monastery τῶν Ἱερέων (28 June 1434), 80 (7/246[v])

L

Lamia, town in Greece, 144; see also Zetounion

Latakia, captured by the Mamluks (17 May 1291), 76 (7/223)

Lateran, Council of, 124

Latin characters for Greek words, 182

Latin liturgical texts (11th cent.), inserted in a Greek MS, 177–78, 180

Latin translation of Athanasios of Alexandria from a Cypriot MS, 180

Leo Nikerites, governor of Cyprus, 8 n. 35

Leo the Wise, 259

Leontios, abbot of the monastery of Asinou, death of, (21 Dec. 1119) (?), 51

Leontios, abbot of the monastery of Theotokos τῶν Ἀψινθίων in 1222, 273 n. 2

Leontios, archbishop of Cyprus in 1340, 141 n. 2

Leontios, bishop of Neapolis (mid. 7th cent.), wrote lives of saint in a provincial style, 6

Leontios I, bishop of Paphos (early 17th cent.), 73 and n. 7

Leontios II, bishop of Paphos (late 17th cent.), 73 and n. 7

Leontios, bishop of Solea in 1222, 273 n. 2

Leontios, bishop of Solea, candidate bishop (A.D. 1287), 129; synodical decision of, (A.D. 1305/6), 129 and n. 2

Leontios Machairas, statesman and chronicler of Cyprus, 16, 18, 261 n. 1; *Chronicle*, in the library of Machairas in 1889, 28; – MSS preserving his chronicle, 44; – on the assassination date of Peter I Lusignan, 63 n. 11; – on the spoken Greek in Cyprus, 16 n. 96; – reports the fall of Constantinople in 1453, 14; – style of his chronicle, 14; – translated into Italian by Diomede Strambaldi, 17 n. 104

Leontios, priest in the village of Kedares, sold a MS in 1589, 325

Leukara, village in the district of Larnaca, Gospel Lectionary from in the possession of C.D. Cobham, 30; see also Timios Stauros, monastery of

Levant Company at Aleppo, 197 n. 9

Lexicographical material, 223

Libraries: Auctarium MSS in the Bodleian Library, originally named Bibliotheca Nova (1789), 197 and n. 8; – Bibliotheca Palatina in Heidelberg, 22, 314; – Bodleian, acquires the MSS of John Selden (1659), 353; – Colbert's queries for MSS in the Levant, 148 n. 8; library after his death (1683), 148 n. 8; acquired by the Royal Library, 63 and passim; – Collection of Robert Harley, 179 and n. 8; – Ducal library of Bavaria, coat of arms, 338, 340, 342; – of Fontainebleau, founded by King Francis I (16th cent.), 188 and n. 5; – Giacomo Barocci's collection of MSS, its fade, 176; – Greek patriarchate of Jerusalem, central Library, 335–36; – Henri-Charles du Cambout, duke of Coislin and bishop of Metz, acquired the library of Séguier, his grandfather, 102; – Imperial Library at St. Petersburg (now Public Library), folios from a Jerus. MS taken there, 336; – Merton College, Oxford, acquires a few MSS of Robert Huntington, 197 n. 9; – of Johann Jakob Fugger (1516–75) of Augsburg, 21–22; acquired by Albrecht V, duke of Bavaria in 1571, 338, 340; 16th cent. catalogue of, 22; – of Mount Athos, 263; – of the Benedictine monastery Saint-Germain des Prés, acquires the collection of Coislin (1731), 102; passes to the Bibliothèque Nationale, 102; – Royal of France, missions in the 17th and 18th centuries, 27; – Séguier's collection and its fate, 102; – theological of the Enkleistra, 104; – Trinity College, Dublin, acquires a number of the MSS of Robert Huntington,

197 n. 9; – Vatican collection acquires the Greek MSS of Laudivius Zacchia, 209; acquires the MSS of Antonio Caraffa (d. 1591), (nos. Gr. 1218–87, 70; – Vienna Hofbibliothek, MSS acquired for, 311

Liturgies, 3, 293

Loizos, *skeuophylax* of Leukara, translator of the Chronicle of Étienne de Lusignan into the Cypriot vernacular, 17 n. 104

Louis XIV, King of France, 27

Louis XV, King of France, acquires Colbert's library in 1732, 27

Loukas Notaras, grand duke of the Byzantine Empire, (15th cent.), 69

Lusignans, French dynasty who ruled Cyprus (1192–1489), 9–10, 160; – internal conflicts of, 14, 245

Lusignan court, 186; – hellenized, 10; – influenced by Byzantine culture, 11; – learned discussions there, 13

Lusignan kings, death of, 162

Lusignan dynasty, introduces the Assizes of Jerusalem in Cyprus in a Greek translation, 17

Lusignan, Kings of Cyprus:

Amalric de Lusignan (1306–10), successful rebellion against Henry II (1306), 163; oath of obedience, 163; assassination of, (1310), 163; burial in St. Sophia in Nicosia (6 June 1310), 163;

Henry I Lusignan (1218–53), death of (18 Oct. 1253), 162;

Henry II Lusignan, (1285–1324), 10; coronation of, (24 June 1285), 162; death of, (14 or 15 March 1324), 77–78 (7/179^{v});

Hugh I Lusignan (1205–18), 238, 261 and n. 1; death of, (19 Feb. 1218), 162;

Hugh III Lusignan (1267–84), coronation of, (25 Dec. 1267), 162; death of, (March 1284), 162; burial in St. Sophia in Nicosia, 162;

Hugh IV Lusignan (1324–59), 11, 190, 228, 380; protector of scholars, 210;

James I Lusignan (1382–98), 20; takes refuge to the monastery of Machairas (A.D. 1392), 113 and n. 9;

Janus Lusignan (1398–1432), 13; donates a *metochion* with landed property to the monastery τῶν Ἱερέων, (18 Dec. 1398/99 or after 1407), 79 (7/91); gives to the monastery τῶν Ἱερέων a tax relief of 175 gold coins and 40 *modioi* of salt, (8 Jan. 1406), 78 (7/115^{v}); gives two priests to the monastery τῶν Ἱερέων (18 Nov. 1400 or 1406), 78 (7/60); palace in Famagusta, 228;

John I Lusignan (1284–85), coronation of, (4 May 1284), 162;

John II Lusignan, (1432–58), 20, 113; married Helena Palaiologina in 1442, 14;

Peter I Lusignan (1359–69), 11 n. 58; assassination of, (16 Jan. 1369), 62, 63 and n. 11 (3/210^{v});

Peter II Lusignan (1369–82), gives three priests to the monastery τῶν Ἱερέων (6 Dec. 1375), 78 (7/76)

M

Macedonia, 294; monasteries in, see Kosinitsa

Maeander valley, monasteries of, 12

Majuscule text, washed off, in a MS of the monastery of Agros and Stylos in Cyprus, 122

Μακάριος, abbot of the monastery of Stylos and Agros, 67 (4/72^{v})

Makarios, archbishop of Sinai (1545–57), 275–76 and n. 3

Makarios, bishop of Paphos in 1631, 253 n. 4

Makarios, bishop of Paphos in 1668, 253 and n. 4

Makarios Kalorites, *Poems* of, 163; see also Καλορίτης, Μακάριος

Makarios Porphyropoulos, monk and binder, (17th–18th cent.), 365

Mantzikert, Turkish victory at, 8, 66 n. 4

Manuel Chrysaphes, master of Byzantine music, 254

Manuel I Komnenos, Byzantine Emperor, 313

Manuel Moschopoulos, 171–72 and n. 2; see also Index of Authors and Works

Manuel II, patriarch of Constantinople, 124

Manuel Voutoumites, governor of Cyprus, 8 n. 35

Manuscripts: acquired through the agent Hoffmann of Paris, (1880), 96; – affected by damp, 101, 152, 193, 202, 243, 249–50, 253, 255, 264–65, 292, 299, 326, 356; – bilingual, Greek and Latin, Psalter, 21; – brought by refugees to Cyprus, 12; circulation of, 3; "Codex Goblerianus", 180; – collectors of, acquire Greek MSS in Cyprus in the 15th century, 19; – George de Selve, 166 n. 2; – Guillaume Pélicier, Cardinal, 166 n. 2; – Jean de Pins, French ambassador in Venice and Rome, 166 n. 2; – composed of two different volumes, 321; – content described by owners: βίβλος ποικίλων πραγμάτων ... ἔρανος, 160; βίβλος τῆς τῶν νόμων εἰσαγωγῆς, 160; – copied by Cypriot(s) in Italy, 34; – copied in Italy and now on Mt. Sinai, 34; – copied from an exemplar of 1347 now missing, 13, 380; – mentioned but not identified yet, 121; – missing after the Second World War, 96; – copying of, in Salamis-Constantia, 6; – copying of, in the East, after the invention of printing, 15; – cost of, for a Gospel Lectionary in 15th cent., 36; – mentioned in a subscription, 318 (92/227); 319 (92/274); – low prices of MSS in Cple in 1453, 15, 26; – prices of, 182, 223, 282 (in 1532/33); – prices of second-hand MSS in 1454, 15 n. 84; of a luxurious volume in 1454, 239 n. 4; – prices of (16th

cent.), 267; – prices of, in Cyprus (A.D. 1672), 26; – sale of, 3; – Cypriot, descriptions of, in Bibliothèque Nationale, Paris, 42–43; – Cypriot origin of, 7 (9th–10th cent.), 19, 34, 43, 133 n. 4, 145, 187 n. 4, 218, 231; or Palestinian, 62; – taken to the West by Charlotte Lusignan, 21; – Cypriot taken to Egypt, 34; – Cypriot in Great Britain, 43; – Cypriot in Greece, 43; – Cypriot in the Bibliothèque Nationale, Paris, 42; – Cypriot on Mount Athos, 187 n. 4; – Cypriot taken to Mt. Sinai, 34; – description brief in Latin, 59, 102, 142, 148, 163, 166, 177, 180, 209, 211–12, 267, 283, 311, 320, 340; description in Italian, 381 n. 5; – Donation notes: to the Orthodox monastic centres, 30; by a certain John to St. Theodosios ο θεομόλφ, (?), 62; – to Palestinian monasteries, 31; – in Arabic (A.D. 1616), 67 (**4**/317); – left to monasteries in wills, 32; – houses and annual income left to St. Andronikos in Nicosia, 37 n. 150; – earlier descriptions bound in a MS, 330; – Exemplars, 186; *ἀκέφαλον*, 332 n. 2; full of spelling errors, 332; lacunae in, 152, 176, 250, 342, 357; copied without an exemplar, 371; – existing in monasteries of Cyprus ca. 1890, 30; – Figures or drawings in, 309, 310 (**87**/6^{v}, 24^{v}, 25–26^{v}), 320; astronomical, 310 (**87**/134^{v}); – folios extracted by P. Uspenskij from a Jerusalem MS, 336; – French missions for acquisition of MSS in the East during the 17th century, 19, 23; – given as security for loans, (A.D. 1556), 32; – Greek copied in great numbers, in 14th century Cyprus, 11; – handsome and luxurious, 92; – hand-written descriptions in Latin in MSS of the Colbert collection: 63, 80, 94, 105, 110, 139, 183, 185, 200, 215, 219, 240, 258, 313, 331, 362; – hand-written description of, when it was in the Fontainebleau-Regius collection, 188; – hand-written Latin description, when in the Royal Library of France, 131, 221–22; – Zachariae's hand-written description of a MS with legal texts, 131; – hexaglot volume; see Index of MSS, Modena Gr. 19; polyglot, 370 and n. 1; – historical notes, 5; editions of, 42; – dedicatory notes, 30 n. 99; by a later hand, 293; – illuminated: **Nos. 8, 9, 10, 16, 21, 23, 108*, 109***; 4, 15 (Cpolitan origin), 35 (of the 'Decorative Style'), 45, 121 n. 3; 364 (**108***/1, 5, 61^{v}, 98, 124^{v}, 298, 300, 300^{v}, 301^{v}, 302, 302^{v}, 304; full-page miniatures: 60^{v}, 97^{v}, 267^{v}, 296, 297^{v}); missing miniatures, 364; symbol of the Evangelist John (eagle), 367 (**109***); – insertions: 329 (from an earlier MS); 369 (recent); – lacunae recorded recently in Latin, 365; – Later notes in Italian and Latin, 372; – Later ownership entries: A note by Euthymios, abbot of the monastery of Dionysiou in 1626; – initial phrases, 369; – marginal notes or scholia in, 5, 167, 179, 210, 212, 218; marginalia, 172; interlinear scholia, 172; – musical, 28, 36; in the collections of Cyprus, 43 and n. 33; – musical figures in, 322; musical treatise, 21; – mutilated at the beginning, 148, 246; mutilated at the beginning and the end, 137, 170; mutilated at the end, 108; – of canon law, 42; – of Constantinopolitan origin, 21, 33; – of Cypriot origin in the monastery of Leimonos, 145; – of Cypriot origin in the Bibliothèque Nationale, retaining their original bindings, 133 n. 4; – of Cypriot origin with no Cypriot scribal characteristics, 149, 181; – of the Bible, acquired by Constantine Tischendorf in Sinai, Jerusalem, and Cple, 28; – of Kosinitsa monastery (now in Sofia), 16; – of Modena taken to France during the Napoleonic Wars in 1796, 372 and n. 9; – of small format, 142, 165, 185–86, 223, 250, 275–76, 357, 364; – on astronomy and astrology during the Frankish rule of Cyprus, 13; – owned by now deserted monasteries, 4; – Palestinian origin of, 49; – palimpsest, 3 n. 2, 119; – preserving no subscription: **Nos. 7, 13, 14, 16, 21, 24, 32, 33, 34, 35, 36, 39, 46, 50, 66, 71, 75, 76, 80, 89, 90, 91, 93, 108*, 109*, 112*, 114***; – in need of repair, 273; – rebound in France, 182; – propably copied in an Armenian monastery in Cyprus, 124; – provincial, luxury volume, 57; – restoration of, 3, 50, 62, 72 (in A.D. 1142), 93, 145 (affecting marginal notes); – gatherings mixed up during a restoration, 362; restored in the 16th cent., in the monastery of Kykkos, 219; restorer (A.D. 1525/26), 269; – scrolls written by Cypriot scribes, 36, 286 and n. 3; – manuscripts, second-hand 3; – sent to Colbert from Cyprus (17th cent.), 26 and n. 58, 27 and n. 64, 63, 81, 148, 183; – sponsored by a monk and the Christian community of the parish of St. Epiphanios (A.D. 1204), 104; – sponsored by wealthy individuals, 364; – table of contents, later, 229; – taken outside Cyprus during the Turkish rule, 19; – taken to Cyprus from Mt. Athos and later back to the Great Laura, 37; – time required for copying, 207 n. 5; – two different volumes bound together, 267 and n. 9; – used for the translation of the text into Latin, 342; – with little signs of wide usage, 143, 147, 152, 166, 179, 187, 188, 220, 252, 265, 280, 285, 286, 332, 334, 342, 353, 381; – written by scribe of Cypriot origin probably in Cple, 135; – written in two columns: 94 (**12**), 148 (**29**), 151 (**30**), 264 (**70**), 271 (**74**), 280 (**78**), 283 (**79**), 315 (**90**), 316 (**91**), 361 (**107***)

Marcellous, (marcèllo) (i.e. Venetian silver coin), 282 and n. 4

Marginal drawings: a hunting scene, 235;

Marginal marks: ἐρώ(τησις), λύ(σις), γνώμ(η), 57; σχό(λιον), 141;

Marginal notes: by a different hand, 292; – by a scribe, 109, 135, 175, 186, 224, 237, 240, 271, 324, 332; not complete, 141; – by the scribe, summarising the content of the text, 57, 62; by the scribe in red, 150; – commemorating readers, 73; – commenting on *de infantia Salvatoris*, 67 (**4**/66^{v}–68); – concerning the

monastery of Asinou, 50; – contemporary in red by the owner of the volume, 204 (**48**/372^{v}); – contemporary obituary note for the monk Barnabas (d. 1339) dates a MS without any colophon preserved, 199; – corrections, 69, 70, 105, 122; – disagreeing with Neophytos the Recluse's commentary on the Apocalypse 12, 110 (**16**/68); – donations by a certain Συρ Πιὲρ ντε Λασταζὰν (A.D. 1429), 142 (**25**/238^{v}); donations to the monastery τῶν Ἱερέων, 79–80; – headtitles 186; – in Arabic, later, 283, 379; – in French, later (by J. M. Pardessus? 1828), 240; – in Greek and French, 240; – in Greek and Latin by a later owner (?), 228; – in Italian, later, 232 (**57**/305^{v}); – in Latin, in a Greek MS, 236; – later, 73, 75, 150; – on the zodiac of October, 232 (**57**/flyleaf); – obituary for the nun Ntara, 204; – partly excised, 187, 211; – recording later readers, 110; – written by Neophytos the Recluse in a MS containing his works, 108; – scholia added by a later hand on John of Damascus homily on the Assumption, 63; – sporadic scholia by the scribe, 195; – scholia written partly by the scribe and partly by a later hand, 152

Margins: wide, for the writing of scholia, 171; wide by the scribe, 312, 314

Maria from Araklia, bequathes all her property to the monastery τῶν Ἱερέων (28 June 1434), 80 (**7**/246^{v})

Mark Alimbertos, records his study of Neophytos the Recluse's *Panegyrikon* (March 1615), 110

Marcellus II, pope of Rome (1555), 314

M. Mousouros, publisher of Greek books in Venice (15th–16th cent.), 314

Markos, priest, owned in 1695 the present Nicosia, Archbishopric 11, 358

Matthaios, bishop of Amathous (A.D. 1287), 157–158

Matthaios Tzigalas, corrects a book published in Italy, 23 n. 28

Maximilian, duke of Bavaria, donates the Palatine MSS to Pope Gregory XV (1621–23), 163 and n. 5, 314 and n. 4

Maximos the Confessor, 173; see also Index of Authors and Works

Mazarin, Cardinal (1602–61), statesman, collector of books from the East, 23–24; receives MSS sent to him by De La Haye, 25

Mehmed II, conqueror of Cple in 1453, 15, 248

Meletios, abbot of the monastery of Kykkos (A.D. 1695), 33

Mēnaion, liturgical book in the Orthodox Church, 3, 23 and n. 28, 32, 35 n. 137, 36, 119, 198, 199, 122, 257, 273

Mēnologion, in Gospel Lectionaries, 95, 103, 146, 149, 150, 192–93, 203–4, 242–43, 279–82, 284–85, 311–12, 325, 333; in a Lectionary of the Epistles and Gospels, 298; in an *hōrologion*, 236 (**59**/59^{v}), 247

Metochion, i.e. a subordinate monastery, 4, 31, 190, 362

Metochion of the Holy Sepulchre in Cple, 97, 99

Metrophanes Kritopoulos, patriarch of Alexandria (1636–39), studies of, 249 and n. 7

Metrophanes, *skeuophylax* of the monastery of Machairas (fl. ca. 1824–49), 114 (**17**/35^{v})

Michael Οὐρός, 219

Michael VIII, Palaiologos, Byzantine Emperor, 10

Michael IX Palaiologos, Byzantine Emperor, 11

Michael, *prōtopapas* of Marathasa, *nomikos* and *taboullarios* of the bishopric of Solea, 215

Michael Psellos, 186

Middle East, Christian strongholds lost to the Muslims, 162; – political events in, 160

Minoïde Mynas (1798–1859), scholar, collector of MSS for the French state, 262, 263 and n. 15; missions to Mt. Athos, 27 and n. 66, 263

Μιτυλήνη, i.e. Lesbos, 145

Moldavia, *voevoda* of, 350

Monasteries and Churches:

Acheiropoietos near Lapethos, parchment MSS there, 29;

Ἁγία Μαρία, private chapel in the village of Phalia, donated to the monastery τῶν Ἱερέων, 79 (**7**/236);

Theotokos Ἀγρίας near Kykkos, 4, 182 and n. 3; MSS from, 182 n. 3, 362 and n. 6; *metochion* of the monastery of Kykkos, 182 and n. 3, 362;

Agia Napa, monastery of, MSS from, 29;

Agros, monastery of, in Cyprus, associated with that of Stylos, 121 and n. 3, 122–23; demolished in 1894, 38; Στύλλου καὶ Ἀγροῦ, 67 (**4**/72^{v});

Virgin τῆς Ἀλύπου, monastery of, in the area of Geri, 3 n. 1;

St. Anastasios, monastery of, in the village of Peristerona in the Mesaoria plain, MSS in decay there, 29

Theotokos τῶν Ἀνδρείων or Ἀνδρῶν or Ἀνδρίου in Nicosia, 96, 273, 275–78, 284, 286, 294, 306–7, 315–16, 378; abbots of, see Ambrosios, Gerasimos; owned a volume containing the works of St. Neilos in 1564/65, 16; scriptorium of, 16, 324, 334–35, 349, 353;

St. Andrew, in Karpasia, 29; burnt down during the war of Greek independence, 29;

Sts. Andronikos and Athanasia, family chapel in the village of Alsos, Cyprus, (early 15th cent.), 139;

St. Andronikos, church of, in Mantria in the Paphos district, 105;

Theotokos tou Arakos in Lagouthera, Cyprus, 8, 329 n. 4, 331, 352 and n. 3, 375; abbot of, 375;

Theotokos τῶν Ἀψινθίων in Cyprus, 32, 273 and n. 2;

abbot of, (A.D. 1222), 273 n. 2; subordinate to the monastery of John Chrysostom, Koutsoventis, 273 n. 2;

Armenian monasteries in Cyprus, 124;

Theotokos τῶν Φορβίων or Asinou, 5 n. 18, 8, 50; foundation of, 49; frescoes of, 49 and n. 7 (earlier phase); deaths of abbots, monks and nuns recorded in a *Synaxarion*, 51 and n. 11, 52–3 (1/18, 28, 37, 39^{v}, 41, 42, 43^{v}, 54, 64^{v}, 81^{v}, 90^{v}, 91, 97^{v}, 108^{r-v}, 115, 116, 118, 142^{r-v}, 143, 146^{v}, 167^{v}, 180, 195, 202, 204, 209, 230);

Apostle Barnabas, monastery of, parchment MSS from, 29;

St. Catherine on Mt. Sinai, *metochia* in Cyprus, 34;

Charsianites, monastery in Cple, owner of a MS before 1453, 15 n. 84;

Chrysorhogiatissa, in Paphos district, demolished and refounded in 1770, 38; MSS recorded missing, 29;

Chrysospelaiotissa, near Famagusta, MSS from, 29;

St. Demetrios, church of, in Nikoklia in the Paphos district, 105;

Athos, Dionysiou, 16, 35 n. 135, 269–70, 286

Eleousa, monastery of, in Karpasia, MSS from, 29

τοῦ Ἐμφορήτου (?), monastery of, 79 (7/184)

Enkleistra of St. Neophytos near Paphos, 8, 9, 99 and n. 1, 104, 368 and n. 2; MS dedicated there, 324 n. 7; microfilms and xerox copies of his works, 45; *metochion* of, 105, see also St. Epiphanios τῶν Κουβουκλείων; MSS from, 29, 43 (now in Paris); books taken outside Cyprus, 9; library of, 9 and n. 41; growing after Neophytos' death, 13 n. 67; orders liturgical books, 13; looting of, by the Turks (A.D. 1585), 117 and n. 13; pillage of its MSS by Athanasios the Rhetor (A.D. 1643), 102, 117 and n. 13; recordings by later readers, 117; *typikon* of, 117; sponsored MSS, during Neophytos' life, 97; MSS copied by Anastasios acquired by, 13 n. 67; MSS presented by donors, 13 n. 67; visited by V. G. Barskij, 28;

St. Epiphanios, church of, in the village of Koubouklia or Kouklia near Paphos, 4 n. 8, 104, 242 and n. 1, 243, 260 n. 2; donation to (A.D. 1563), 243; landed property owned by (15th cent.), 105; *metochion* of the Enkleistra (15th cent.), 105

Esphigmenou, monastery of, on Mt. Athos, 35 n. 135;

St. George Kontos in Larnaca, MSS dispersed, 29;

St. George Makrys in Larnaca, MSS dispersed and eaten by moths, 29;

St. George, monastery in the district of Paphos, 245 n. 8, 250;

St. George, church of, in the village of Pelendri, 223;

St. George, church of, close to the village of St. Mamas in Cyprus, 280;

St. George, monastery in Cyprus, 258;

St. George of Mangana, monastery in Cple, 15 n. 82;

St. George of Mangana or Lampon in Nicosia, demolished in 1570, 5 and n. 13, 15, 37; history of, 244 n. 4; landed and other property owned by, 15; MSS connected with, 34, 245 n. 5; MSS copied there, 15, 244–45, 247 and n. 3, 249; MS taken there from Cple after 1453, 33; refounded by Helena Palaiologina in 1453, 33, 37; refugees from Cple take refuge there, 33; scriptorium of, 245;

Georgian monastery, of the Holy Cross in Palaestine, 28 n. 71;

St. Gerasimos, in the desert of the river Jordan, 31, 32 and n. 110; see also St. Nikolaos of the Akroteri;

St. Herakleidios, MSS from, 29;

Hodēgētria, Orthodox cathedral in Nicosia, 221 and n. 6;

Holy Sepulchre in Jerusalem, acquires MSS originating from Cyprus, 32; donation of a volume by the priest Esaias (A.D. 1616), 67;

Holy Trinity, church of, in the area of Paphos (?), MS dedicated there in 1552, 326–27;

Holy Virgin, church of, in the village of Trimiklini, 264, 265 n. 2;

τῶν Ἱερέων or Ἁγία μονή, in the district of Paphos, 4, 5 n. 18, 7 and n. 29, 8, 75, 78, 80 (7/19, 34, 76, 91, 175^{v}, 191, 221^{v}, 225^{v}, 236, 265, 268^{v}; flourishing (10th–15th cent.), 72, 75, 361 and n. 2, 362; dedicated to Sts. Nikolaos of Myra and Eutychios, 72; dedicated to Theotokos, 72; *metochia* of, 76, 79; declines rapidly after 1570, 80–81; becomes *metochion* of the monastery of Kykkos, 72; restored by Nikephoros, abbot of Kykkos, 72, 362; *σταυροπήγιον* of the archbishopric (1751), 81 n. 9; – Abbots of: Athanasios (d. 3 or 4 Feb., first half of the 13th cent.), 78 (7/144^{v}); Athanasios (II) (d. 1 March, 13th cent.), 78 (7/170); Barnabas ὁ Κοιλανεύς, (d. 13 Dec. 1310), 78 (7/83); Esaias (d. 7 Jan., first half of the 13th cent.), 78 (7/111^{v}); Germanos from the village of Polemi (abbot 1369–96), 78 (7/76); (d. 22 Jul. 1396), 79 (7/213); elevation to the abbotship (8 May 1369), 79 (7/213); his hand identified, 78; Gregory (d. 25 Jul. 1367), 79 (7/268^{v}); Hyakinthos (d. Dec. 1398/99 or 1407), 79 (7/91); Ignatios (d. 28 Sept. 1333), 78 (7/19); Ioakeim (d. 3 Apr., end of the 13th cent.), 78 (7/188); Klemes (d. 13 Nov. mid 12th cent.), 78 (7/54); Nathanael (d. 12 Oct. 13th cent.), 78 (7/29); Nikodemos (d. 17 Oct. 1344), 79 (7/34); Pachomios (elevation to the abbotship 16 Nov. 1399, 79 (7/59); Paul, formerly *megas oikonomos* of Arsinoe, (d. 7 Apr. 1407), 79 (7/191); Theodoulos (d. 26 March 1336), 79 (7/184); Theoktistos ὁ Μηλιάς (d. 18 Feb. 1227), 78 (7/161); – donations to the monastery by Greek Orthodox, Lusignan

kings, and high court officials, 75, 79 (**7**/91) (= *metochion* of Hagiophrodisi), 79 (**7**/236), private chapel, 80 (**7**/150^{v}, 175^{v}, 225^{v}) (= landed and other property);

Iveron monastery, on Mount Athos, 286 n. 3;

St. John Chrysostom, *Koutsoventis*, 8, 35; MSS from, 29; MS probably originating from, 90;

St. John Eleemon, monastery in the village of Trachonas near Nicosia, 5, 95 and n. 3;

St. John, monastery in Patmos, 28 n. 71;

St. John Pipes, monastery in Nicosia, 202; burials in (14th cent.), 202 n. 4; MSS from, 202 n. 4;

St. John Prodromos, on the river Jordan, 12 n. 66;

Panagia Kamariotissa, on the island of Chalke near Cple, 246 n. 11; unpublished catalogues of its MSS, 246 n. 11;

Kanakaria, monastery in Lythrangomi, Cyprus, MSS from, 29;

Kantara, monastery in Cyprus, martyrdom of the thirteen monks of (A.D. 1231), 9, 244 n. 4;

Theotokos Korone, monastery near Karditsa, 4 n. 5, 350 and n. 4;

Kosinitsa or Eikosiphoinissa, monastery near Drama in Macedonia, 16, 294, 295; abbots of, see Theokletos

Theotokos τῶν Κρινέων or Κρινήων near Vasilia in the Kyrenia district, 5, 58 and n. 5; history of, 58 n. 5; MSS from, 5 n. 17; *metochion* of the monastery of St. George of Mangana in 1563, 5 n. 17, 36, 58 n. 5, 245 n. 5; *metochion* of Sinai, 58 n. 5; register of landed and other property in 11th–12th cent., 58 and n. 6, 59 (**2**/192^{r-v}); school operates there in 1563, 36; visited by the Russian monk Vasilij Grigorevič Barskij in 1735, 58 n. 5

Theotokos of Kykkos, 4, 8, 182 and n. 3, 245 n. 5, 362; bindery in the 16th cent., 62–63, 93; MSS restored and bound there (16th cent.), 182, 219; collection of MSS in 1889, 29; description of MSS, 40; catalogue of MSS (1975), 42; recent acquisitions of MSS, 42 and n. 20; history of the Holy icon of, 33; library of, burnt down by successive fires (1365, 1542, 1751, 1813), 13, 37; looted by the Turks in 1821, 37 n. 152; *metochia* of, 362, see also monasteries of Ἀγρίας and Ἱερέων; rebuilt with financial assistance by Queen Eleanor of Aragon (after 1365), 11; sponsored the publication of books in Venice, 28 and n. 73; abbots of, see Meletios, Nikephoros, Symeon;

Great Laura on Mt. Athos, 35 and n. 135, 187 and n. 4, 261 n. 4, 262, 263 and n. 15; catalogue of MSS, 42;

Leimonos, in the island of Lesbos, 144–46; Cypriot MSS there, 255;

Theotokos of Machairas, 8, 112 (**17**/9), 113 and n. 9; burnt down in 1530 and 5 Sept. 1892, 28, 29, 37, 115 and n. 10; description of MSS, 40; icon of the Virgin attributed to St. Luke, 29, 115; introduction of a book for the recordings of the affairs of the monastery (1828), 114; library of, in 1889, 28; burnt down by fire, 13; miracle in, (14 Dec. 1824) marg. n., 114 (**17**/35^{v}); *Typikon* of the monastery of, 29, 40 n. 10; restorations of, by Abbot Leontios (1697), 113 (**17**/16^{v}); of the *triklinos* (Sept. 1838?), 114 (**17**/20); of the aqueduct (Jul. 1838), 114 (**17**/17^{v}); sponsored publications in Venice, 28 n. 73;

St. Mamas Κουρεμένων, 5; register of books in 1602, 5 n. 15;

St. Mamas, church of, 358 and n. 4;

St. Mamas, monastery of, 325;

St. Marina, church of, 36;

St. Mark, church of, 330;

Melandrina, monastery of, near Agios Ambrosios in Kyrenia, MSS from, 29;

Meteora, 263;

Michael Archistrategos, church of, in Paphos, 35; – a *mēnaion* and landed property dedicated there, 35 n. 137;

Archangel Michael, in the village of Lakatamia, 32, 307–8, 349 n. 2;

St. Michael Tripiotes, church of, in Nicosia, 358;

St. Mnason, monastery of, MSS from, 29;

St. Nikolaos at Akroteri, monastery of, (i.e. Cape Gata), Cyprus, 4 n. 3, 66–67; becomes a *metochion* of the monastery of St. Gerasimos in Palestine, 31, 32 and n. 110; MS copied there in 14th cent., 31;

St. Nikolaos, church of, in the village of Kedares in the Paphos district, 325;

St. Theodore, church of, in the village of Lemythou, 27;

Theotokos τῶν Ὁδηγῶν, monastery in Cple, 286; scribes from, 14; scriptorium of, 33;

Theotokos Φανερωμένη, church of, in Paphos, 36;

Palouriotissa, monastery of, in Nicosia, MSS from, 29;

St. Panteleemon, monastery on Mt. Athos, 36;

St. Paraskeve, monastery of, in Famagusta, 282 and n. 3, 283; MS copied there (A.D. 1544), 299 and n. 2; dated notes (A.D. 1536), 193 (43/I^{r-v}); church of, in Kyrenia, 318; in other areas of Cyprus, 282 n. 3;

Φανερωμένη, church of, in Nicosia (?), 358;

Preveli, monastery of, in the island of Crete, 136;

St. Sabas in Palestine, 28 n. 71, 33 and n. 121, 34 and n. 122, 49, 182–83 n. 5, 245 n. 5, 271 n. 4, 308; abbots of, see Athanasios; acquired a MS formerly in the Holy Sepulchre, 67; MSS copied there, 334–36; MS dedicated there in 1566, 355 and n. 2; MS from Cyprus there, 34; scribe from, working in Cyprus, 190;

St. Sabas τῆς Καρόνου in the district of Paphos, 5, 324 and n. 7, 325; MSS from, 5 n. 16, 324 n. 7; register of the property and books in 1805, 5 n. 16, 324 n. 7;

St. Sophia, church of, in Nicosia, affected by an earthquake (A.D. 1481), 293;

St. Spyridon, monastery of, MSS from, 29;

Stauros, monastery of, in Palestine, 16, 285; acquired a MS originating from Cyprus (?), 32;

Staurovouni, monastery in Cyprus, taken over by Benedictine monks during Western rule of Cyprus, 37; looted by the Mamluks (A.D. 1426), 37; declined during the *Tourkokratia*, 37;

Theotokos Blachernitissa, monastery of, dependent from the monastery of Machairas, founded ca. 1209, 112 n. 4;

θεοτόκος ἡ Κυραελεοῦσα, church of, 215 (**51**/204^{v});

Theotokos, monastery of, in the village of Alsos, Cyprus, 139–40;

Theotokos Sevouriatissa, church of, in the village of Syvouris, 95;

θεοτόκος τοῦ Γερακιώτη, church of, 214 (**51**/48^{v}, 63, 112^{v}, 217);

θεοτόκος τῶν Σύρων at Paphos (A.D. 1302), 161;

Theotokos, unknown monastery dedicated to, 181;

Timios Stauros Φανερωμένος, monastery in Leukara, Cyprus, 11, 196; founding of, 11 n. 57; Gabriel monk, abbot of, 11 n. 57; Gospel Lectionary of, 11 n. 57; recent inscriptions of reconstruction, 204 n. 5, 205 n. 6; register of property in 1776, 205 and n. 6;

tou Palaloniou, church of, 279;

Vasilia, monastery dependent from Sinai, parchment MSS from, 29;

Vatopedi, monastery on Mt. Athos, 35 n. 135; – Catalogue of MSS of, 42;

Virgin Phaneromene, church of, at Paphos, 292–93;

Vlatadon, monastery in Thessalonike, 370;

Zoodochos Pege or Hagia, monastery in the island of Andros, 84–86;

Monograms: drawn by scribes below a colophon or a note, 273, 309, 318–191;

Monokondylion, 54, 73, 279, 309, 326

Montfaucon, Bernand de, 302

Mount Athos, 37, 286; – Catalogue of MSS by Lampros, 39; – founder of the Great Laura, 35; – MSS looted by Athanasios the Rhetor, 24 n. 35; – MSS taken by Athanasios Sukhanov, 24 n. 35; – MS from Great Laura taken to France by Minoïde Mynas, (1842) 27; – missions for Greek MSS there, 263; – study of MSS sponsored by the Greek Parliament, 39

Mount Sinai, 320; scribes working there, 296

Music: Byzantine, 321 n. 1; – Byzantine notation, 321 n. 1; – Western, 321 n. 1; – Italian musical terms used in a Greek MS, 321 n. 1; – Western, 301–2; – musical notation, added in red in a Gospel Lectionary, 96; 103–4, 280; – in a musical MS, 253; – of a *troparion*, 145; – partly in red, 254

N

Nathanael, monk, takes from Cyprus to Palestine a volume and a number of portable icons donated to the monastery of St. Sabas, 31

Neilos, bishop of Tamassos (A.D. 1209), 112

Neilos, monk, founder of the monastery of Machairas, later bishop of Tamassos, 49–50, and 50 n. 8, 111–13

Neophytos, bishop of Lyda in Palestine (A.D. 1682), 335

Neophytos II, patriarch of Constantinople (1602–3 and 1607–12), 24

Neophytos Enkleistos or Recluse, saint, 9, 104, 272, 368–69; – MSS preserving his works, 44 n. 41; – *Catechisms*, (i.e. Paris, Supp. Gr, 1317), 27; – *Commentary* on the Psalms and Canticles, 36; – *Typikon* of the Enkleistra, 9 and n. 41; – works, in the library of Machairas, 28; – corrections in a volume containing his works, (ca. 1200), 101 and n. 4; – corrects his own works in surviving MSS, 106, 116; – demands for MSS by, 108; – drawns up the *Typikon* of his monastery, 115; – writes his *Catechisms* for his brother John, abbot of John Chrysostom, *Koutsoventis*, 97; – works, copied by Basil, *taboullarios* of Paphos, 101

Neophytos Rodinos, scholar, editor of a book by Maximos Margounios, (1602), 23 n. 28

Nicaea, 123; seat of the Byzantine government-in-exile, 10–11; cultural centre, 10

Nicolas-Claude Fabri de Peiresc (1580–1637), collector of MSS, receives three books from Cyprus, 23 and n. 31

Nikephoros, Archbishop of Cyprus (1641–74), 52, 54, 251 and n. 5; – grants a letter of recommendation to Athanasios the Rhetor (A.D. 1643), 24

Nikephoros, abbot of the monastery of Kykkos and later Archbishop of Cyprus, (1641–74), restores the monastery τῶν Ἱερέων, 72

Nikephoros, bishop of Kyrenia, (enthroned on 4 Dec. 1690), 358 and n. 4

Nikephoros Asemines, restorer of Patmos 304 (A.D. 1829), 171

Nikephoros Blemmydes, 310; – *Physics*, popular in 14th century Cyprus, 188 and n. 4

Nikephoros Gregoras, Byzantine scholar, 11; *On Kingship*, treatise addressed to King Hugh IV, 11

Nikephoros Magistros, (Ischyros, Isen), founder of the

monastery of Asinou, portrait of, 51, n. 10; monastic name, Nikolaos (?), 51, n. 10; donor of frescoes of Asinou, 49 n. 7; death of, (16 Nov. 1115), 51 (**1**/81^{v})

Nikephoros Phokas, Byzantine Emperor, 35

Niketas Chalkoutzes, patrician, 7

Niketas Stethatos, 173

Nikodemos, bishop of Kition, 40

Nikolaos, bishop of Arsinoe and Paphos in 1483, 250

Νικόλαος ἱερεὺς Κύπριος, corrector of an anthology published in Venice in 1582, 23 n. 28

Nikolaos Mouzalon, archbishop of Cyprus (1107–11), 8 n. 35

Nikolaos, priest (17th–18th cent.), sponsored the rebinding of the present London, B.L. Add. 11836, 365

Nomikos, or *notarius*, 213, 218

Nomikos and *taboullarios*, 215

Nomismata, (i.e. cold coins), 158, 223, 282

Notes: by illiterate hands (A.D. 1541), 130; – by the scribe, 104; – cryptographic, 257; – dedicatory, 292; – later in rasura, 66; – later in blank folios, 67; – in Arabic, 150, 249, 340; – Arabic, poetic, 33; – by I. Hardt (early 19th cent.), 340; – later, by various hands, 297; – in Latin, erased, 142; – in Latin illegible (A.D. 1565), 299; later in Latin, 314, 338, 353; – later mentioning a war of 1654, 350; – obituary, for the doge of Venice Alvise Mocenigo, (d. 1577), 333; – of acquisition of MSS: 307 (**86**/342^{v}); – of rebinding a volume (17th–18th cent.), 365 (**108***/297); – of restoration: 362 (**107***/361^{v}); – recent, in German, 338; – request to the readers by a restorer, 465; – recording donations to the church of St Epiphanios in the district of Paphos, 243; – written in the Cypriot fashion, 181; – written by an 18th cent. restorer, 145

Numerals, Arabic, later, 143, 150, 232

O

Octōēchos, liturgical book of the Orthodox Church, 22 n. 28, 34

Olbianos, bishop of Amathous, 157–58

Olympos, Mt. in Bithynia, 12

Ornaments: 'carpet' heading in black and red ink, 299; – elaborate: 57, 93, 125, 130, 133, 141, 248, 257, 260, 265, 292, 299, 307, 310 (by scribe B), 334, 369; – pi–shaped, 50, 117, 130, 193, 197, 199, 204, 208, 221 (red), 231, 240, 243, 273, 275, 280, 285, 322, 326, 371; – elaborate with dragon heads at the two ends, 271; elaborate in which red, blue, green, and pale brown ink is used, 282; – full–page cross, 371; – headpieces: 150, 245, 357, 371, 374; – marginal drawings: in red, 223, 282; not executed, 104, 275, 314, 322, 336, 355, 364; – ornamental cross, 135; – red, 182, 188, 324, 339; – in red or pale black, 277; – red or brown, 135, 138; – red headpieces, 145, 223, 302; elaborate headpiece, 353; ornamental headpieces, 342; rectangular, 152; – simple, 141, 147, 150, 159, 171, 179, 190, 193, 195, 197, 199, 204, 208, 211, 213, 219, 226, 231, 243, 248, 250, 257, 260, 265, 267, 273, 280, 292, 307, 310, 312, 315, 326, 330, 332, 334, 336, 337, 353, 361, 364, 374; – simple in red and black ink, 221; mostly simple, 202, 237, 296, 378; simple in brown ink, 235; simple in yellowish ink, 361; – text written to form two crosses, 213; – tituli in rectangular frames, 320

Orthodox Church, maintaining Greek learning, 172

Orthodox Church of Cyprus, submission to the Latins, 162

Orthodox patriarchates, under Muslim rule, 355 n. 2

Orthodox world, under Turkish rule, 39

Ottomans, settle in Europe, 11; conquer the Balkans, 11; besiege Cple, 11

Ourris family, 219 n. 9; under the protection of the Genoese, 207 and n. 2

Ownership entries: 105 (later 15th cent.), 73, 171, 180, 203, 222, 232, 274 (later, i.e. 1594); – contemporary of the monastery of *Timios Stauros* at Leukara in red, 203 (**48**/372^{v}); formulaic phrase: καὶ τόδε πρὸς τοῖς ἄλλοις κτῆμα, 145; – of Laudivius Zacchia, 209 (**49**/1^{v}); – of the monastery of Iveron on Mt. Athos, 229 (**56**/1); – poetic, in a MS of the monastery of St. George of Mangana, 35; – probably cut out, 62

Oxford, University of, 176

P

Padua, 301–2, 337; Gymnasium of, 301

Paisios, patriarch of Alexandria (1657–78), 35 n. 132

Paktonarēs, 207 and n. 3

Palaiologos family, 191 n. 3

Palamites, i.e. hesychasts, visit Cyprus in the 14th cent., 11

Palestine, 108, 190, 334–35; – Cypriot monks and pilgrims there, 31; – Cypriot scribes and authors work there, 34; – MSS from taken to Cyprus, 12 n. 65; – monasteries of, and their ties with Cypriot monasteries, 31, 285; – monastery of the Holy Cross, 16; – monks from and books arrive in Cyprus during the 11th and 12th centuries, 49; – monks from, found monasteries in Cyprus, 49; – under Muslim rule, 190; – origin of MSS containing the *Synaxarion*, 49 n. 1; – refugees from, arrive in Cyprus, 10, 12; – St. Sabas, collection of MSS, 33

Paper: bombycine (i.e. Oriental), 143, 147, 167, 330; –

factories probably existing in Cyprus during the 14th century, 204 n. 3; – folios in a volume copied mostly in wertern paper, 276; – in the "chypriote bouclée" MSS, 179, 184; – MSS written on: 123, 127, 129, 132, 140, 142, 146, 151, 153, 165, 170, 171, 173, 177, 183, 185, 187, 189, 191, 196, 198, 203, 205, 209, 212, 216, 219, 222, 241, 268; – quality of, in 14th cent. Cyprus, 12 and n. 65, 172, 192 n. 3, 199, 204 n. 3; – western, affected by the acid of the ink, 311–12, 324; – inserted in a bombycine volume, 146, 147 (later insertion); – MSS written on: 137, 172, 194, 216, 224, 227, 232, 236, 238, 244, 246, 249, 251, 253, 255, 258, 261, 264, 266, 268 (inserted folios), 270, 271, 274, 276, 278, 280, 283, 285, 287, 293, 295, 298, 300, 303, 308, 311, 313, 315, 316, 317, 321, 323, 325, 327, 331, 333, 335, 336, 338, 341, 343, 350, 354, 356, 370, 372, 375, 379; – worm–eaten, 224, 264, 265, 325, 356, 357

Parchment: MSS written on, 49, 54, 59, 64, 68, 71, 74, 81, 84, 87, 90, 94, 97, 99, 103, 106, 111, 115, 119 (palimpsest), 134, 148, 181, 182 n. 3, 269 n. 2, 361, 363, 366, 368; – inserted in later MSS, 146, 147; – shortage of, during Lent, 92 and n. 2; – washed off and re–written, 3

Paris, 294; – Cypriot MSS preserved in the collections of, 27

Parthenios, abbot of the monastery of Hagia in Andros, rebounds H.P. Kraus, Gospels in 1748, 85, 86 (**9**/1^{v})

Parthenios, patiarch of Alexandria (1678–88), 35 n. 132

Paschalia, 305; – figure of, 200 (**47**/7^{v}); – of the years 1529/30–1557/58; – copied in an *Hōrologion,* 275

Patriarchal Synod, in Nicaea, approves Esaias' election to the Archiepiscopal throne of Cyprus (A.D. 1209), 124 n. 5

Paul, monk, owner of a volume of St. Neilos in 1564/65 (not traced), 257 n. 3

Paul II, pope of Rome (1464–71), 211

Paul III, pope of Rome (1534–49), 314

Paul IV, pope of Rome (1555–59), 314

Patzinaks, 66 n. 4

Pentēkostarion, extracts from, inserted in an earlier MS, 244

Persian astrology and astronomy translated into Greek, 13 n. 71, 381

Philippus Solitarius, 303 n. 1

Philotheos, archbishop of Cyprus (18th cent.), 28

Pius II, pope of Rome (1458–64), 20 n. 12

Pius VII, pope of Rome (1775–90), 172

Pindos mountains, 350

Pipes, family of, in Frankish Cyprus, 202 n. 4

Poems, obituary (dodecasyllabic), 51 (**1**/142); – dedicatory, (dodecasyllabic) 87 (**10**/174^{v}–175); – funerary, 49

Polo, family of, counts of Signia, 141 n. 2

Porphyrij Uspenskij, examines a MS and writes a note on the content and date in 1858, 203

Portuguese, introduce to Europe the sweet orange (16th cent.), 77 n. 7

Praxapostolos, liturgical book of the Orthodox Church, 3

Prayer, commemorative, for the Oecumenical patriarch, the Byzantine emperor, the local bishop and the abbot of Asinou, 53 (**1**/13); – by the scribe to the Mother of God, 181; – in an originally blank folio by a later hand, 274

Precious MSS, for private use, 4

Printing, discovery of, 15

Probationes pennae (δοκίμιον τοῦ κονδυλίου), 253, 374

Prophets and Epistles of St. Paul, excerpts from, included in a Gospel Lectionary, 103

Prosmonarios, 95

Prōtopapas, or πρωθιερεύς, office in the Orthodox Church, 18, 312

Prousa, town in Asia Minor, 239 n. 4

Psalter, liturgical book, 323 n. 28; – Psalter and Canticles, 34

Ps.–Dionysios the Areopagite, in George Pachymeres' paraphrase, 20

Q

Quire composition: bifolium, 122, 165, 186, 219; – binions, 50, 98, 184, 229, 238, 253, 285, 342; – Gatherings, bound in wrong order, 229, 254; – of twelve folios, 166, 208; mostly of twelve folios 262; – of varied numbers of folios, of different sizes and of different quality of paper, 320; – quaternions, 50, 71, 73, 89, 98, 104, 105, 117, 135, 145, 150, 152, 182, 184, 188, 190, 197, 199, 208, 209, 211, 226, 237, 249, 250, 253, 257, 265, 267, 269, 271, 273, 276, 278, 285, 302, 307, 310, 314, 333–34, 338, 340, 342, 349, 353, 355, 374, 378, 381; – quinions, 135, 169, 172–73, 176, 180 (of Romanos Anagnostes), 186, 208, 378; – *seniones,* 169; – ternions, 98, 208–9

R

Reginos, metropolitan of Constantia (A.D. 431), 6 and n. 22

Rex Jerusalem Cipri et Armeniae, 20

Rhodes, 4 n. 8, 320; – MS acquired there, 20; – scribes from, 4, 104, 260 n. 2

Richard Lion Heart, King of England, occupied Cy-

prus, in 1191, 5
Roman Creed, 371 n. 5
Romania, meaning Byzantium, 4, 12, 121, 197, 204 n. 3
P. Roman, Capuchin monk, entrusted with the acquisition of MSS by Jean de La Haye (A.D. 1644), 24
Romanites, name given in Lusignan Cyprus to people coming from Romania, i.e. Byzantium, 121, 158
Romanos–Romanoi–Romaniti, family of, 186 n. 3
Rome, 21
Russia, 350

S

Sabas Pipes, bishop of Paphos in 1435/6, 237
St. Andronikos, estate of the monastery of Machairas (14th cent.), 113
St. Demetrianos, Life of, 7, 34
Ste Geneviève, abbey in Paris, 25; – acquired the books of Athanasios the Rhetor, 25
St. Neilos, works, in Vat. Ottob. Gr. 25, 22
Salamis–Constantia, 6; see Salamis, town in Cyprus
Savoy, duke of, 294
Schedographia, 172 and n. 2
Scholia copied by a contemporary hand, 168; – Greek and Latin by a later hand (scribe C), 229; – later, 152; – Latin in Greek MSS, 160; – sporadic, 186, 310, 361
Schools: College of St. Athanasios in Rome, 24; – Jesuit School in Cple, 24
Scribal activities: contemporary scribes add to a volume over a number of years 123, 125; – later scribes add texts in a MS, 231 (i.e. B and C); or add texts in an earlier MS, 245, 248; – later scribes write scholia in Greek and Latin, 229; – the scribe (?) makes the Appendix in a lexicon 221; – scribes collaborate in a volume, 61 (scribes A–D), 108 and n. 3, 207; – collaborate with different layout 208; – collaborator of Romanos Anagnostes 141 n. 5; – correct their text, 72, 93, 179, 186, 188, 209, 226, 231, 252, 296, 307, 314, 337, 340, 355, 357, 368, 371; correct the text in the margins 150; correct the text and make additions in the margins, 143; – improve the text of a bad exemplar, 348; – travel, 318; – educated, 320; – knowledge of Greek, limited in the case of Antonios Synkritikos, 239; – limited education, 348; – illiterate, with many errors in orthography, 229; illiterate, 348; – scribes and the printed text: copying from a printed text (?) 371; influenced by the Aldine editions, 314 n. 3; – influenced by the printed text, 279 n. 1, 314, 353, 371; – work in Cyprus (non Cypriots) 4; – work in Cyprus in the 12th century, 8 and n. 37; – work in Cyprus, around 1200, 98; work in Cyprus in the 14th cent., 138; – Cypriot scribe with no Cypriot scribal features, 134–35; – work in Cyprus without any peculiar features of Cypriot script, 181; – work in Cyprus and use the *Annus Mundi* and the term ἔτος instead of ἐγχρονία and *Annus Domini* (A.D. 1483), 248; – Cypriot scribe working in Palestine before 1571, 31; – work together (in a scriptorium), 378, 381; – write marginal notes, 239; – write marginal notes and comments, 353; – write marginal notes or texts, 292; – Invocations by: 138, 275, 279, 296, 357: ἔλεος τῷ γράψαντι σωτηρία τῷ κτησαμένῳ, 197 (45/316^{v}); μέμνησο κἀμοὶ τῷ γράψαντι, 160; Θεοτόκε βοήθει, 195 (44/2); Θεοτόκε μου βοήθει μοι, 244 (62/23^{v}); Κύριε, Ἰησοῦ Χριστέ, ὁ Θεός μου βοήθει μοι, 260; Κύριε, Ἰησοῦ Χριστέ, προηγοῦ τῶν ἐμῶν πονημάτων, 253 (by a later hand); Κύριέ μου φῶς, 226; υἱὲ βροντῆς βοήθει μοι, ἄναξ, κηρύξω τὴν παρουσίαν, Λόγε, τόνδε πονοῦντα ῥώμην δίδου; Ἰωάννη θεόφαντε, φώτισον ἡμῶν τὸν νοῦν, 188; Χριστὲ βοήθει 218;
Scribes: name erased and altered, 239 n. 3; – of western origin, hellenized, 208; – propably identified with the sponsor of the MS, 169; – using two pens (a thick and a thin), 286, 316; – unknown or anonymous 129; – profesional, 129; – notes by, 130; – unknown, 112, 147, 160, 175, 187, 190, 192, 194, 195, 210, 231, 235, 254, 262, 267, 277, 296, 307, 330, 332, 361, 364, 367, 371, 378; – unknown calligrapher, 133; – script of, 149–50 (**29**); – unknown, collaborate in the copying of a volume, 138, 374; – unknown collaborator of Romanos Anagnostes, with a different script, 171; – unknown, contemporary to the main scribe, i.e. B and C of **No. 47**, 202; – unknown, later, 244, 321, 336, 355; – unnamed, collaborating in the copying of an astronomical volume, (i.e. A, B, and C), 380 (**114***); – unknown, writes the index and some marginal scholia, 141; – unknown, (B & C) in a theological volume (contemporary), 260
Script styles: alexandrinischer Auszeichnungsmajuskel, 61; angular, 147; archaising, round, provincial, 50; "bouletée", folio used for binding a later volume, 44 n. 44; calligraphic and provincial, 61, 93; "chypriote bouclée", 13, 44, 124, 125, 141, 143 and n. 3, 145, 147, 166, 168, 170, 172, 175, 184, 186, 194 n. 4, 195, 197, 210, 213, 218 n. 6, 223; scribal characteristics, 143, 159, 187; "classique ... pour les ouvrages liturgiques", 75; cursive, 61, 181, 229, 355; Cypriot "carrée", 101, 141, 159; diminutive, 364, 367, 368; "decorative style", 8 and n. 38, 32, 45, 69, 82 and n. 2, 98, 101, 104 n. 4, 364, 367; description of, 112; "érudit moderne", 210; "Family 2400" MSS, 8 n. 38, 364; "*Hodēgōn* style", 15, 33, 96, 223, 235, 248, 262, 273, 285, 296, 307, 334, 378; Loukas of Byzāu's style in Cyprus, 44 n. 44; "Nicaean School MSS", 8 n. 38; notarial script, 14, 145, 159, 175, 178, 179, 186, 239

(15th cent.); of the scribe Ephraim (10th cent.), 361; "palestino–chypriote epsilon", 61 n. 3, 93; Perlschrift, 61, 72; Renaissance script, 267, 353; Romanites' style, (2nd third of 14th cent.), 213; scholarly, 181; square and heavily formed minuscules, 192; traditional, liturgical in Gospel Lectionaries, 149, 315

Scriptorium: 190, 192; – scribes working together in, 374; – operate in Cyprus in the second half of 12th century, 101 n. 5; operate in the vicinity of Paphos ca. 1200, 108; operate in 14th century Cyprus, 12; Scriptoria, 16 and n. 91, 349, see monasteries, Theotokos τῶν Ἀνδρείων

Scrolls, entrusted to famous scribes, 286

Séguier, binding in dark brown leather on cardboard, bearing his coat of arms, 101–2

Sekretikos, family, see Synkritikos, 2

Sekretikos Constantine, 239 n. 4

Sicily, 292 n. 3

Signatures: a cross in the centre of the upper margin, 86, 88, 94; – Arabic numbers in the right upper corner, 160; excised by a binder, 148, 193, 213, 221, 312, 362; probably trimmed off, 169; – in the Greek alphabet, a little later, 142; in the lower and outer margin, 148, 166, 176, 188, 208, 231, 235, 249, 267, 273, 276, 280, 285, 292, 310 (mostly excised), 324, 334, 336, 378; in the upper right corner, 50, 57, 62, 67, 69, 73, 75, 82, 89, 93, 98, 101 (mostly excised), 104, 113, 117, 122, 130, 133, 139, 143, 145, 147, 150, 184, 193, 195, 199 (mostly excised), 219, 226, 243, 245, 250, 257, 261, 262, 267, 271, 307, 332, 353, 374 (in Greek or Arabic numerals); – end of gatherings: in the centre of the lower margin, 202, 231, 235, 267, 283, 296–97, 302, 314, 320, 330, 338, 340, 342; in the lower inner or outer margin, 57, 73, 98, 105, 109, 135, 182, 190, 226, 237, 253, 276, 314, 342, 350, 353, 355; – later, in the Latin alphabet in the lower right corner, 148, 278; – not observed in microfilm, 317, 372; – not preserved, 142, 152, 160, 171, 186, 197, 223, 229, 240, 265, 299, 316, 326, 357, 364, 367, 369; partly preserved, 145, 254

Signs and symbols: a cross in the middle of the upper margin indicating the beginning of a new gathering, 148, 150, 166, 184, 186, 188, 219, 236, 245, 249, 255, 292, 307, 314, 322, 338, 340, 342, 350, 355; a cross in the upper margin of the recto and verso of each folio, 258, 326; a cross in the margin of a MS, 229; cross above headpiece, 326; cross with inscription, 326; a cross formed by the text, 150; – cross-reference signs by a later hand, 362; – crosses within the text of a Gospel Lectionary indicating the beginning and end of lessons, 327; – red cross within the text made by the scribe, 150; – eagle, symbol of the evangelist John, 171; – peculiar symbols at the beginning of gatherings, 257–58; – symbols of the stars, given in a volume on Physics, 143; – symbols of the zodiac within the text or in the outer margin, 143

Sinai, 322

Sinklitikos, family; see Synkritikos

Sixtus IV, pope of Rome (1471–84), 20 and n. 12

Skeuophylax, ecclesiastical office, 237

Sponsors of a Gospel Lectionary (A.D. 1193), 3 n. 1; – of liturgical books, 3

Spyridon, bishop of Tremithous (4th cent.), saint, 6; – life of, 66

Stephanos Meles, 173

Stichēron, ('hymn'), 119

Sybil, prophecy about Cyprus, 167, 169

Subscriptions: in red ink, 103, 134, 141, 202, 207, 218, 231, 312, 341; – written alternately in red and black ink, 213; – partly in black and partly in red ink, 149; – excised, 133; – poetic, 4 n. 5, 35; – stereotyped in the MSS of Theodosios IV Prinkips, 12 n. 66

Σήλβεστρος Χαλαω, notary in Nicosia in 1548, 37 n. 150

Symeon, abbot of the monastery of Kykkos, (16th cent.), 182–83 and n. 5, 219; autograph of, 182 and n. 5; bibliophile, 182 n. 5

Symeon, bishop of Chalcedon, 158

Symeon Βερίβελος, from Cyprus, corrects liturgical books published by Iakobos Leonginos (1565/66), 22 n. 28; – editor of the *Triōdion* in Venice (1565), 264 n. 1

Synaxarion, in the meaning of short 'life of a saint', 5, 43, 74–76, 197, 221, 307; – serves as register of death and other events concerning a monastic community, 80; "Family F" of, 49

Synklitikos, Cypriot family of, 301

Synklitikos, John, physician, 239 n. 4

Synkritikos, family of, see Constantine, George, John, Michael

Synkritikos, John, 239 n. 4

Synkritikos or Synklitikos, family in Cyprus, 144 n. 4, 239 and n. 4; – Greek MSS owned by members of this family, 239 n. 4

T

Taktikon, liturgical book, 43 and n. 30

Tankerville James Chamberlayne, author of *Lacrimae Nicosiensis*, collector of MSS in Cyprus in the 1890s donated to the Vatican collection, 30, 327, 383

Tartous, (Ταρτούζ), noble family in Cyprus (14th cent.), 221

Templars, military-religious Order, bought Cyprus in A.D. 1191, 5

Tetraevangelion, i.e. Four Gospels, 32, 82, 357; adapted for liturgical use, 134

Texts: added later in a MS, 185; – astronomical and astrological, 379; – bound in disorder, 125; – canonical, 123; – copied by a later owner of a MS, 229; – copied on both sides of a scroll, 286; – texts for liturgical use ordered by Cypriot monasteries, 11–12; – full of grammatical and orthographic mistakes, 66, 262; – homiletic, copied by a later hand in an earlier MS, 97; – incomplete because of lack of paper, 307; – Latin and Greek, printed, 15; – legal, 127; – marginal by the scribe, 314; – missing in the exemplar but found and copied by the scribe, 262; – polyglot, (Armenian, Greek, Arabic), 123 (**20**/292^{r-v}); – written by the scribe after a volume was bound, 235;

Text losses: affected by holes on folios: 197, 142 (caused by burning) 243, 278, 280; because of the excision of folios, 186, 187, 193

Thekaras, monk, *Verses*, 275 (**75**/164)

Themistios, 310

Theodore, bishop of Paphos (7th cent.) wrote the Life of St. Spyridon, 6

Theodosios IV Prinkips, patriarch of Antioch (1275/–83), bibliophile, 12 n. 66

Theodore τῆς Σκούφενας, *sakellarios* of the bishopric of Amathous, 158

Theodoulos, bishop of Karpasia, 183

Theodoulos, monk, later reader of the *Typikon* of St. Neophytos, 117 (**18**/83^{v})

Theokletos, abbot of the monastery of Kosinitsa in 1632, 294 and n. 4, 295; letter to the duke of Savoy, 294

Theophanes Logaras, corrects a liturgical book published by Iakobos Leonginos (1575, 1578 etc.), 23 n. 28

Θεοφάνης ἱερομόναχος Ξενάκιος, corrects liturgical books published in Venice (1611/12), 23 n. 28

Theotokion, ('hymn of Theotokos'), 301

Thessalonike, 275 n. 2

Third Crusade, 5

Third Oecumenical Council of Ephesos (A.D. 1431); bishop participants, 6

Thomas, chamberlain (καβαλλάριος) of Helena Palaiologina, 113 (**17**/86^{v})

Thomas, count of Morphou (d. 1388), 215

Thomas Kordokotos, master of Byzantine music, 254

Thomas Magistros, rhetor, 11, 275 n. 2

Thrace, scribe from, 4, 121

Tiberias, in Palestine, metropolis of, 124 n. 5

Timotheos, bishop of Kyrenia (early 17th cent.), 374, 375 and n. 2

Timotheos, patriarch of Cple (1612–21), 24

Toledan Tables, 209–11; Latin MS tradition of, 210 n. 2

Tortosa, town in Syria, 221; see also Antarados, Tartus

Tourkokratia, meaning Turkish rule of Cyprus (1570/71–1878), 17

Tourkokratia, i.e. Turkish rule of the Orthodox world, 28, 35 nn. 135–36, 37, 44

Trebizond, Empire of, 13 and n. 71

Triōdion, liturgical book of the Orthodox Church, 22 n. 28; *editio princeps* of, 264 n. 1, 265; other editions of, 264 n. 1; MSS in Cypriot collections, 265 n. 3

Tripolis, town in Syria, captured by the Mamluks, (3 May 1289), 76 (**7**/208^{v}), 162

Troodos, mountain, 356

Troparion, ('hymn'), 122, 145, 199, 226, 260, 278, 296–97, 312

Trullan Council, 68th canon of, forbids washing off of religious texts, 122; – 39th canon of, 124

Turkish, *ghazis*, 12

Turks, occupy western Asia Minor (14th cent.), 11, 197

Typikē Diataxis, 203 n. 2

Typikon, liturgical book, 37

Typikon, meaning monastic charta, 37

Typikon, liturgical, 244

Typikon of the monastery of the Enkleistra, 115, 116, 117; versions of: i. (A.D. 1177) ii. expanded version (A.D. 1214), 116 and n. 4; provisions for the security of books, 9 and n. 41; signed by the bishops of Paphos Basil Kinnamos and Bacchos, 116; singed and ratified by Neophytos, 116; studied by visitors, 117; editions of, 118 and nn. 13–17

Typikon, of the monastery of Machairas, 111–13, 115; ratification of, 112; *editio princeps* of, (1756), 113, 115; other editions, 115

Typography, 337

Tyros, town in Syria, 162

U

Union of Churches, discussions for, 10

Union of Lyons, 10

V

Vasco da Gama, 77 n. 7

Vasilij Grigorevič Barskij, Russian monk, (18th cent.), visits Cyprus, 27–28; – tries in vain to find a MS referring to the history of the monastery of St. Neophytos, 28, 273 n. 2

Venice, 16, 113, 163, 292 n. 3, 300–2, 314, 337, 353, 371, 380; doges of, 333 and n. 5; see also Alvise Mocenigo

Verses: at the end of various texts by scribes, 337; – clichés among copyists, 323, 349; – decapentasyllabic, 271, 300, 301, 313; – decapentasyllabic, dedicatory to the Virgin, 292 (**81**/3); – by the scribe below a colophon, dodecasyllabic, 279 (**77**/301^{v}); – dodecasyllabic, 313 and n. 1, 155, 231, 247, 323, 334; dodecasyllabic at the beginning of a grammatical work, 232 (**58**/1); dodecasyllabic by Arsenios monk (15th cent.), 110; – dodecasyllabic and decapentasyllabic in a subscription, 234; – formulaic, decapentasyllabic and dodecasyllabic, 226; – later, in the *Typikon* of the monastery of Machairas, 113 (**17**/81^{v}); – mostly dodecasyllabic in a colophon, 306; – political (i.e. decapentasyllabic), 154, 303 n. 1

Villemain, French minister of Education (1840), charged Minoïde Mynas with a mission to Mt. Athos, 263 n. 15

Virgin Mary, 'Marienpanegyrikum', 60

Vlasios, abbot (?) of the monastery of St. John Pipes in Nicosia (A. D. 1345), 202

Voleron, in Thrace, 4 n. 7, 121 and n. 2

W

Wallachia, flight of Cypriot scribes there, 21

Wartermarks: anchor with a star above, 264; – anchor with star on top (18th cent.), 145; – anchor and star, and two pairs of scales, 251; – four circles on a stem with a tri-lobed base, 298; – horizontal lines and the lion of St. Mark, 379; – scissors and a pair of scales with a star on top, 253–54; horizontal lines, 315, 325; vertical lines, 350

William Herbert, third Earl of Pembroke, acquired the MSS of G. Barocci in 1628, 381; presented them to the University of Oxford, in 1629, 381

X

Xenos, name of scribes working in Cyprus but coming from abroad, 4

Y

Yates James, requested Minoïde Mynas' MSS on behalf of the British Museum, 263 n. 15

Z

Zacharias Kallierges, publisher of Greek books in Venice (15th–16th cent.), 314, 371 n. 8

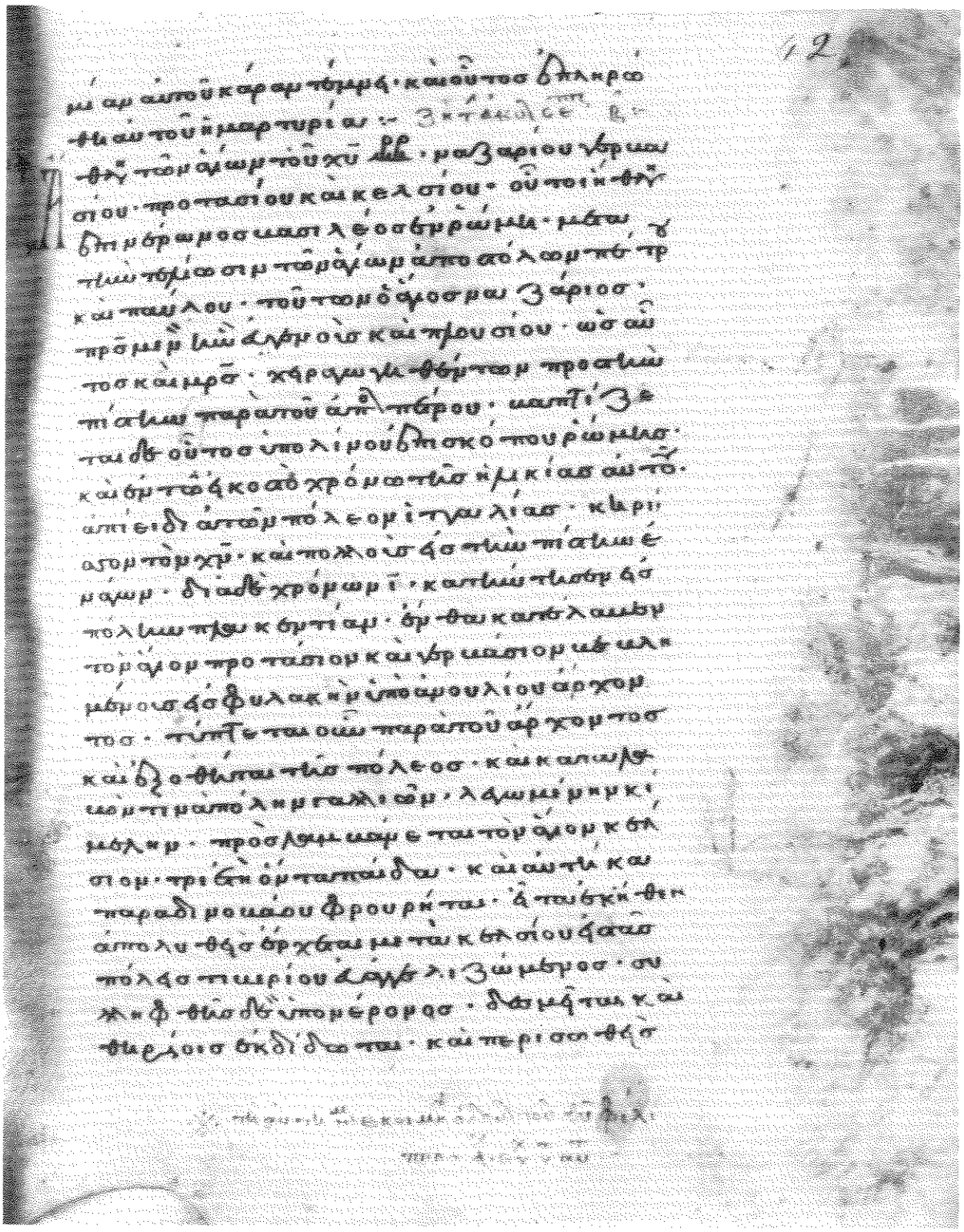
Zenon, bishop of Kourion (A.D. 431), 6 and n. 22

Zetounion, town in Greece, 144, see also Lamia

Εἴληφε πέρας βίβλος ἡ ποθουμένη
χερσὶ γραφεῖσα τῶν ταπεινῶν γραφέων
Ρομπέρτου Μπράουνιγκ ἐκ Βρεττανίας
καὶ Κωνσταντίνου τοῦ Κωνσταντινίδη
ἐκ τῆς περιωνύμου Κυπρίων νήσου,
μηνὶ Δεκεμβρίῳ τε ἡμέρᾳ πρώτῃ
τοῦ χιλιοστοῦ ἐννεακοσιοστοῦ
καὶ ἐνενηκοστοῦ τρίτου ἔτους Χριστοῦ,
ἐν νήσῳ Κύπρῳ καὶ πόλει Λευκωσίᾳ
καὶ οἱ ἐντυγχάνοντες εὔχεσθαι ἡμῖν.
Ὥσπερ ξένοι χαίρουσιν ἰδεῖν πατρίδα
καὶ οἱ θαλαττεύοντες εὑρεῖν λιμένα
οὕτω καὶ οἱ γράφοντες βιβλίου τέλος.

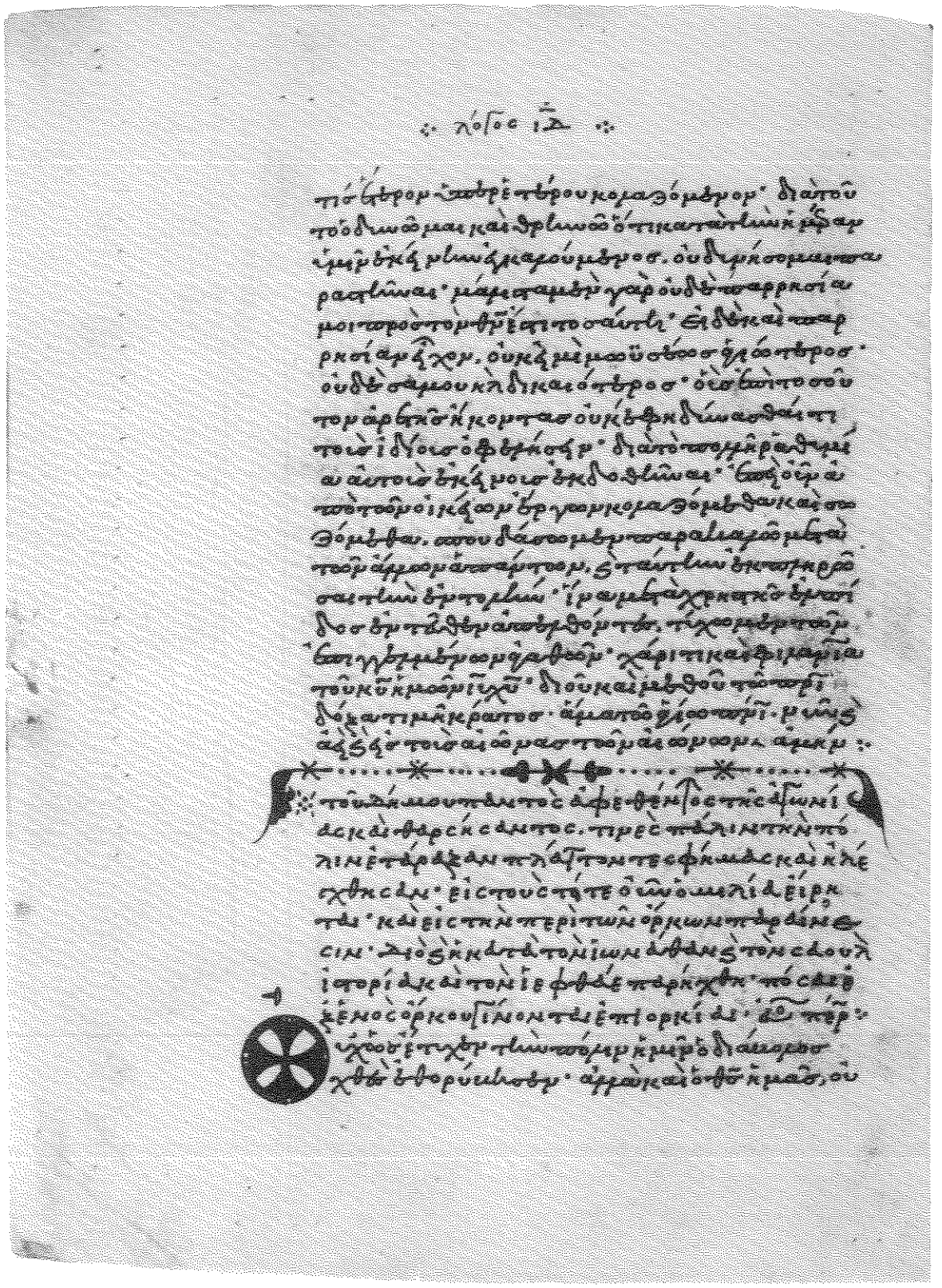
PART III

Plates

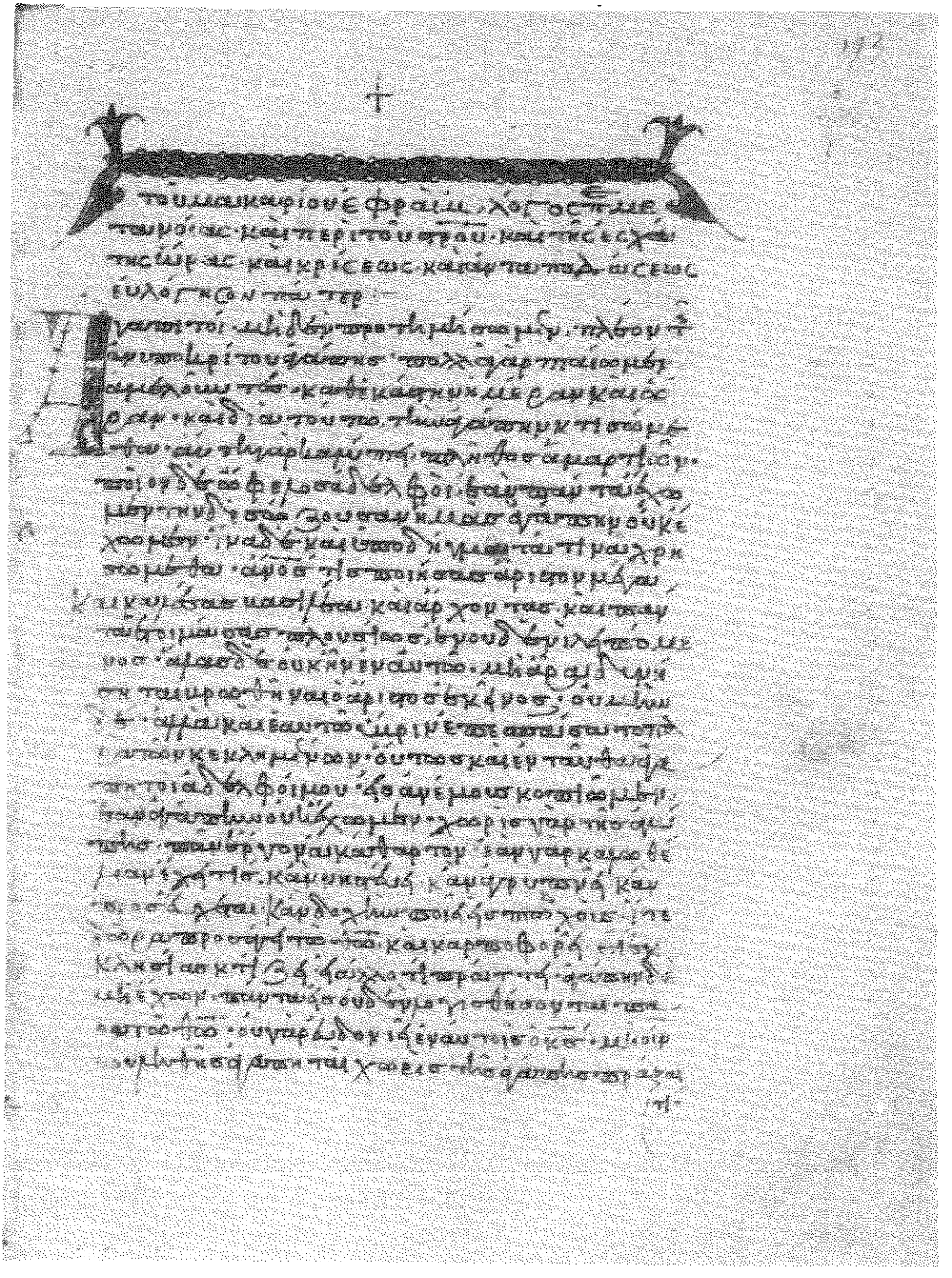


(1.) A.D. 1062/63: Written by an unknown scribe (most probably in Cyprus)
Synaxarion, September–February
Paris, Bibliothèque Nationale, MS Gr. 1590 (f. 42r)
(Reduction 84%; orig. 270 × 205 mm.)

Plate 2

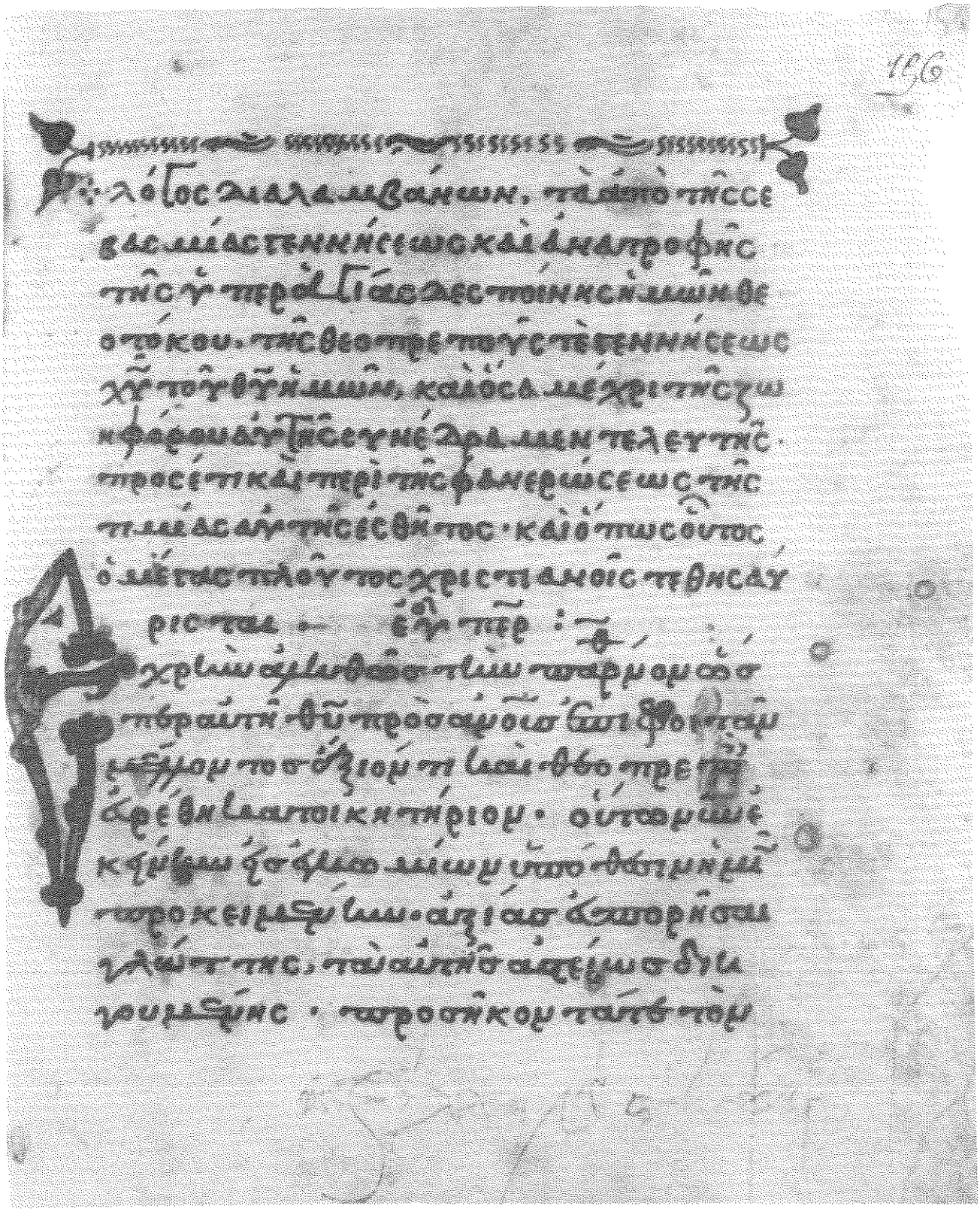


(2.) A.D. 1072/73: Page written by the monk Peter (scribe A)
St. John Chrysostom, XVIII homilies to the people of Antioch *(De Statuis)*
and Ephraim Syros, XVII homilies
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 100^{v})
(Reduction 72%; orig. 293 × 205 mm.)

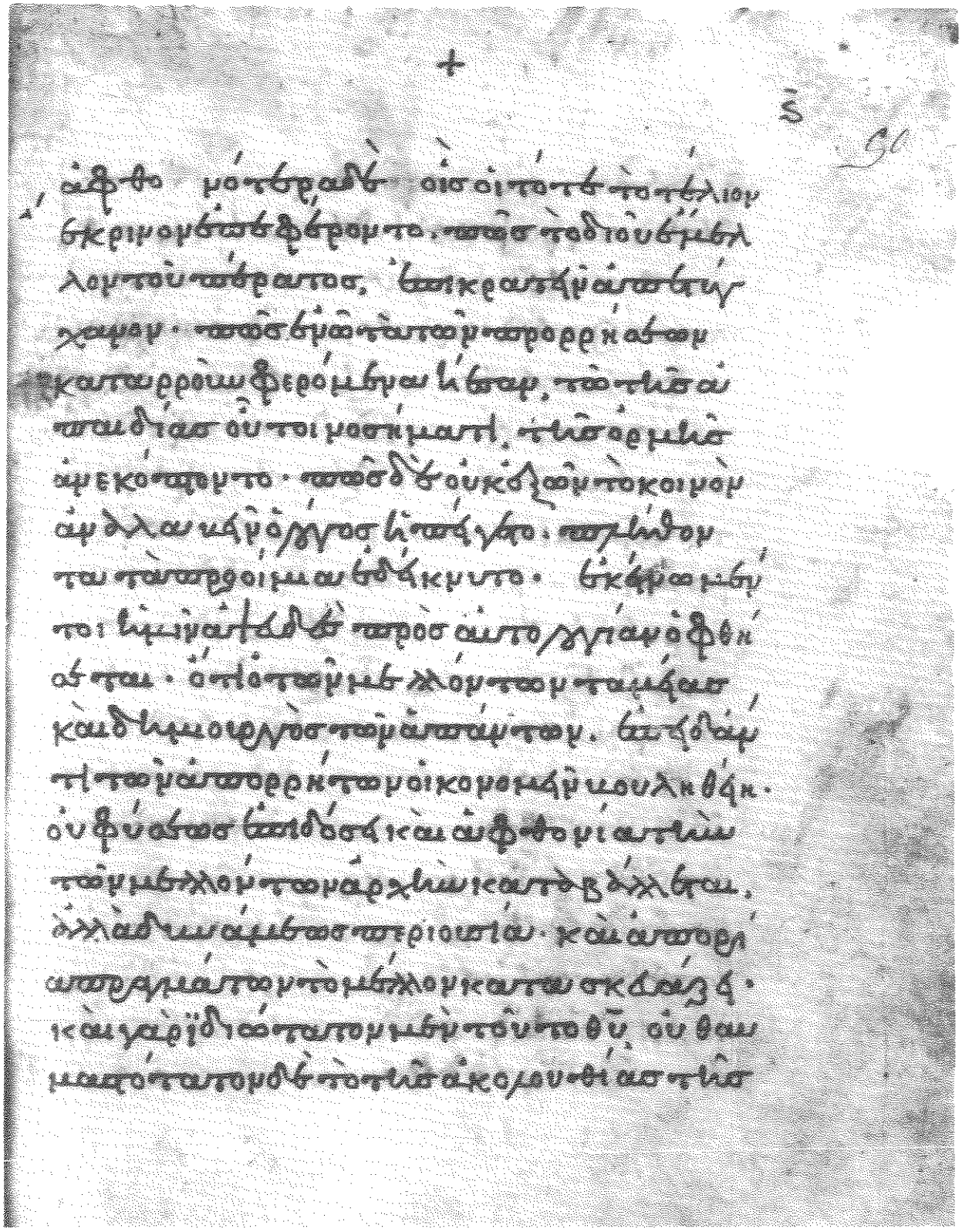


(2.) A.D. 1072/73: Page written by scribe B (unknown)
St. John Chrysostom, XVIII homilies to the people of Antioch *(De Statuis)*
and Ephraim Syros, XVII homilies
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 193^{r})
(Reduction 72%; orig. 293 × 205 mm.)

Plate 4

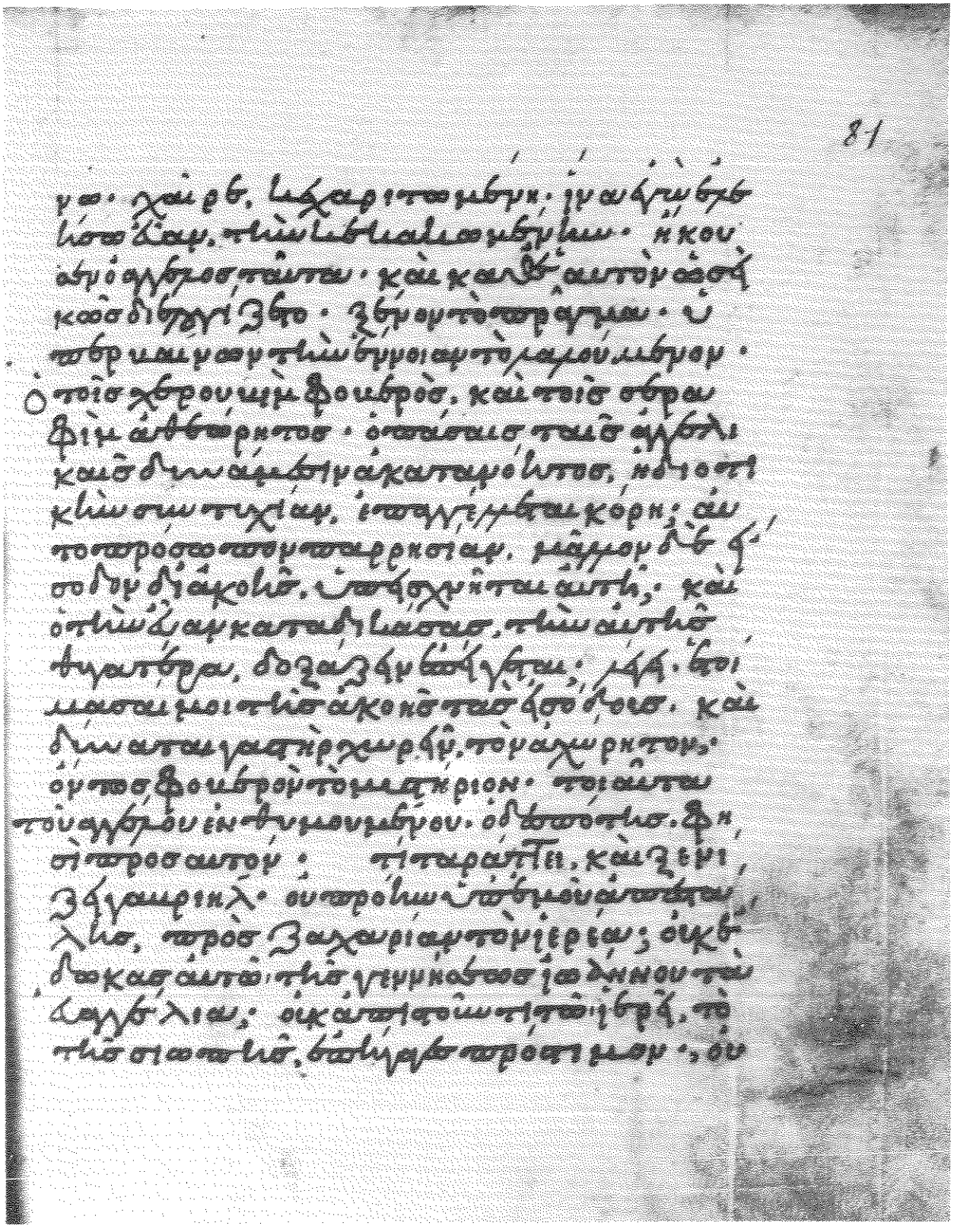


(3.) A.D. 1080: Page written by the main scribe A, the monk Neophytos
Collection of apocryphal works and homilies on the Holy Virgin
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 156ᵛ)
(Reduction 92%; orig. 232 × 190 mm.)

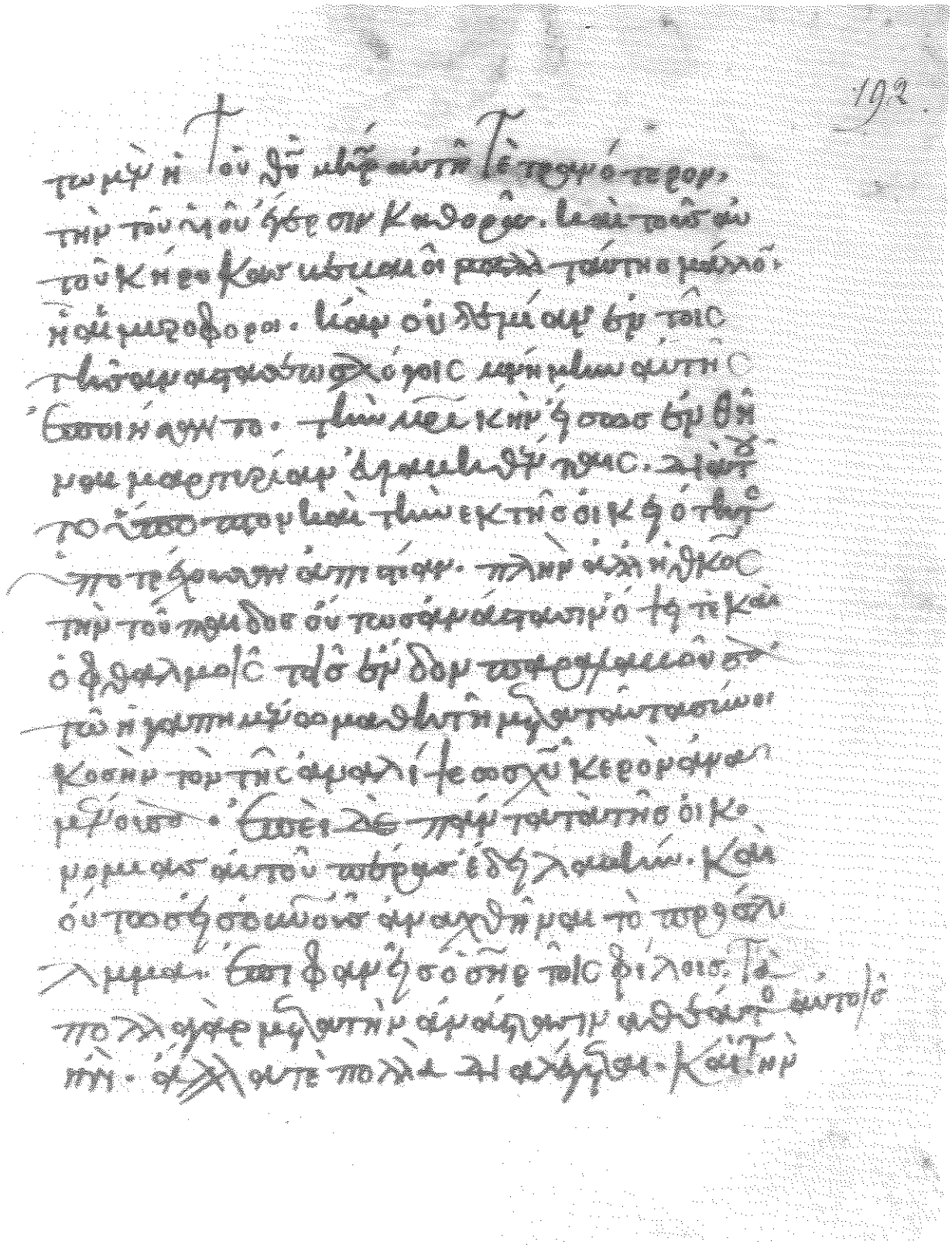


(3.) A.D. 1080: Page written by scribe B
Collection of apocryphal works and homilies on the Holy Virgin
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 50r)
(Reduction 92%; orig. 232 × 190 mm.)

Plate 6

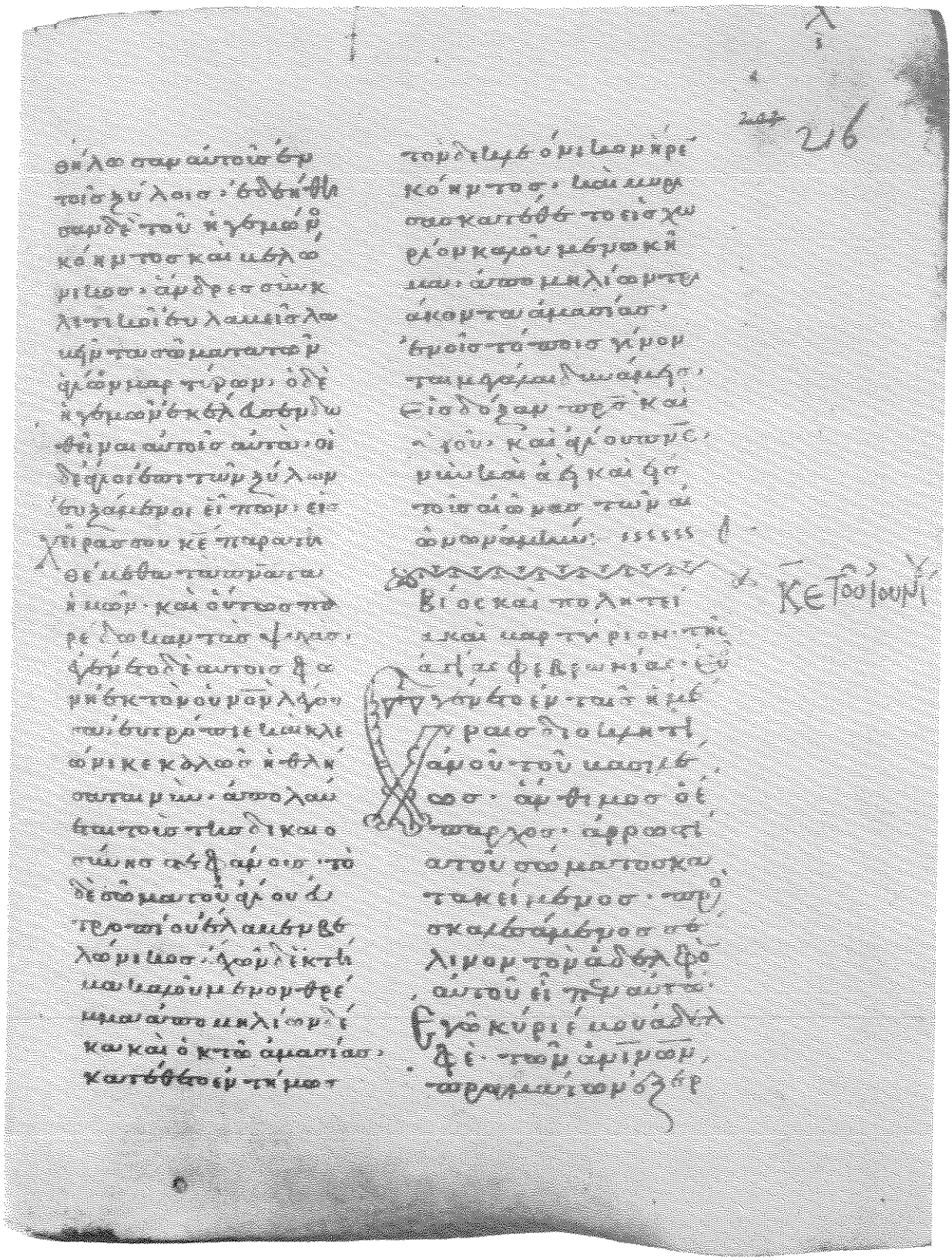


(3.) A.D. 1080 (or a little earlier): Page written by scribe C
Collection of apocryphal works and homilies on the Holy Virgin
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 81r)
(Reduction 92%; orig. 232 × 190 mm.)

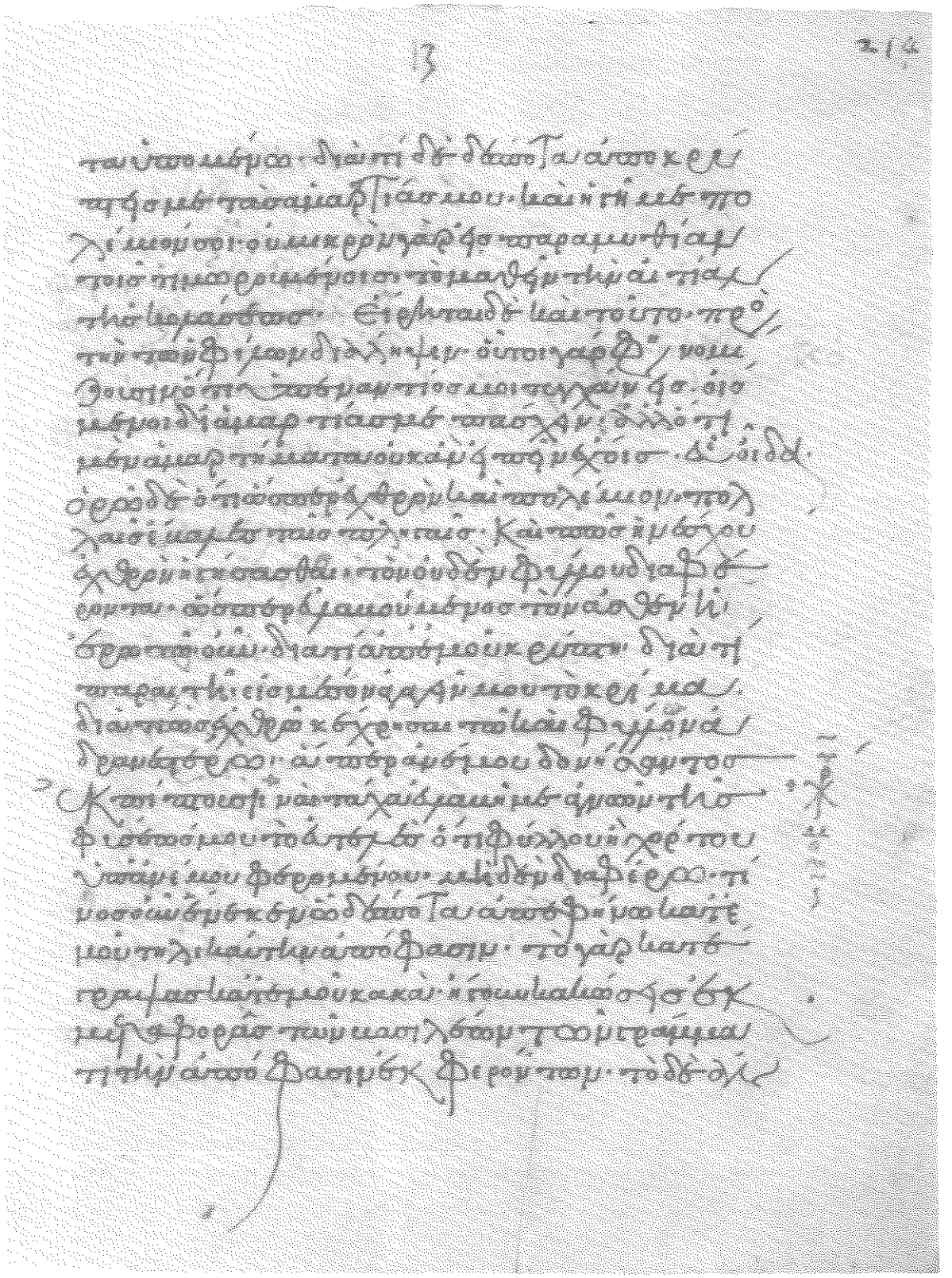


(3.) A.D. 1080: Page written by scribe D
Collection of apocryphal works and homilies on the Holy Virgin
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 192r)
(Reduction 92%; orig. 232 × 190 mm.)

Plate 8

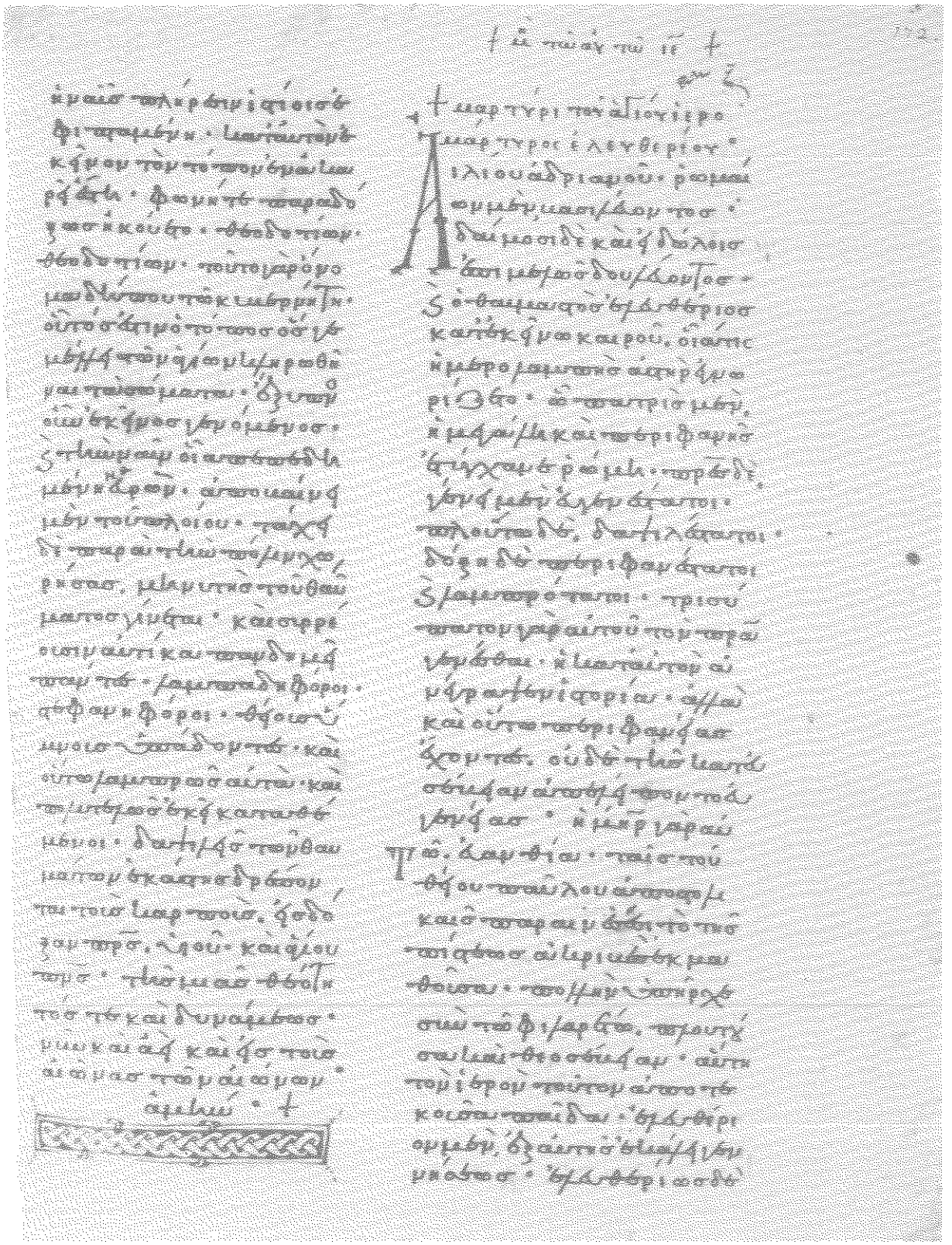


(4.) A.D. 1089/90: Written by the monk Gerasimos
Orations, encomia, lives of saints and apocryphal works
Jerusalem, MS St. Saba 259 (f. 216r)
(Reduction 81%; orig. 260 × 212 mm.)

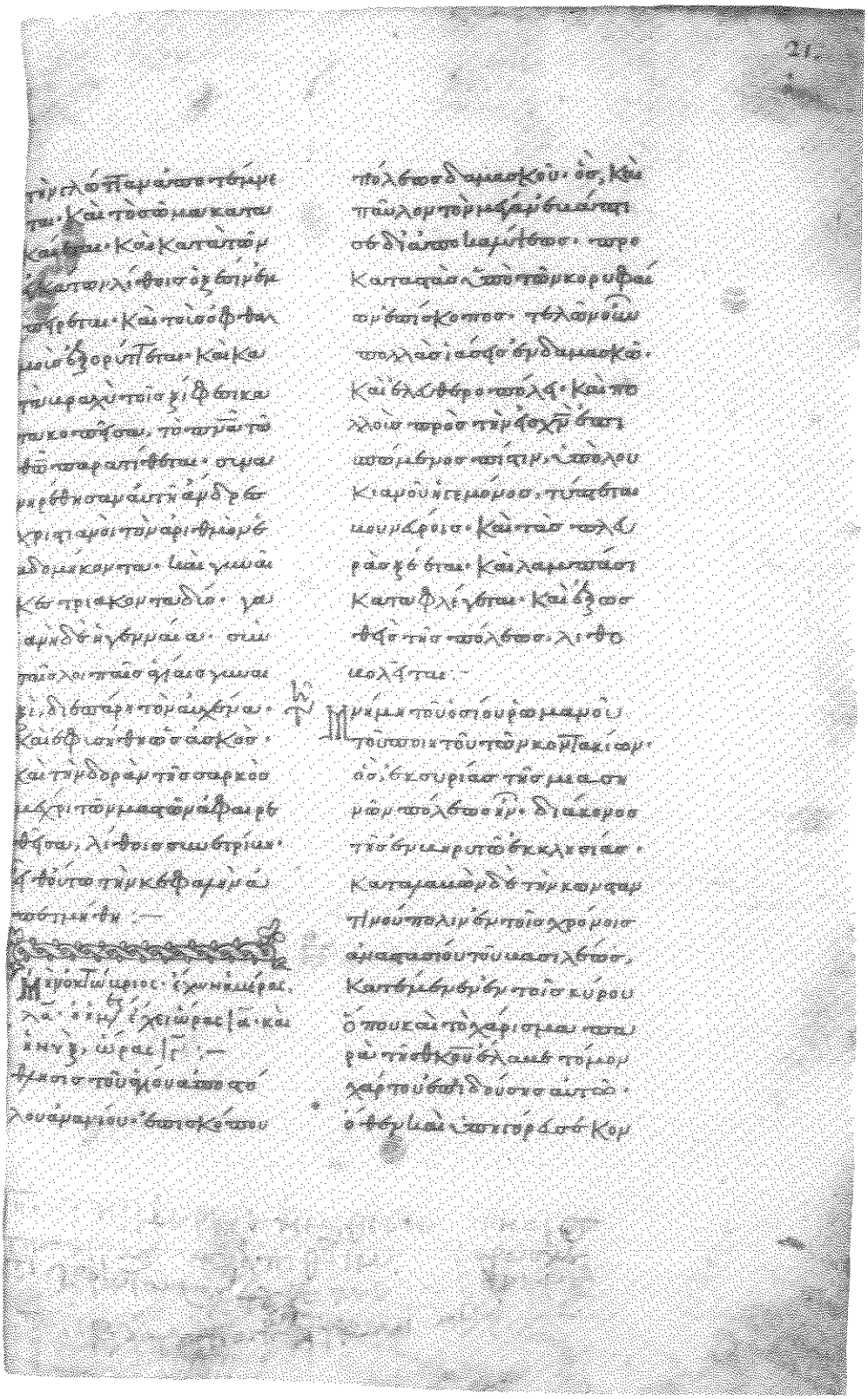


(5.) *circa* A.D. 1107–18: Written by the priest John Tarsites
Catena on Job
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1231 (f. 214r)
(Reduction 77%; orig. 273 × 200 mm.)

Plate 10

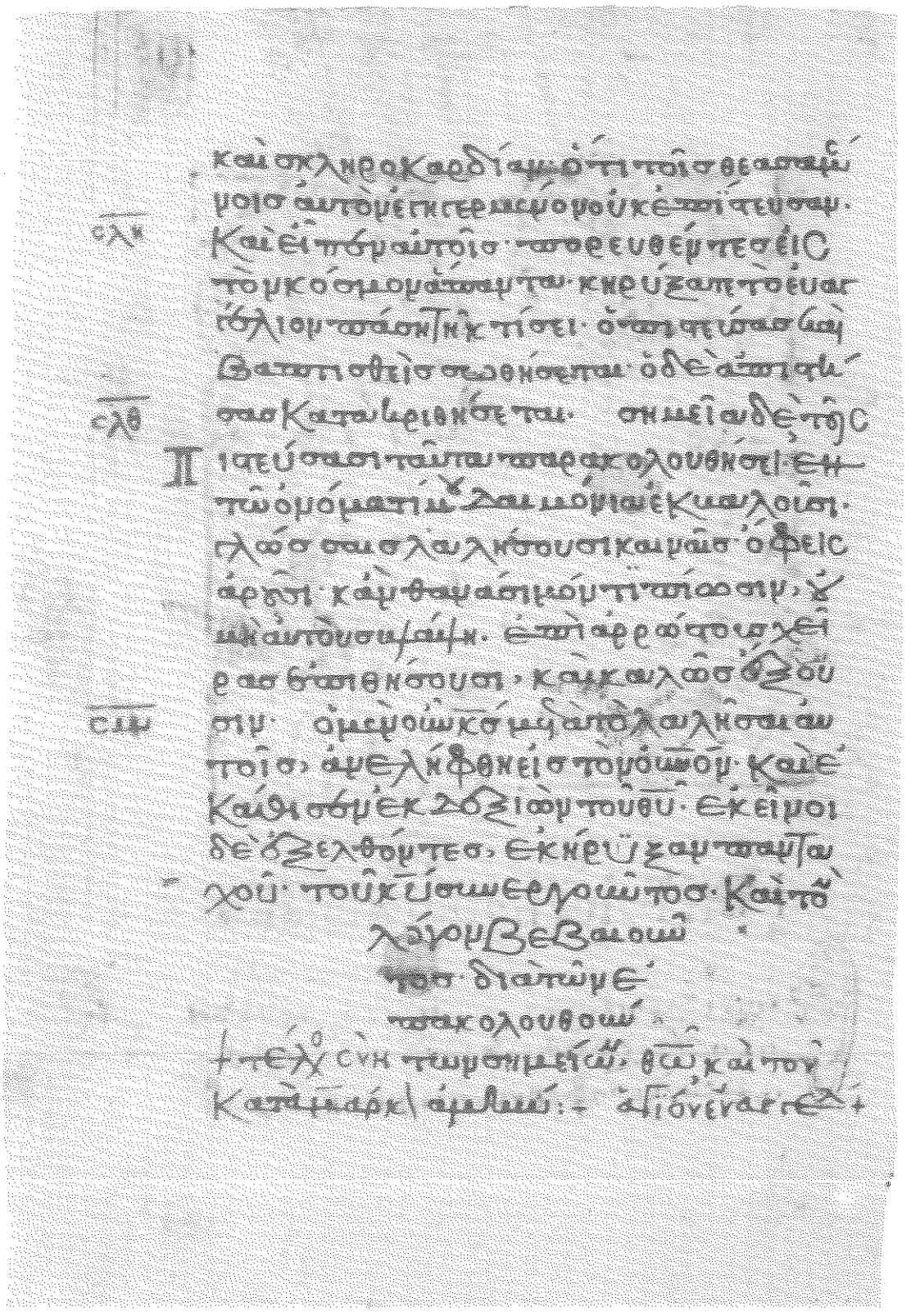


(6.) A.D. 1112: Written by Klemes, monk in the monastery τῶν Ἱερέων
Lives of saints for December, mostly from Symeon Metaphrastes
Paris, Bibliothèque Nationale, MS Gr. 1531 (f. 172ᶜ)
(Reduction 56%; orig. 390 × 278 mm.)

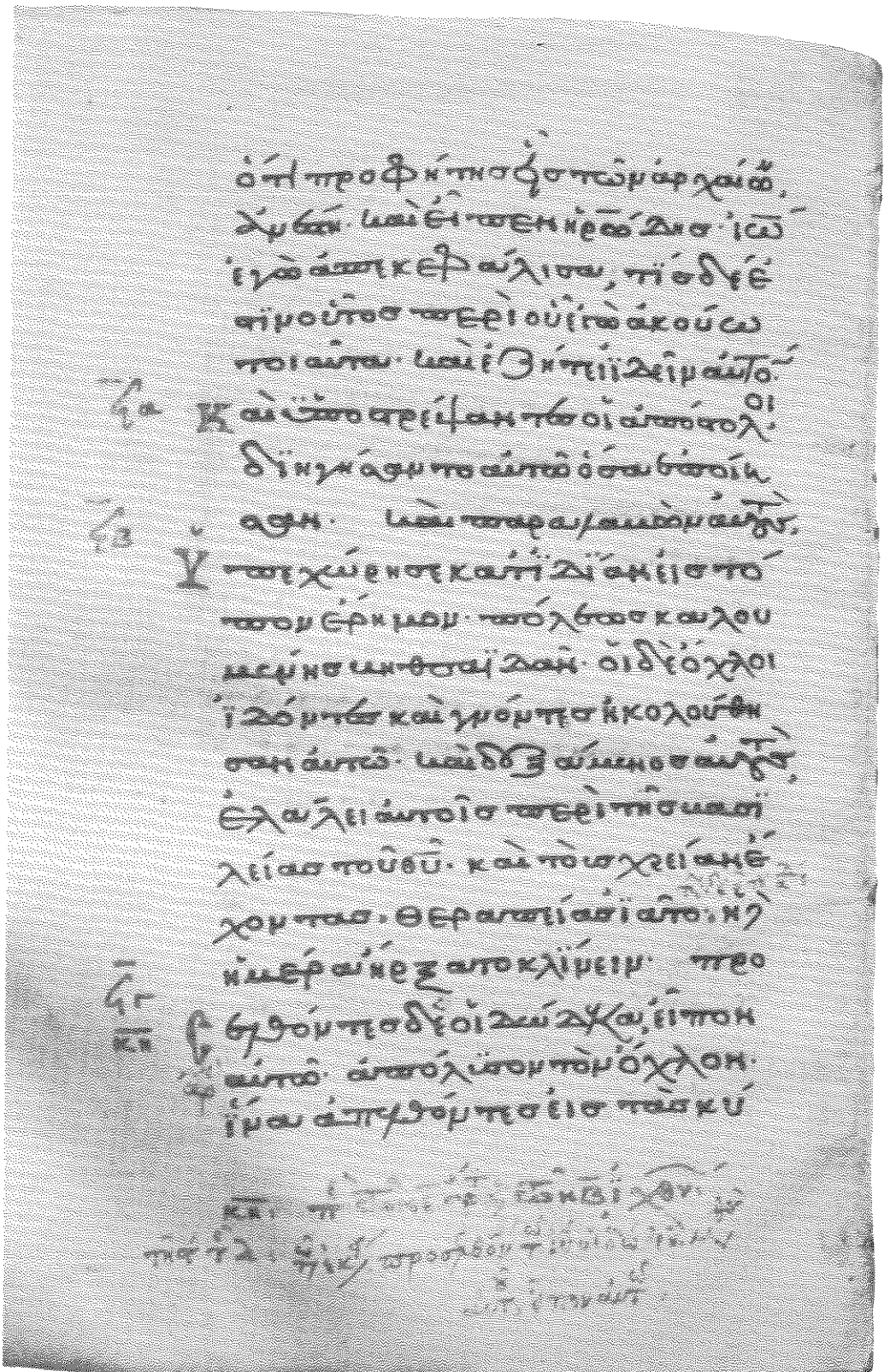


(7.) *circa* A.D. 1112: Written by Klemes, monk in the monastery τῶν Ἱερέων
Synaxarion of the whole ecclesiastical year
Paris, Bibliothèque Nationale, MS Gr. 1588 (f. 21ʳ)
(Reduction 65%; orig. 325 × 215 mm.)

Plate 12

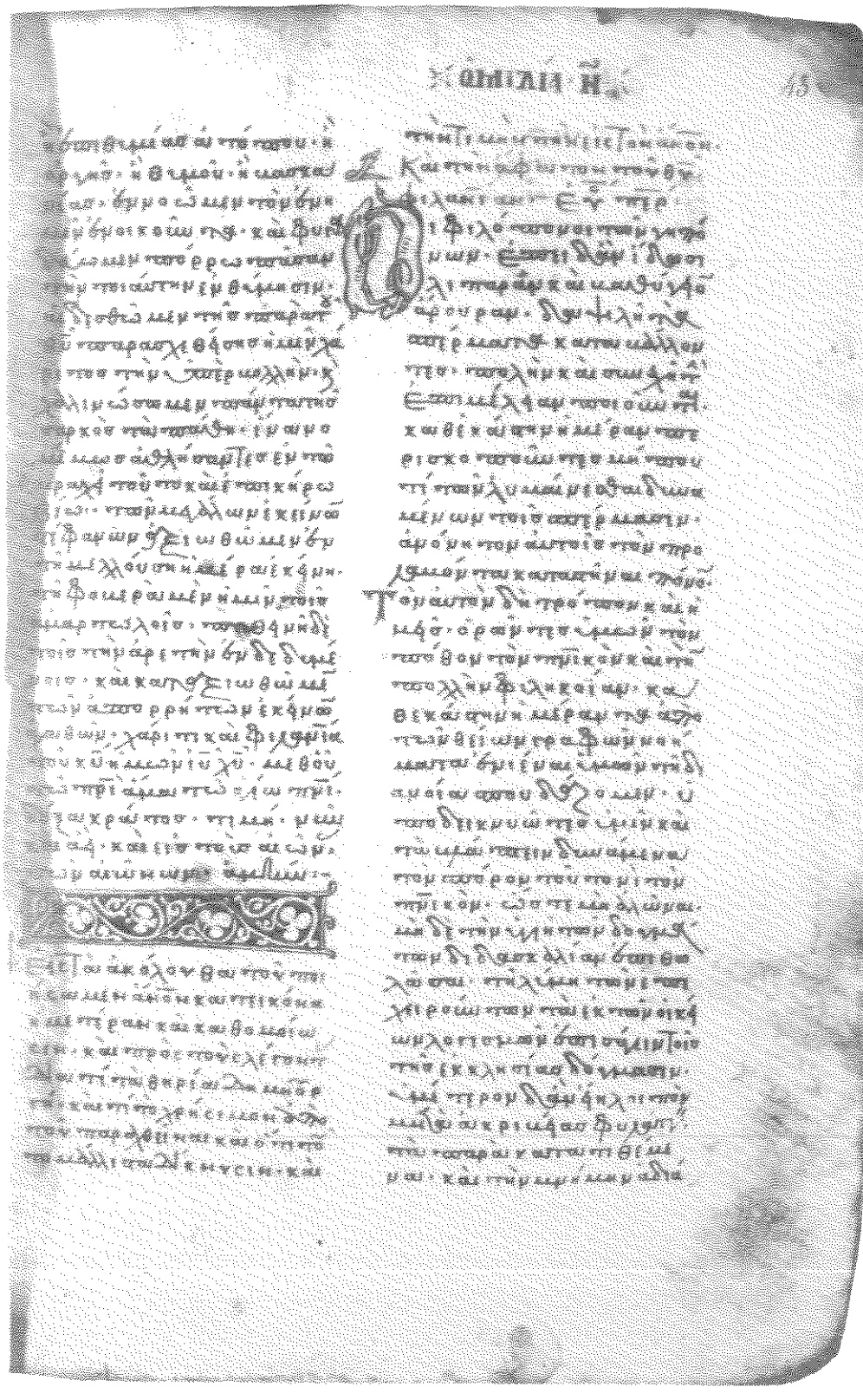


(8.) A.D. 1153: Written by Manuel Boukellaros, Hagiostephanites
Four Gospels
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 118ᵛ)
(Reduction 90%; orig. 234 × 171 mm.)

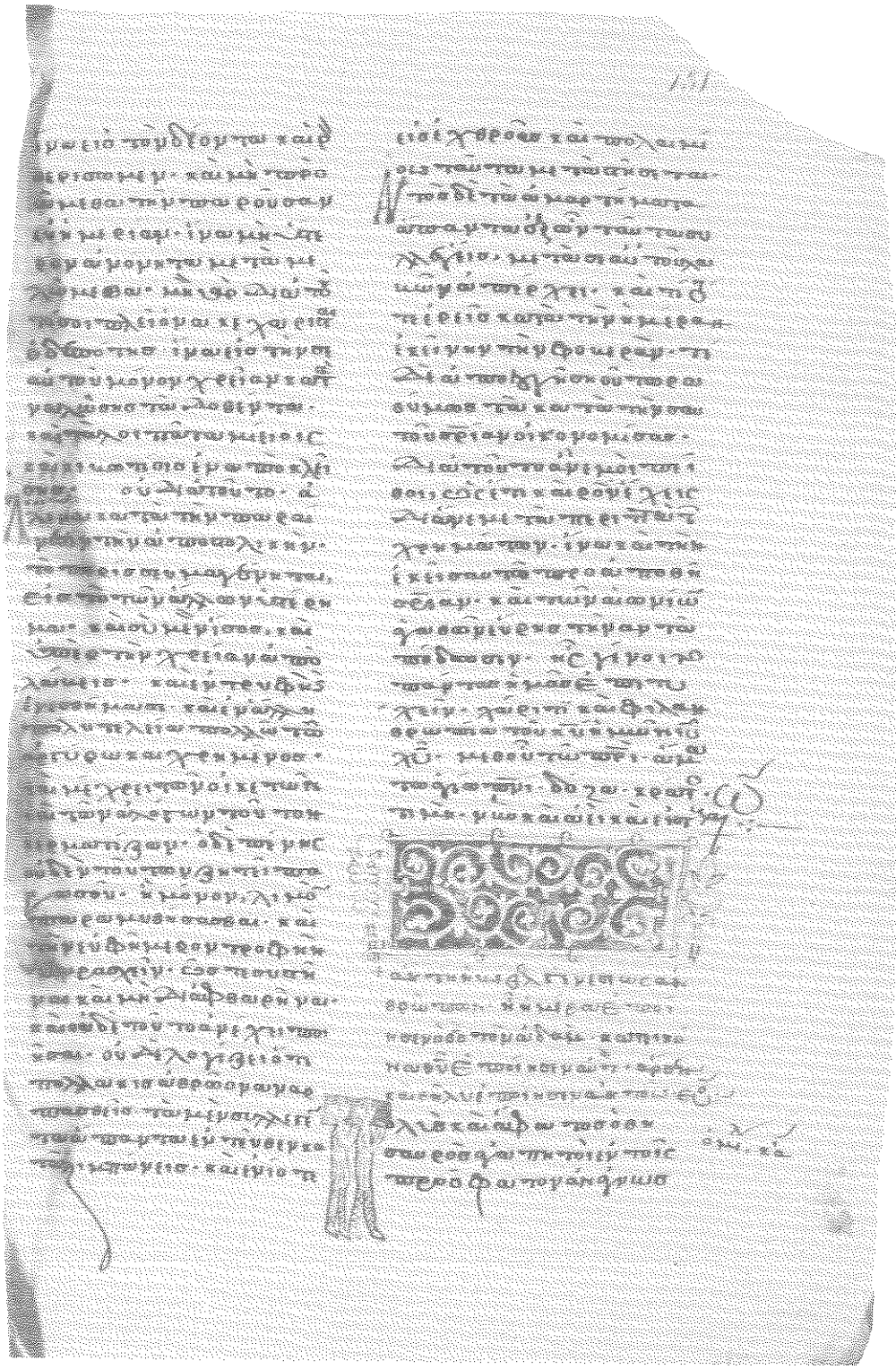


(9.) A.D. 1156: Written by Manuel Boukellaros, Hagiostephanites
Four Gospels
New York, H. P. Kraus, Four Gospels (*olim* Andros, Hagias 32) (f. 203^{v})
(Reduction 95%; orig. 220 × 157 mm.)

Plate 14

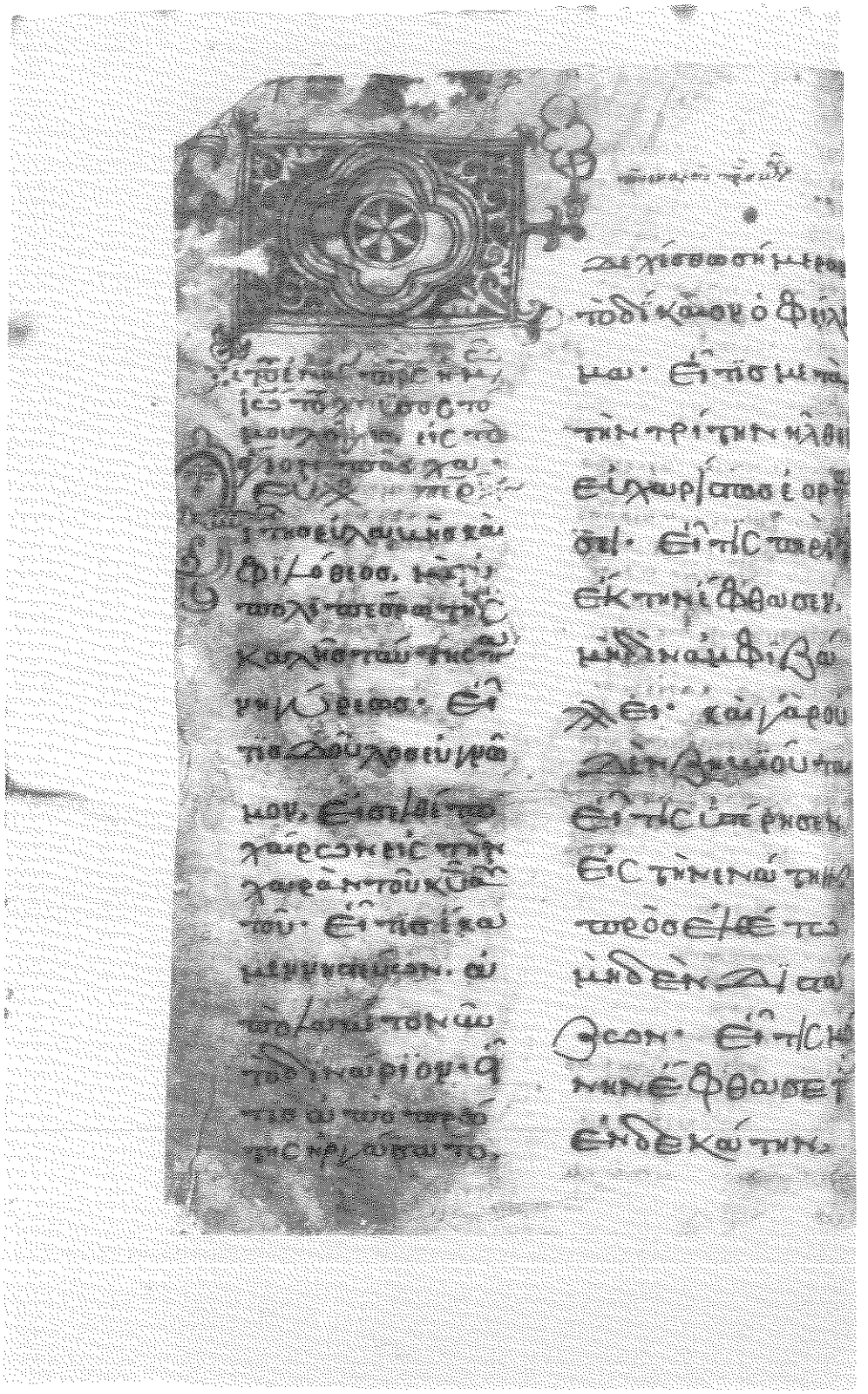


(11.) A.D. 1186: Page written by scribe A (most probably in Cyprus)
St. John Chrysostom, XXX Homilies *in Genesim* and *in sanctum Pascha*
Paris, Bibliothèque Nationale, MS Gr. 633 (f. 43^{v})
(Reduction 63%; orig. 330 × 220 mm.)

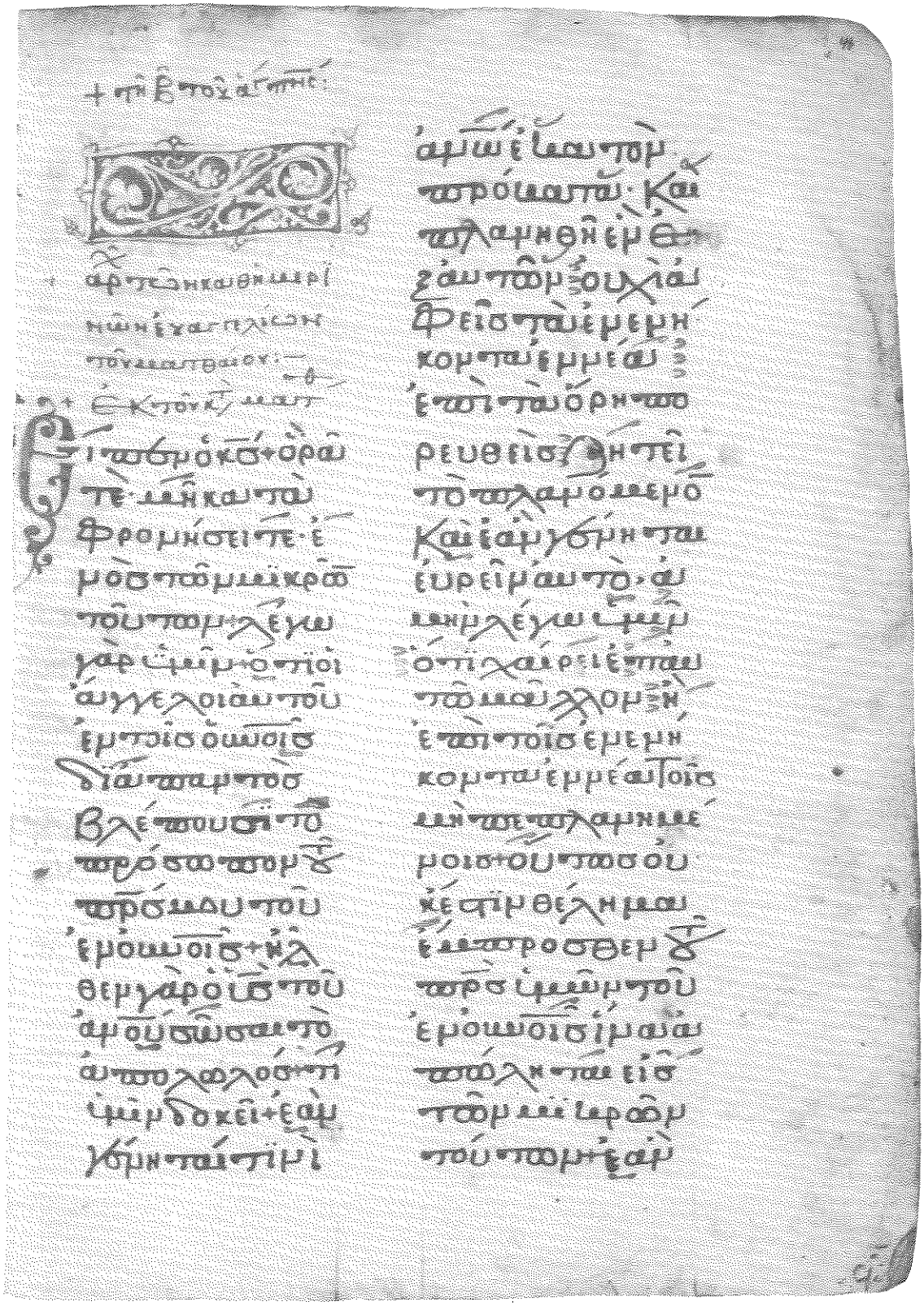


(11.) A.D. 1186: Page written by scribe B (most probably in Cyprus)
St. John Chrysostom, XXX Homilies *in Genesim* and *in sanctum Pascha*
Paris, Bibliothèque Nationale, MS Gr. 633 (f. 131ᵛ)
(Reduction 63%; orig. 330 × 220 mm.)

Plate 16

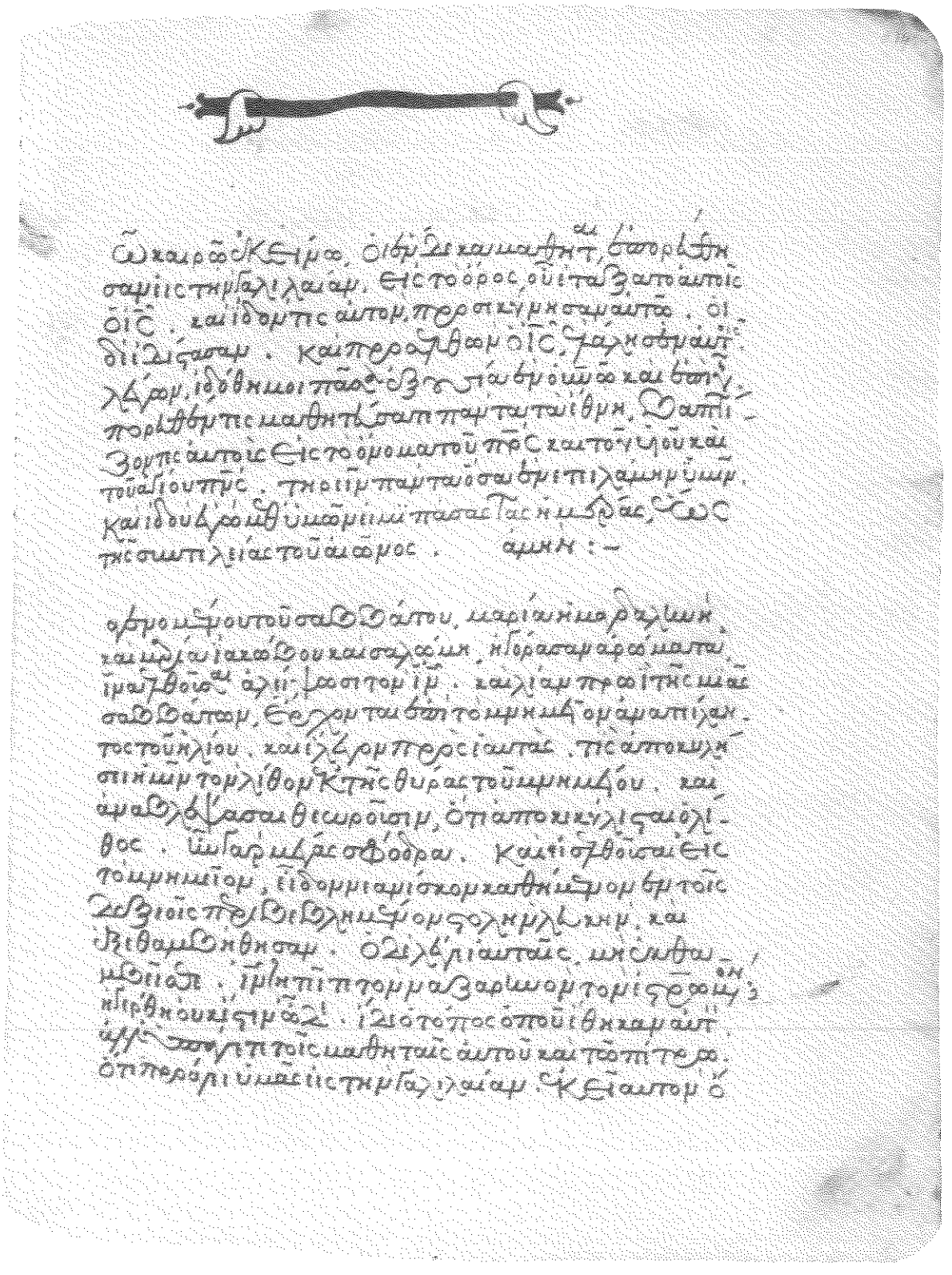


(11.) Later scribe C (unknown)
St. John Chrysostom, Homily *in sanctum Pascha*
Paris, Bibliothèque Nationale, MS Gr. 633 (f. 235ᵛ)
(Reduction 63%; orig. 330 × 220 mm.)



(12.) A.D. 1193: Page written by the deacon Thomas (scribe A)
Gospel Lectionary
Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 41ᵛ)
(Reduction 66%; orig. 315 × 230 mm.)

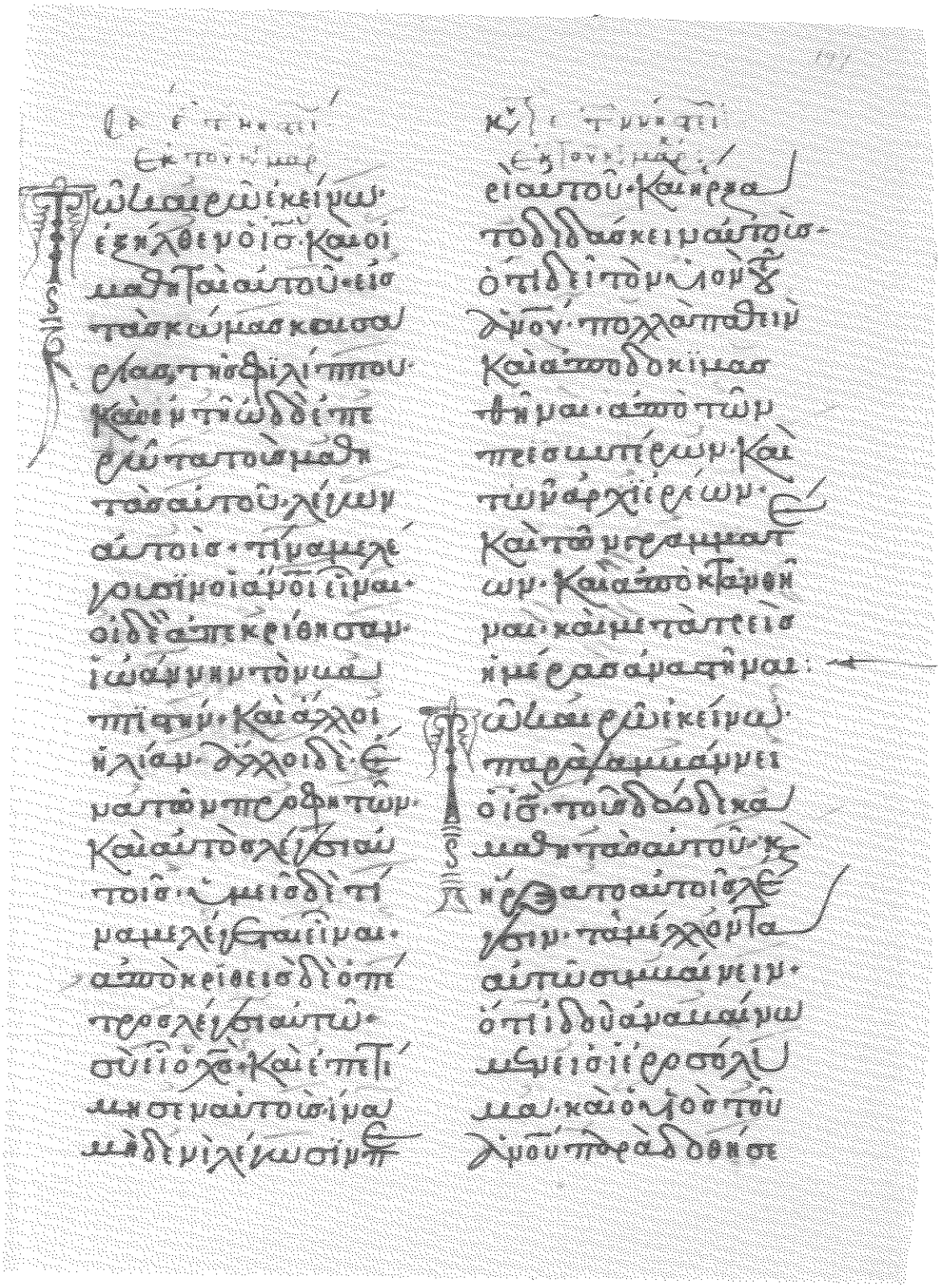
Plate 18



(12.) 16th century: Page written by scribe B (later paper insertion)
Gospel Lectionary
Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 214ᵛ)
(Reduction 66%; orig. 315 × 230 mm.)

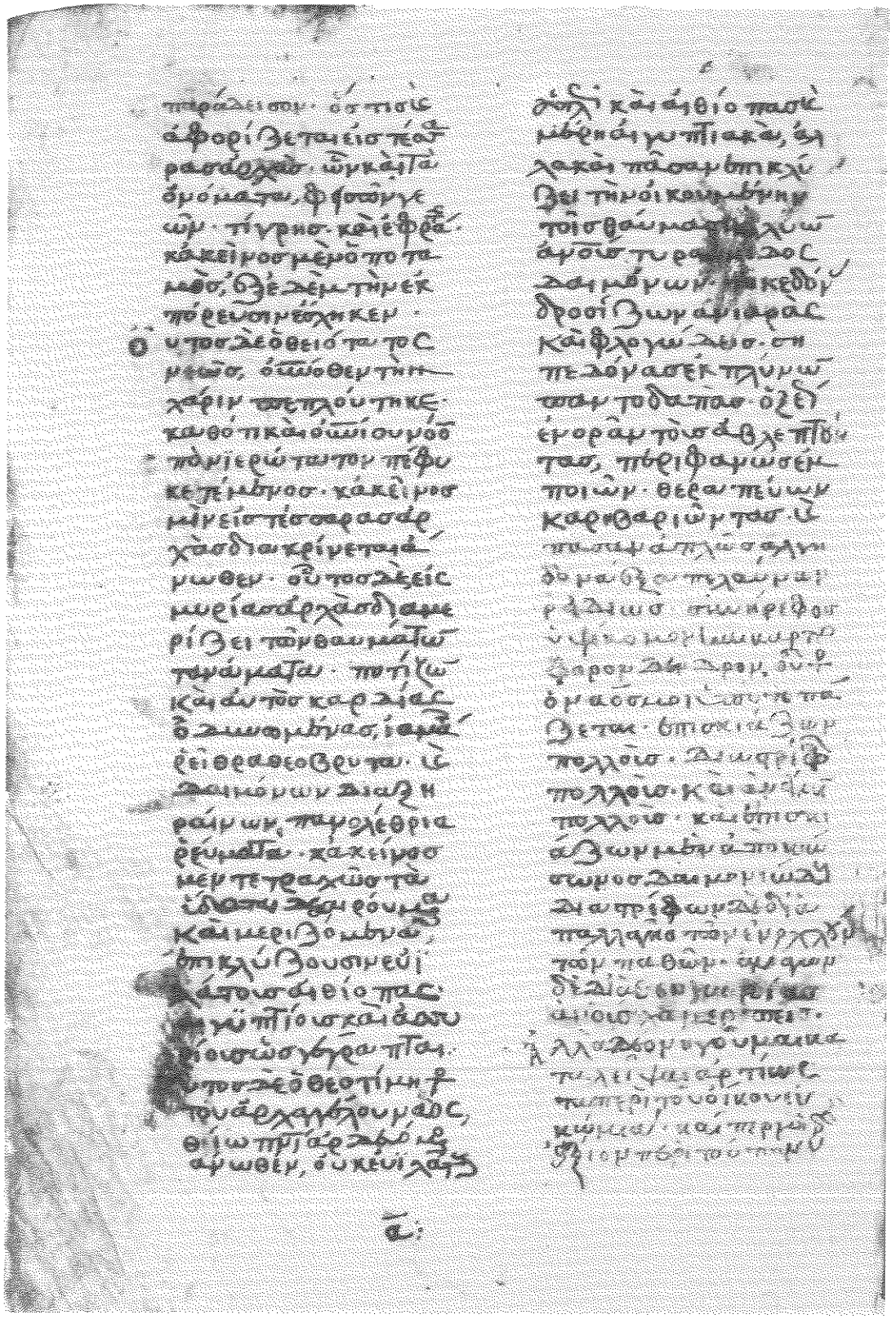
(13.) *circa* A.D. 1200: Written by Basil, *taboullarios* of Paphos
St. Neophytos the Recluse, *Catechisms*
Paris, Bibliothèque Nationale, MS Supp. Gr. 1317 (f. 6ᵛ)
(orig. 182 × 147 mm.)

(14.) *circa* A.D. 1200: Written by Basil, *taboullarios* of Paphos (?)
St. Neophytos the Recluse, Homilies and Letters
Paris, Bibliothèque Nationale, MS Coislin 287 (f. 104ᵛ)
(orig. 195 × 148 mm.)

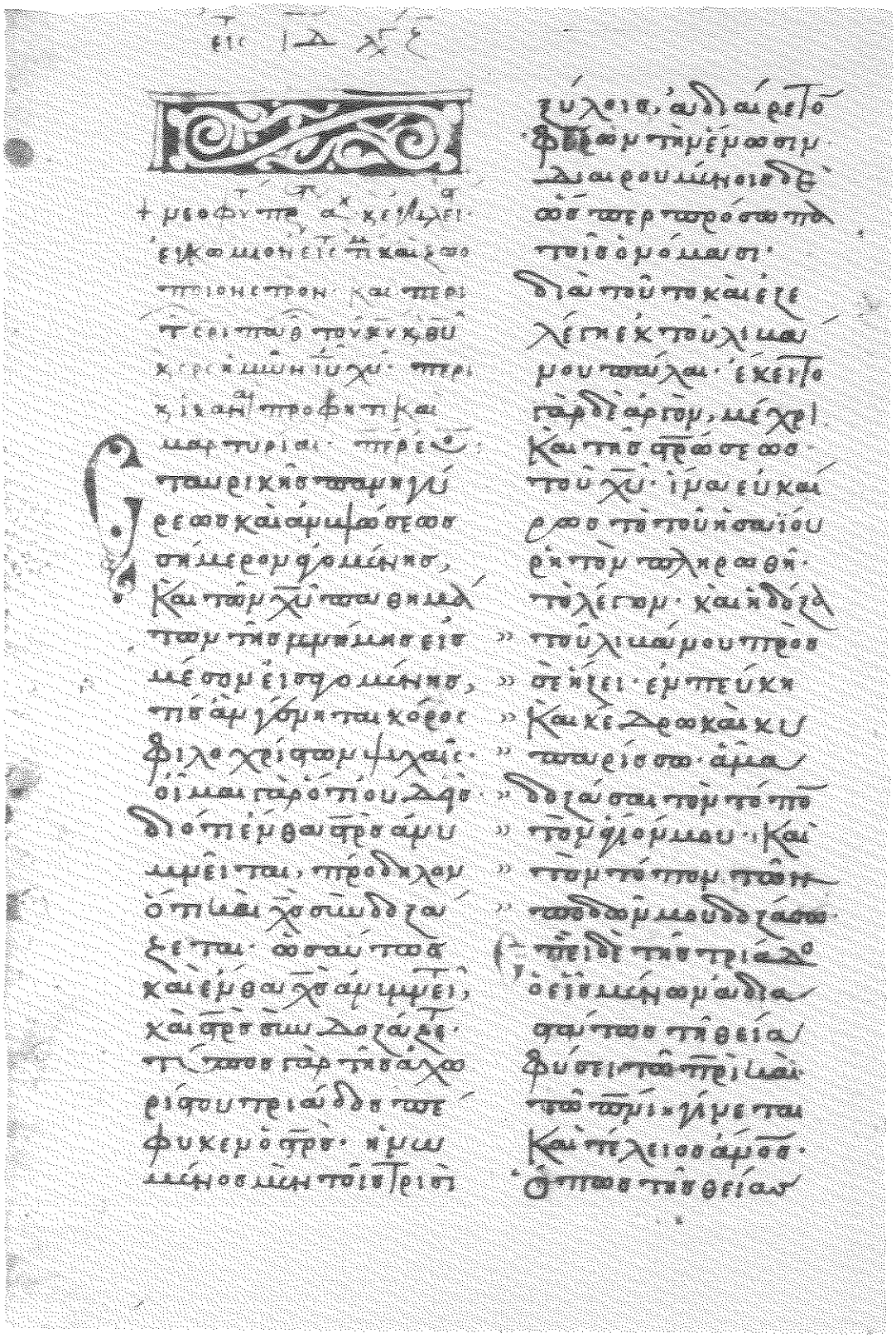


(15.) A.D. 1204: Written by the priest George of Rhodes
Gospel Lectionary
Paris, Bibliothèque Nationale, MS Gr. 301 (f. 197r)
(Reduction 67%; orig. 310 × 230 mm.)

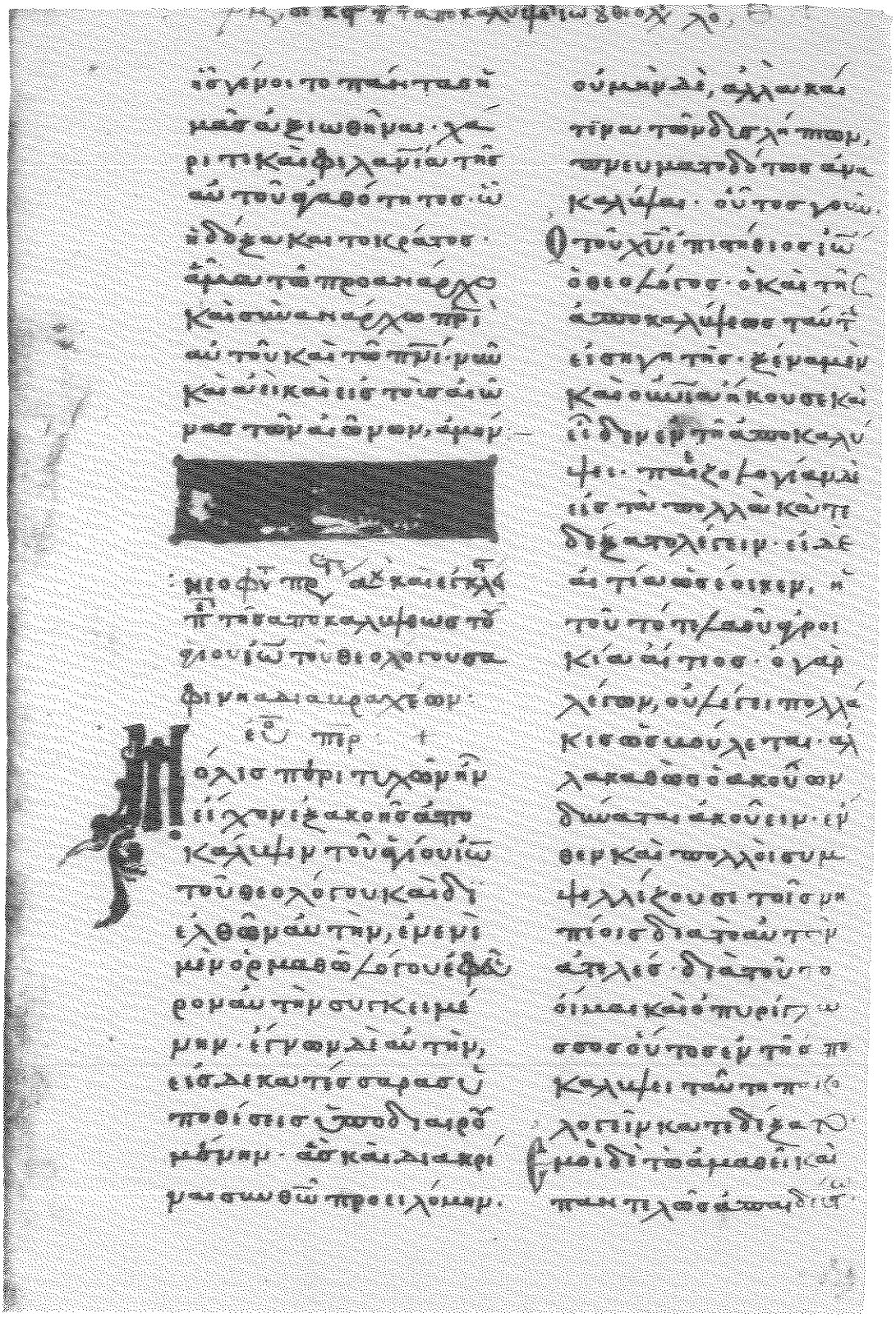
Plate 22



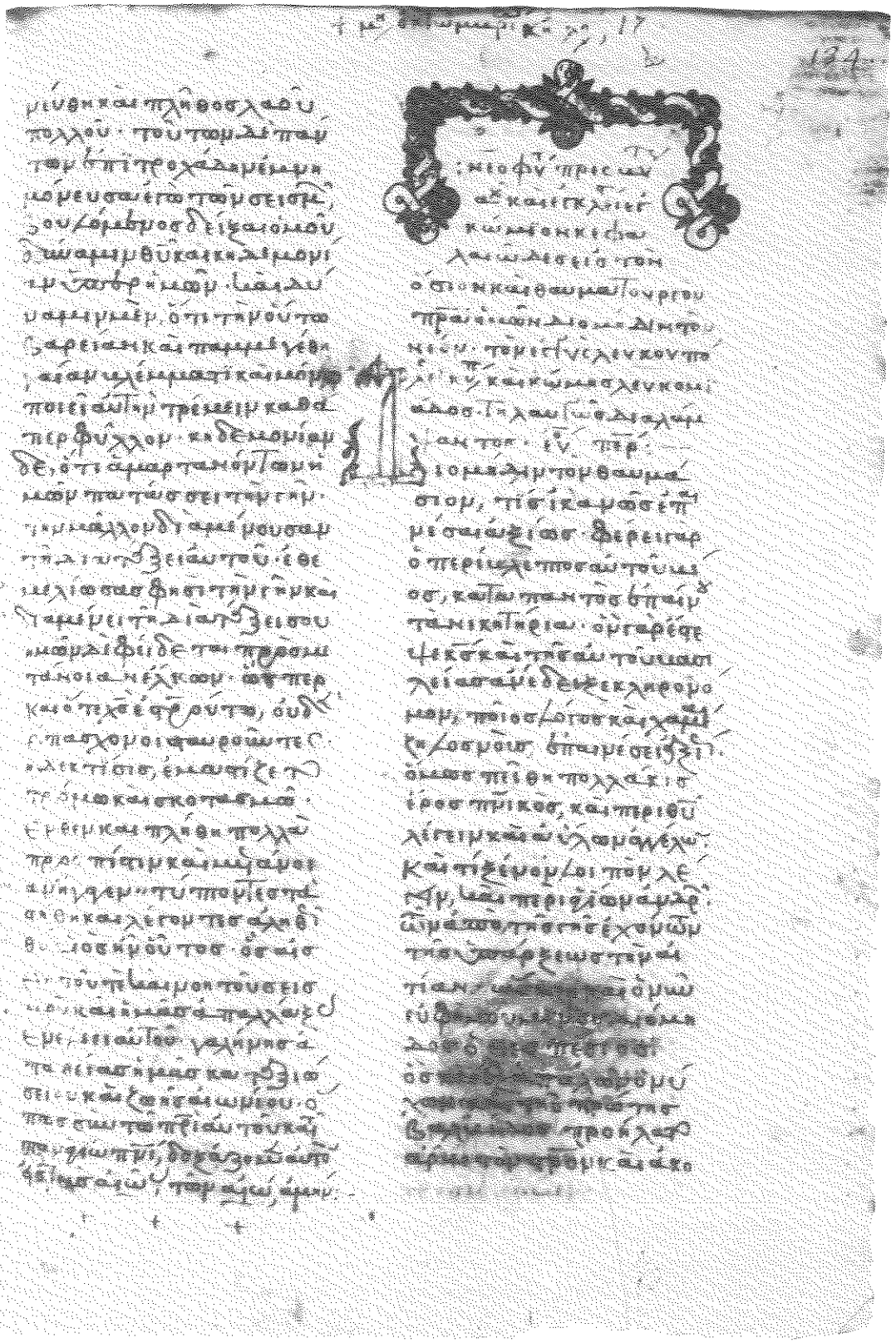
(16.) *circa* A.D. 1204/5: Page written by scribe A (unknown)
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 8^{v})
(Reduction 63%; orig. 330 × 240 mm.)



(16.) *circa* A.D. 1204/5: Page written by Basil, *taboullarios* of Paphos
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 29ᵛ)
(Reduction 63%; orig. 330 × 240 mm.)

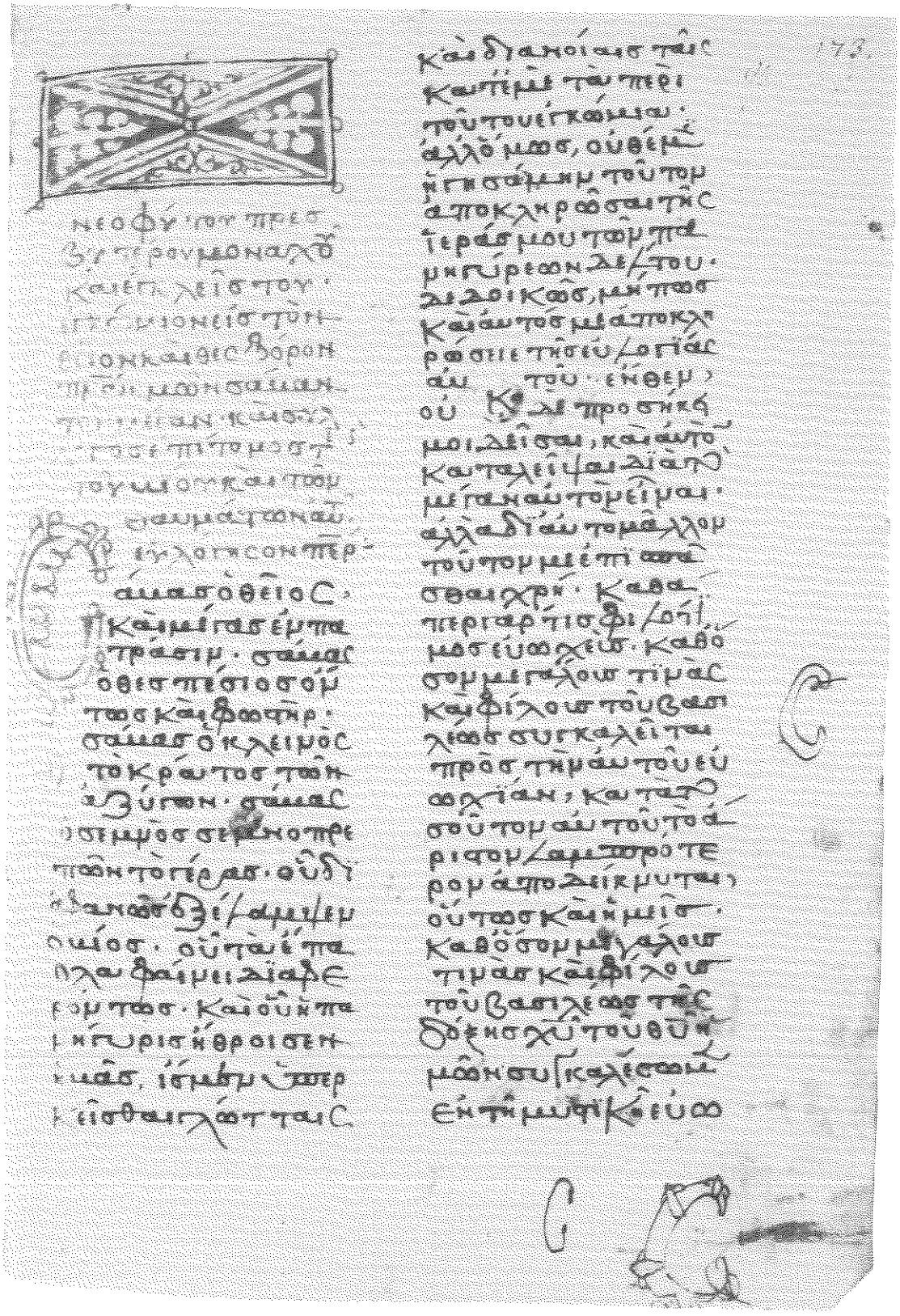


(16.) *circa* A.D. 1204/5: Page written by scribe C (unknown)
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 57ᵛ)
(Reduction 63%; orig. 330 × 240 mm.)

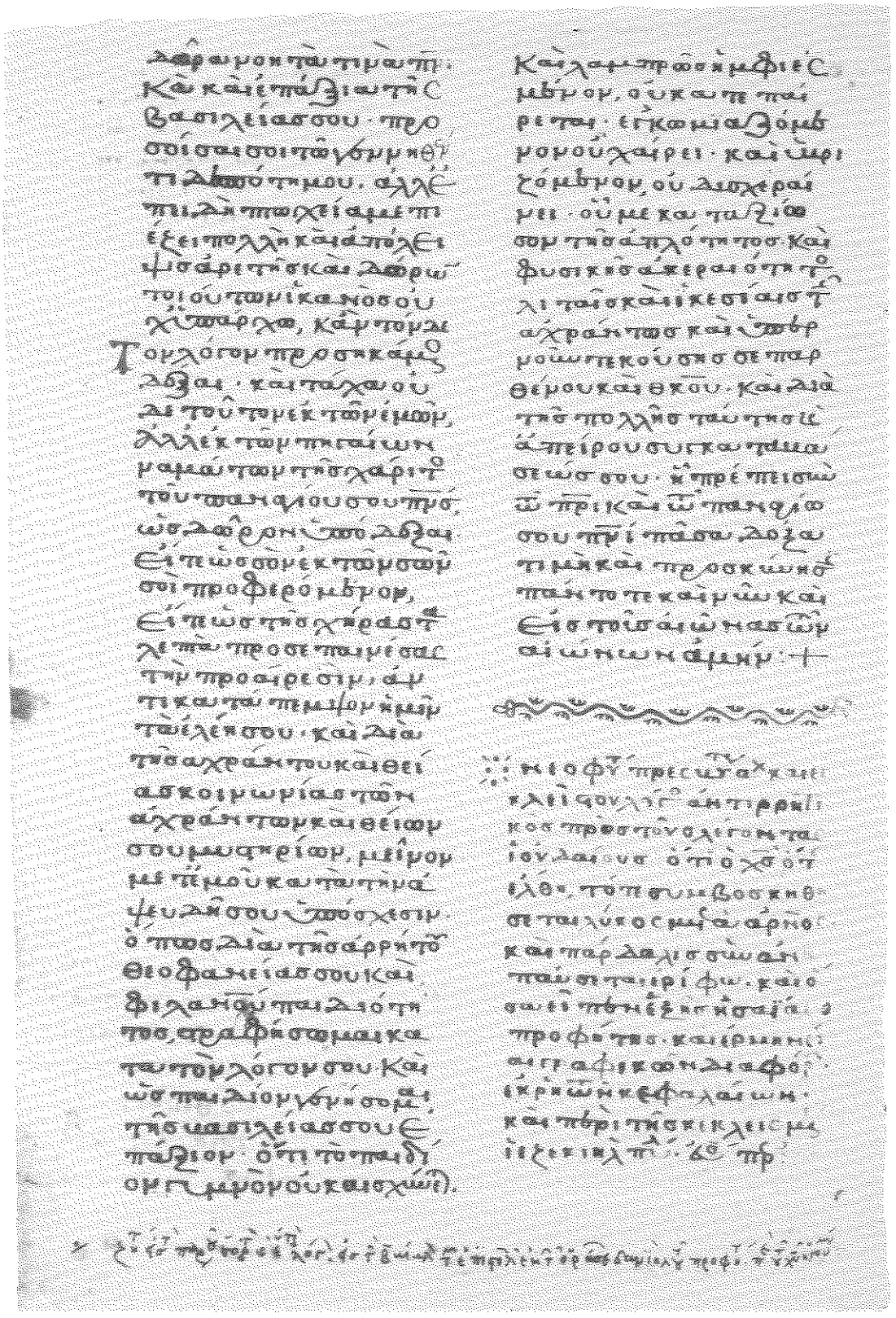


(16.) *circa* A.D. 1204/5: Page written by scribe D (unknown)
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 134r)
(Reduction 63%; orig. 330 × 240 mm.)

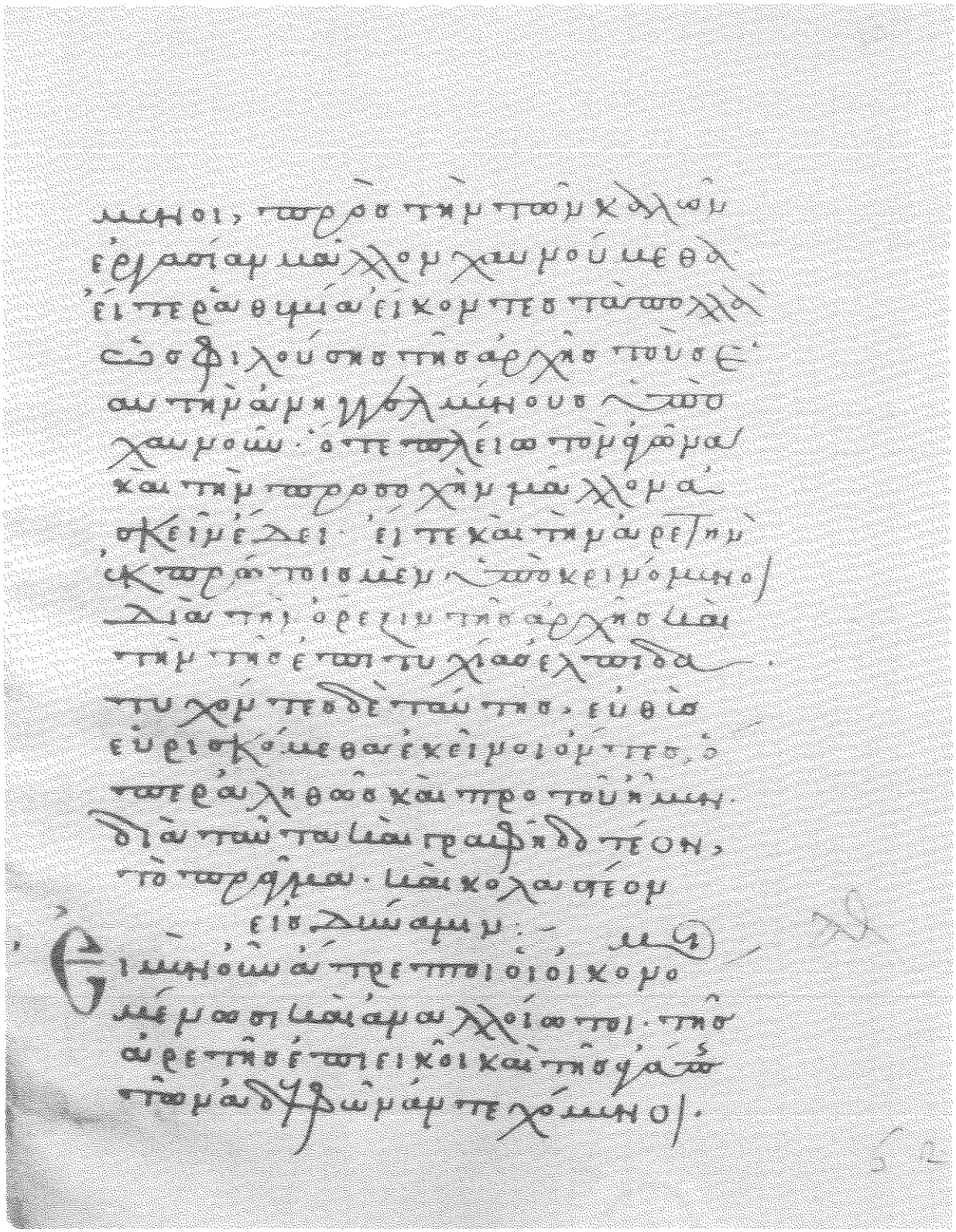
Plate 26



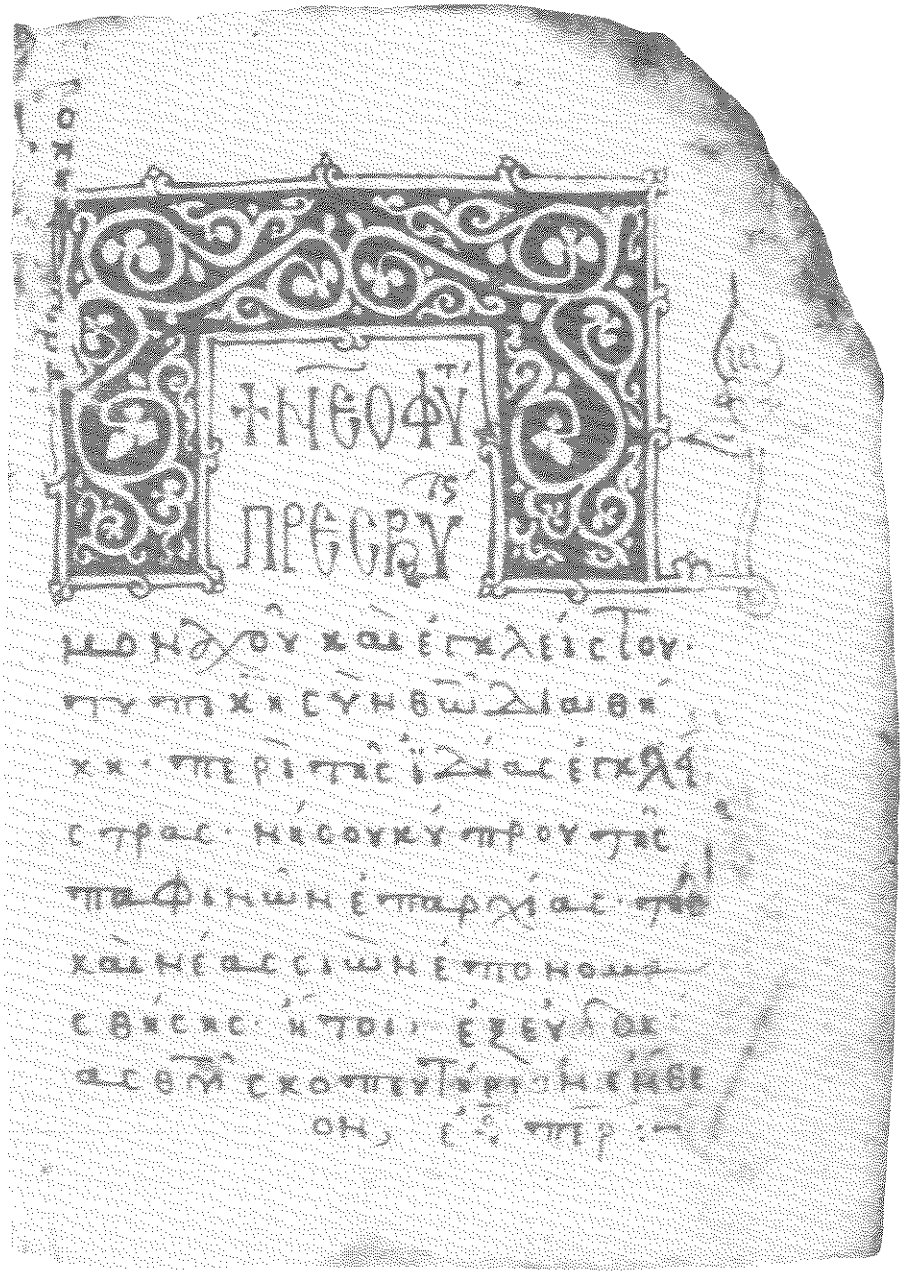
(16.) *circa* A.D. 1204/5: Page written by scribe E (unknown)
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 173r)
(Reduction 63%; orig. 330 × 240 mm.)



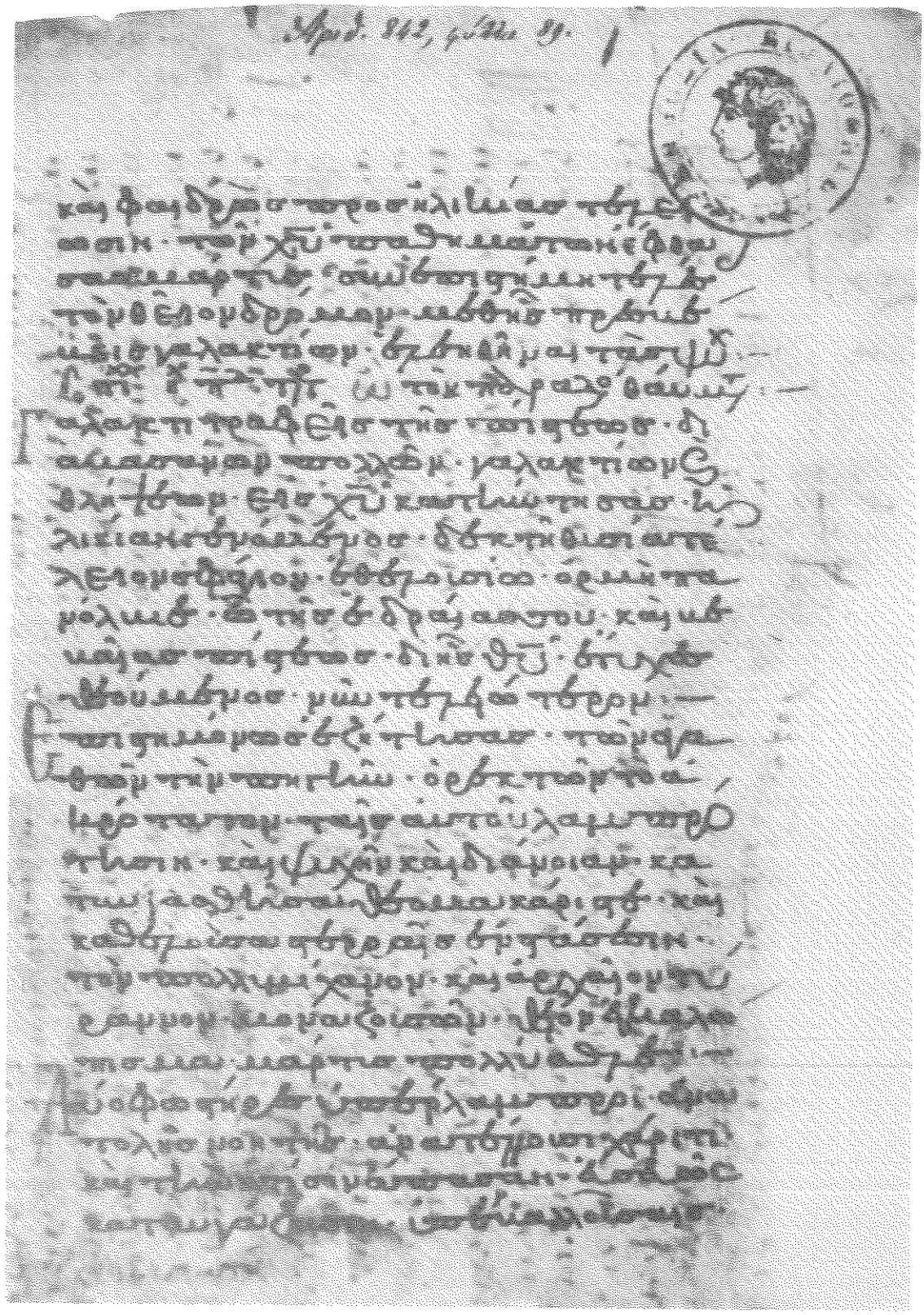
(16.) *circa* 1204/5: Page written by scribe F (unknown)
St. Neophytos the Recluse, *Panegyrikon* for the months September to December
Paris, Bibliothèque Nationale, MS Gr. 1189 (f. 206ᵛ)
(Reduction 63%; orig. 330 × 240 mm.)



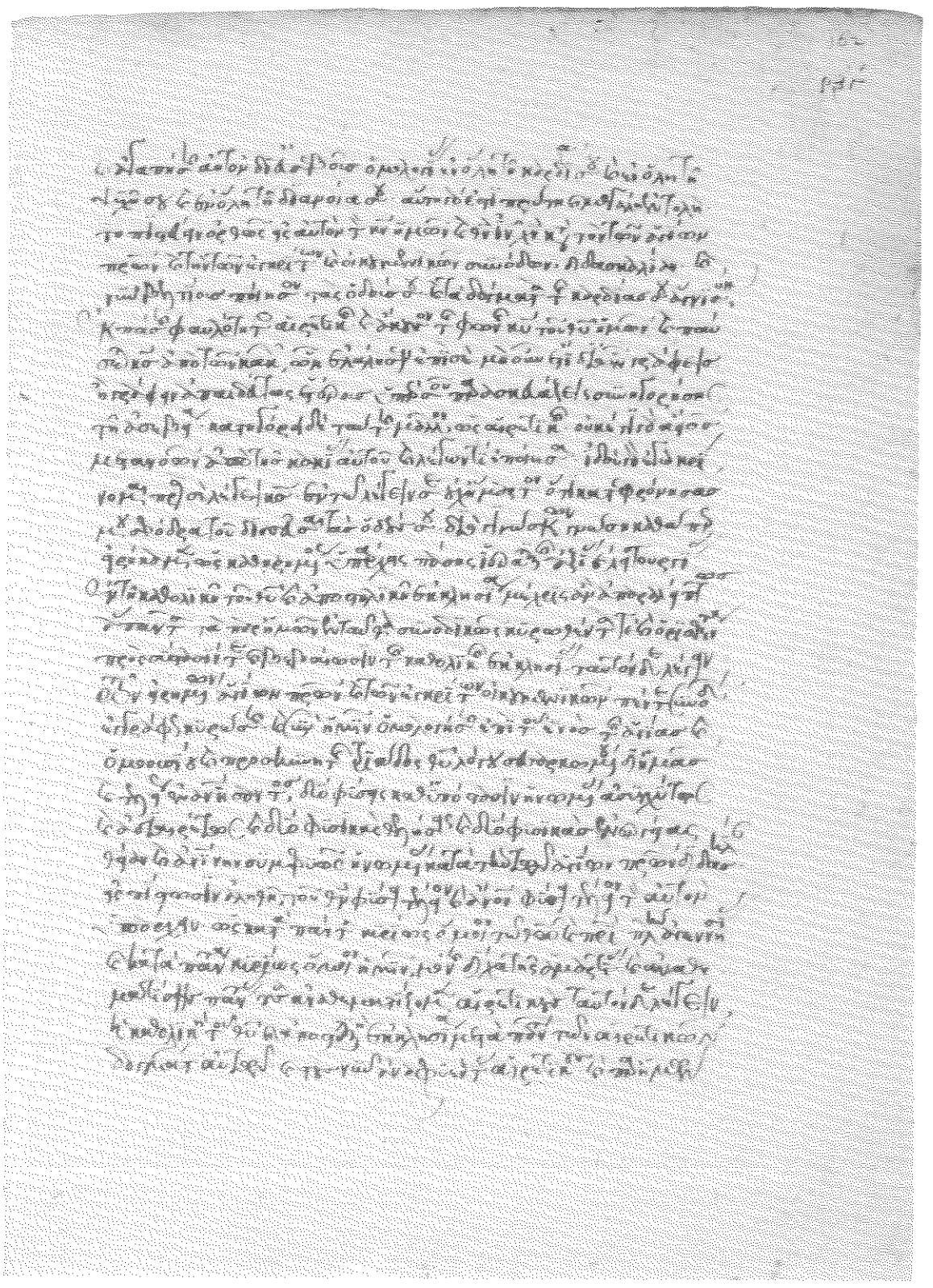
(17.) A.D. 1201–10: Written by an unknown scribe
Τυπικὴ Διάταξις of Neilos, founder of the monastery of Machairas
Cyprus, Monastery of Machairas, MS 17 (f. 50^{v})
(orig. 220 × 165 mm.)



(18.) A.D. 1214: Written by Basil, *taboullarios* of Paphos
St. Neophytos the Recluse, *Τυπική Διαθήκη*
Edinburgh, University Library, MS 224 (f. 4ᵛ)
(orig. 168 × 128 mm.)

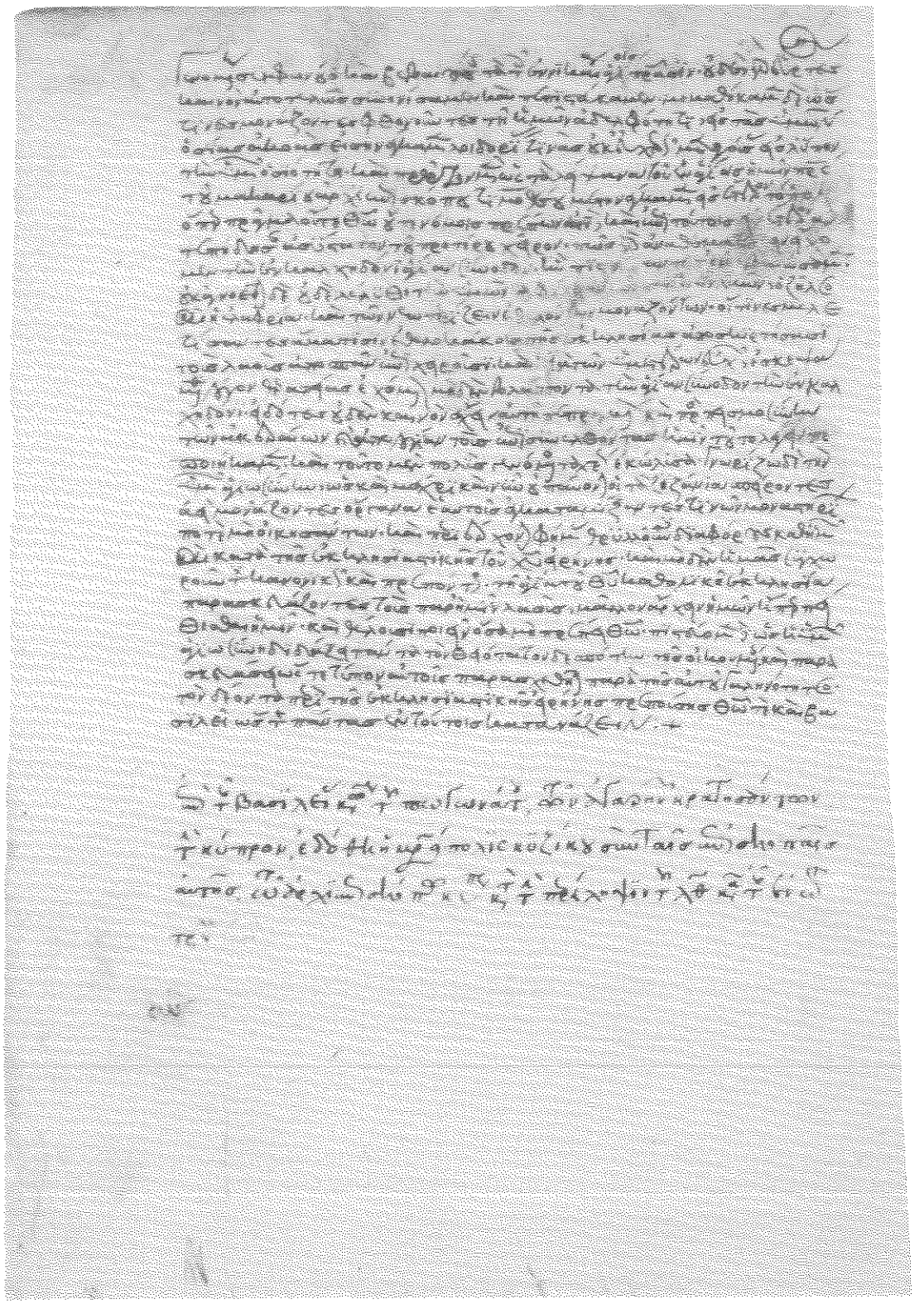


(19.) A.D. 1251/52: Written by Xenos Romanites, surnamed Makrozonares
Mēnaion for November (palimpsest)
Athens, National Library, MS 842 (f. 1ᵛ)
(Reduction 84%; orig. 250 × 175 mm.)

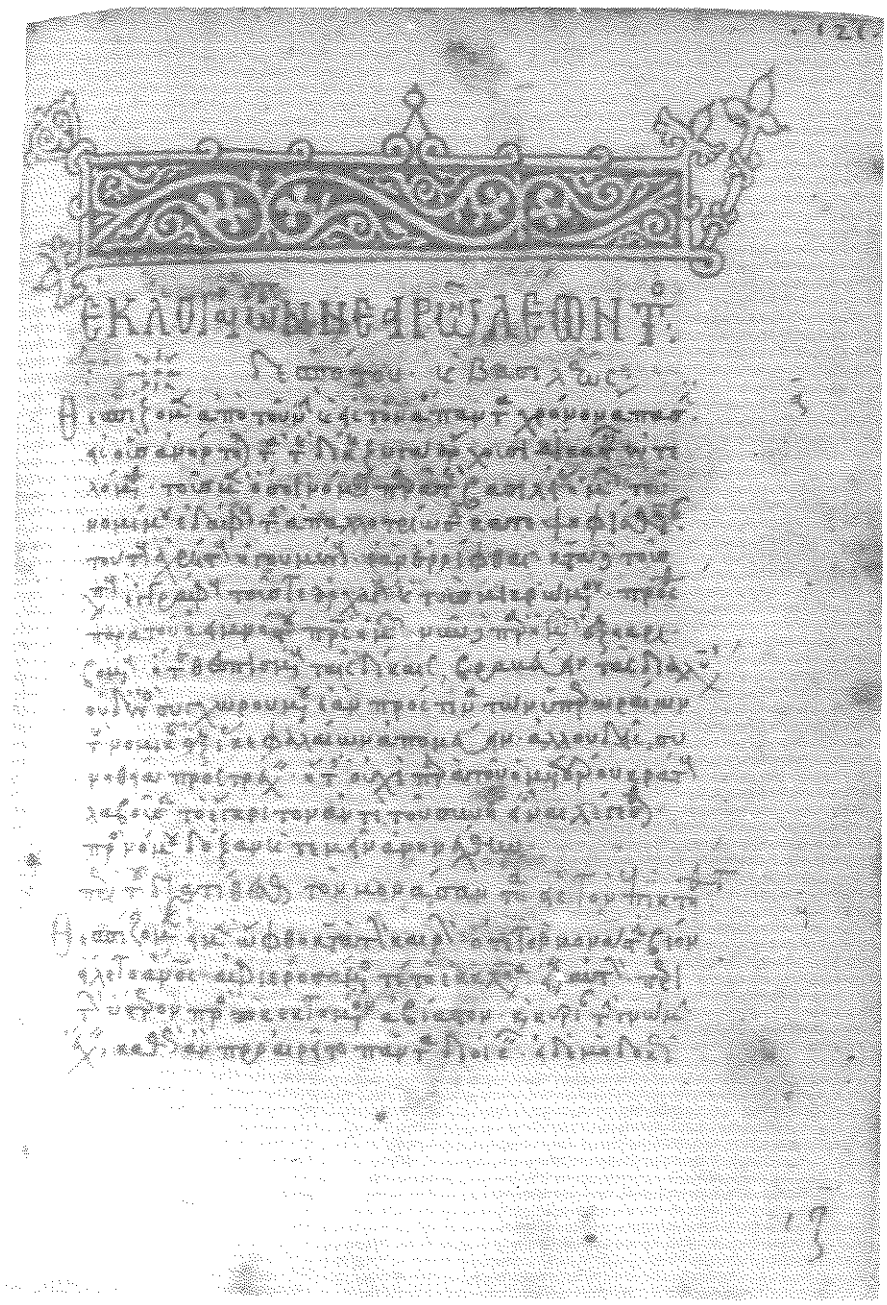


(20.) A.D. 1299: Page written by Ioannes Hierakes
Various theological and other works
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 162r)
(Reduction 81%; orig. 260 × 190 mm.)

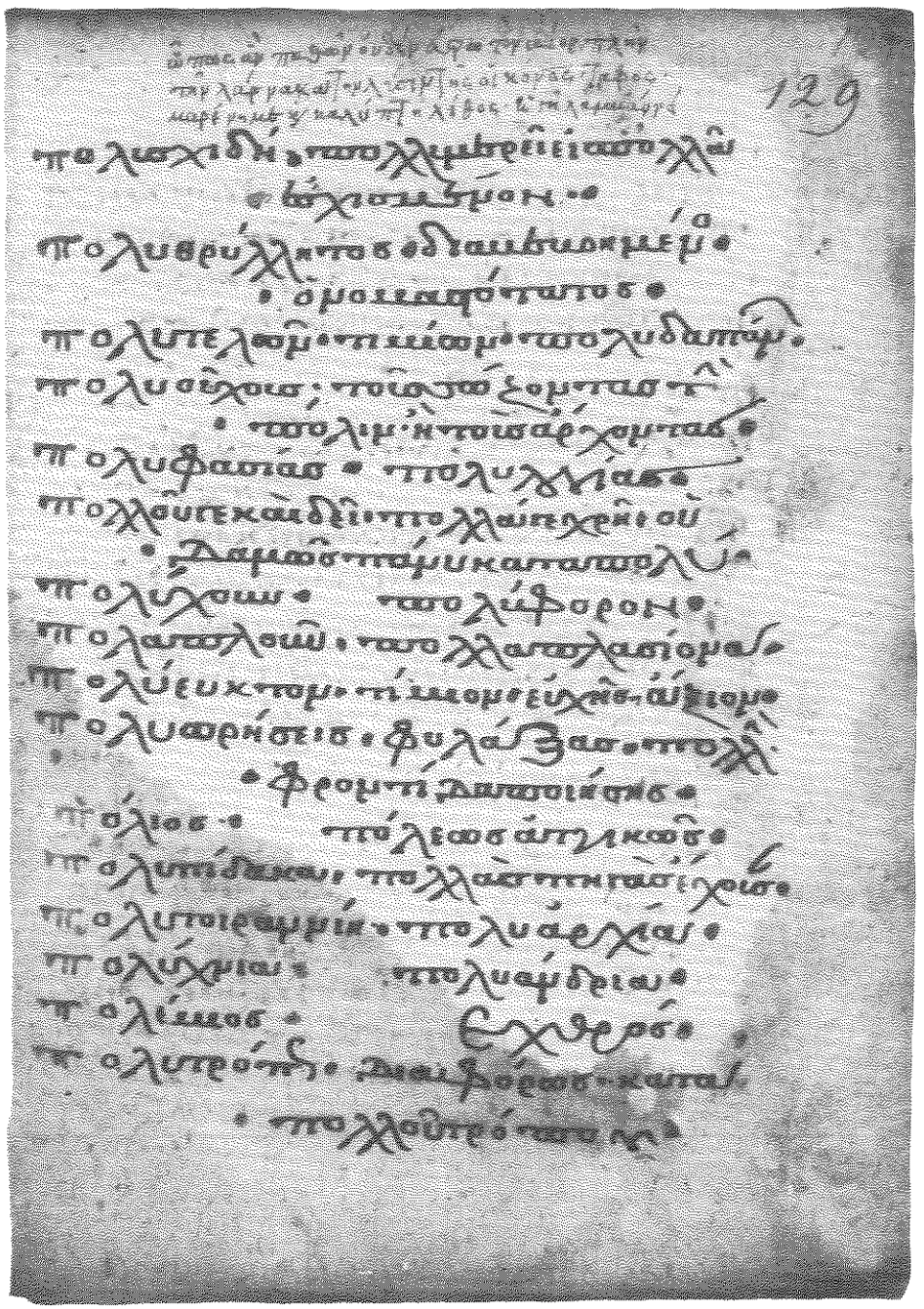
Plate 32



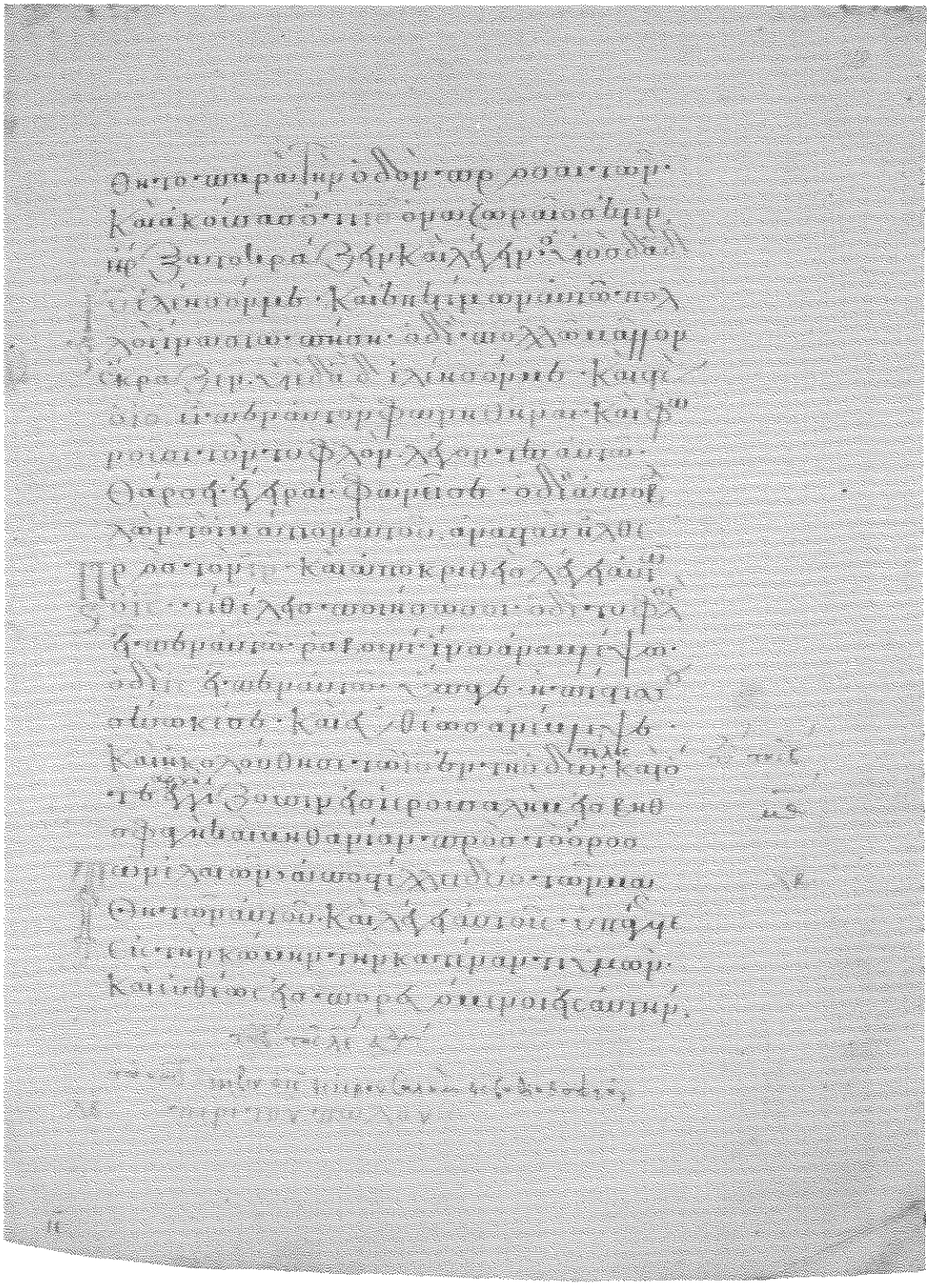
(20.) A.D. 1299: Page written by an unknown scribe
Various theological and other works
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 221^{v})
(Reduction 81%; orig. 260 × 190 mm.)



(21.) *circa* A.D. 1300: Written by an unknown scribe
Legal texts, a part of which are in the Cypriot dialect
Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 121^{v})
(orig. 170 × 130 mm.)

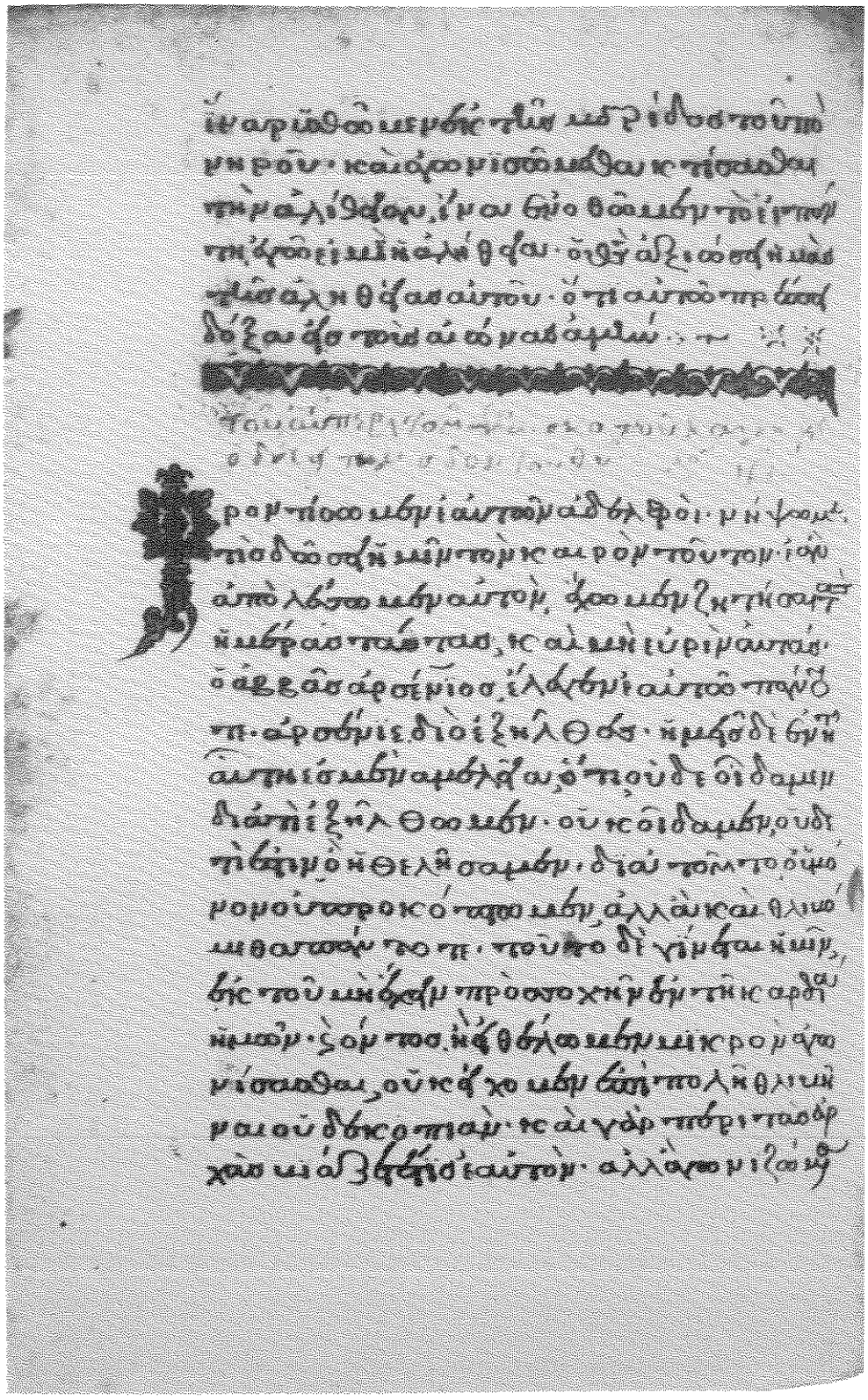


(22.) A.D. 1301/2: Written by an unknown scribe
Varia Lexica
Paris, Bibliothèque Nationale, MS Gr. 2673 (f. 129^{r})
(orig. 176 × 136 mm.)

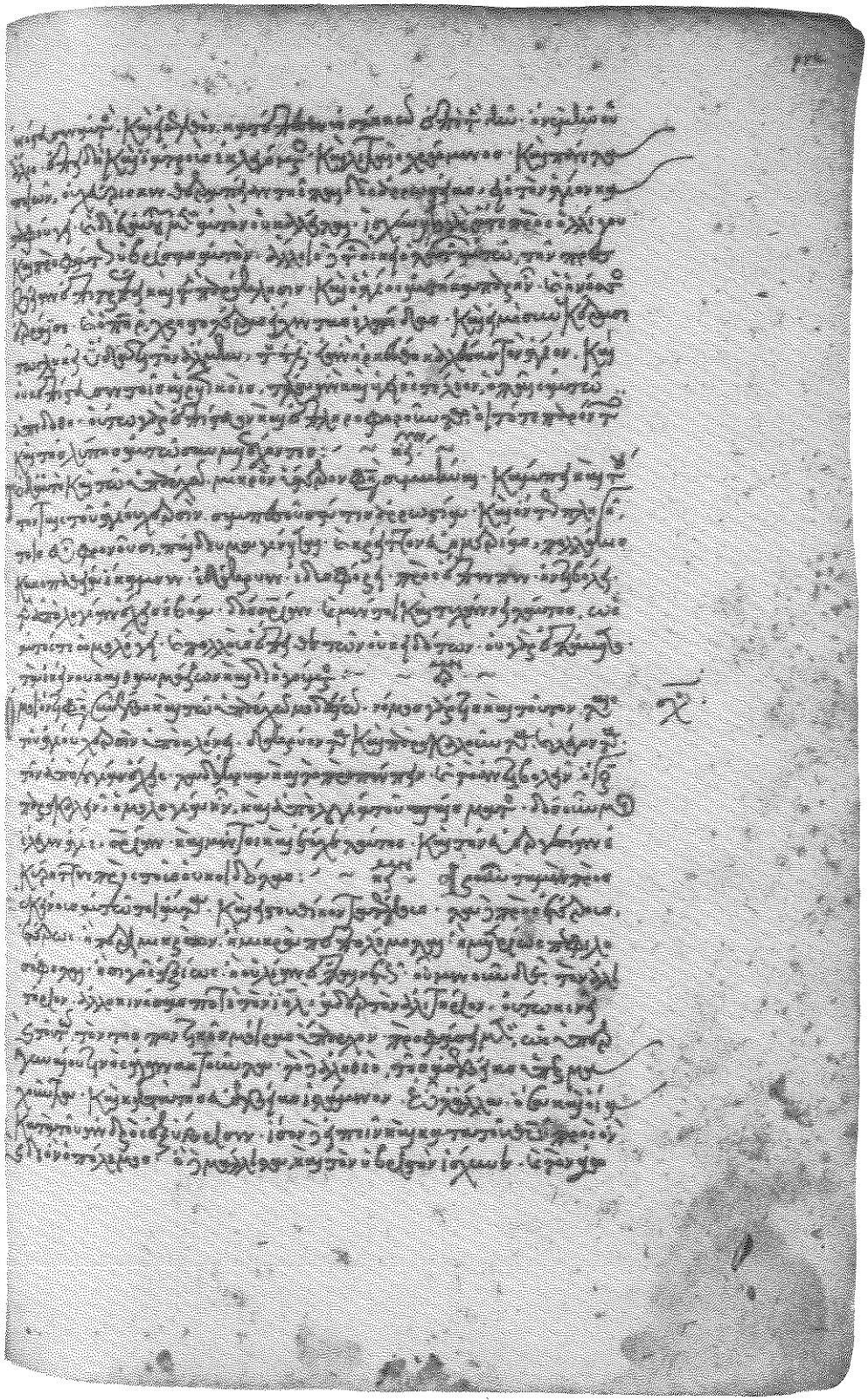


(23.) A.D. 1304/5: Written by the monk Neophytos Kyprios
Four Gospels
London, British Library, MS Additional 22506 (f. 118ᵛ)
(Reduction 86%; orig. 243 × 182 mm.)

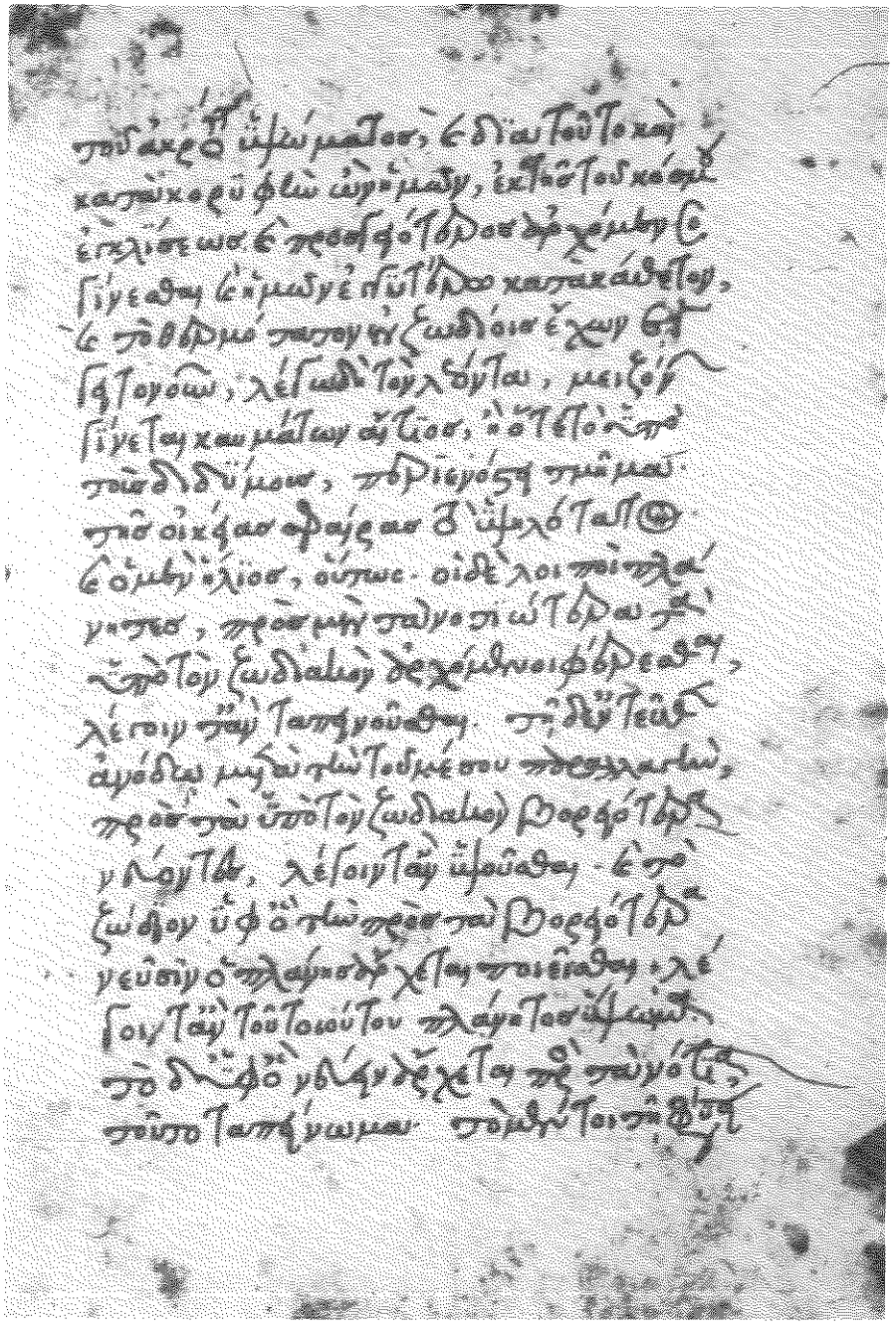
Plate 36



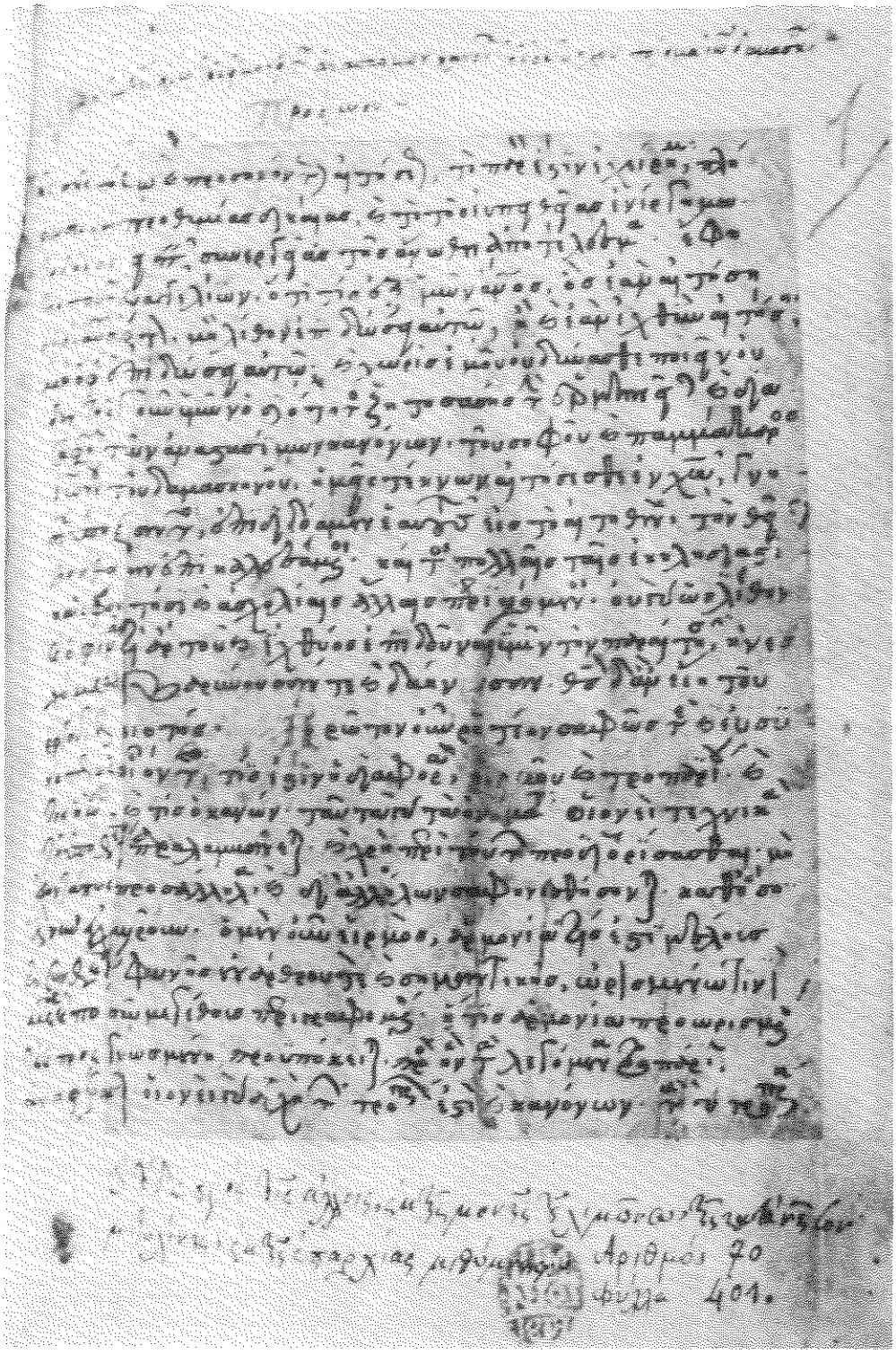
(24.) *circa* A.D. 1313–20: Page written by scribe A (unknown)
Dorotheos, *Doctrinae Diversae* and Lives of saints
Paris, Bibliothèque Nationale, MS Gr. 1093 (f. 81ᵛ)
(orig. 211 × 145 mm.)



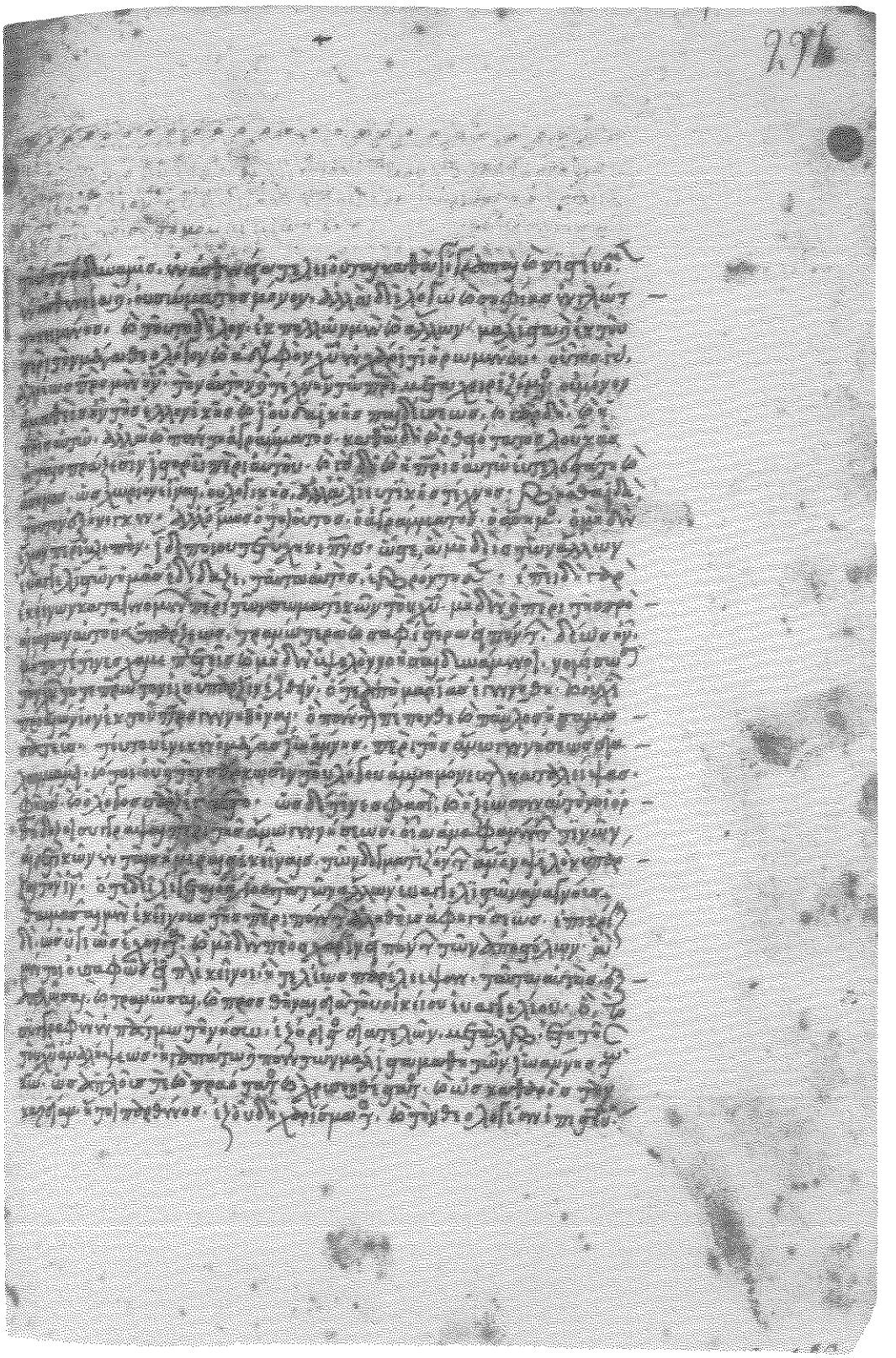
(25.) A.D. 1314: Written by the priest John Lardophagos
St. Gregory of Nazianzus, *Orations* with the commentary of Niketas of Herakleia
Paris, Bibliothèque Nationale, MS Gr. 574 (f. 198^{r})
(Reduction 80%; orig. 263 × 185 mm.)



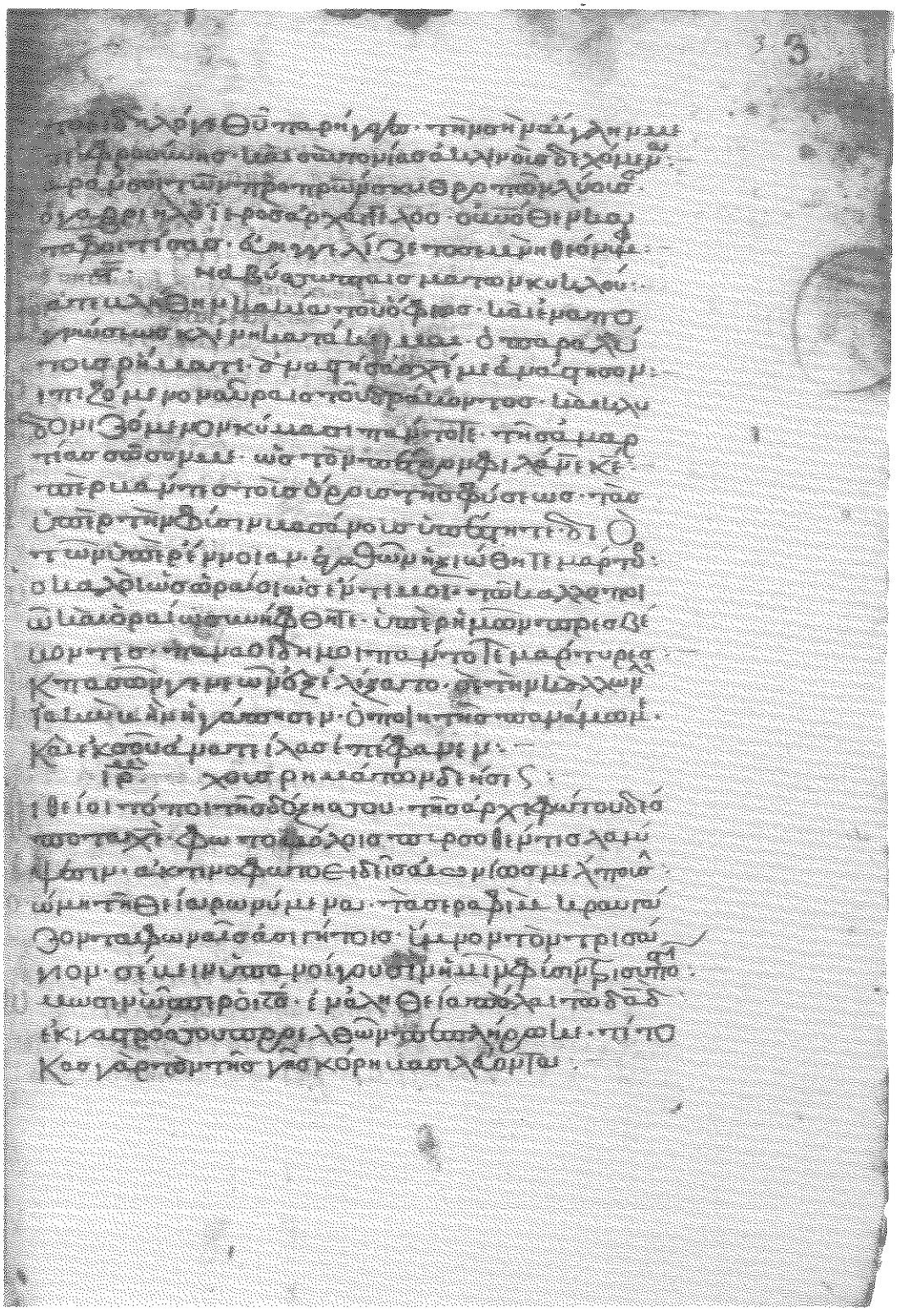
(26.) A.D. 1314: Written by the *anagnōstēs* Leo
Nikephoros Blemmydes, *Epitome Physica*
Florence, Laur. MS Plut. 86, 31 (f. 207ᵛ) (orig. 182 × 130 mm.)



(27.) A.D. 1315/16: Written by Romanos Anagnostes
Commentaries on the liturgical Canons
Lesbos, MS Leimonos 70 (f. 1r)
(Reduction 84%; orig. 250 × 180 mm.)

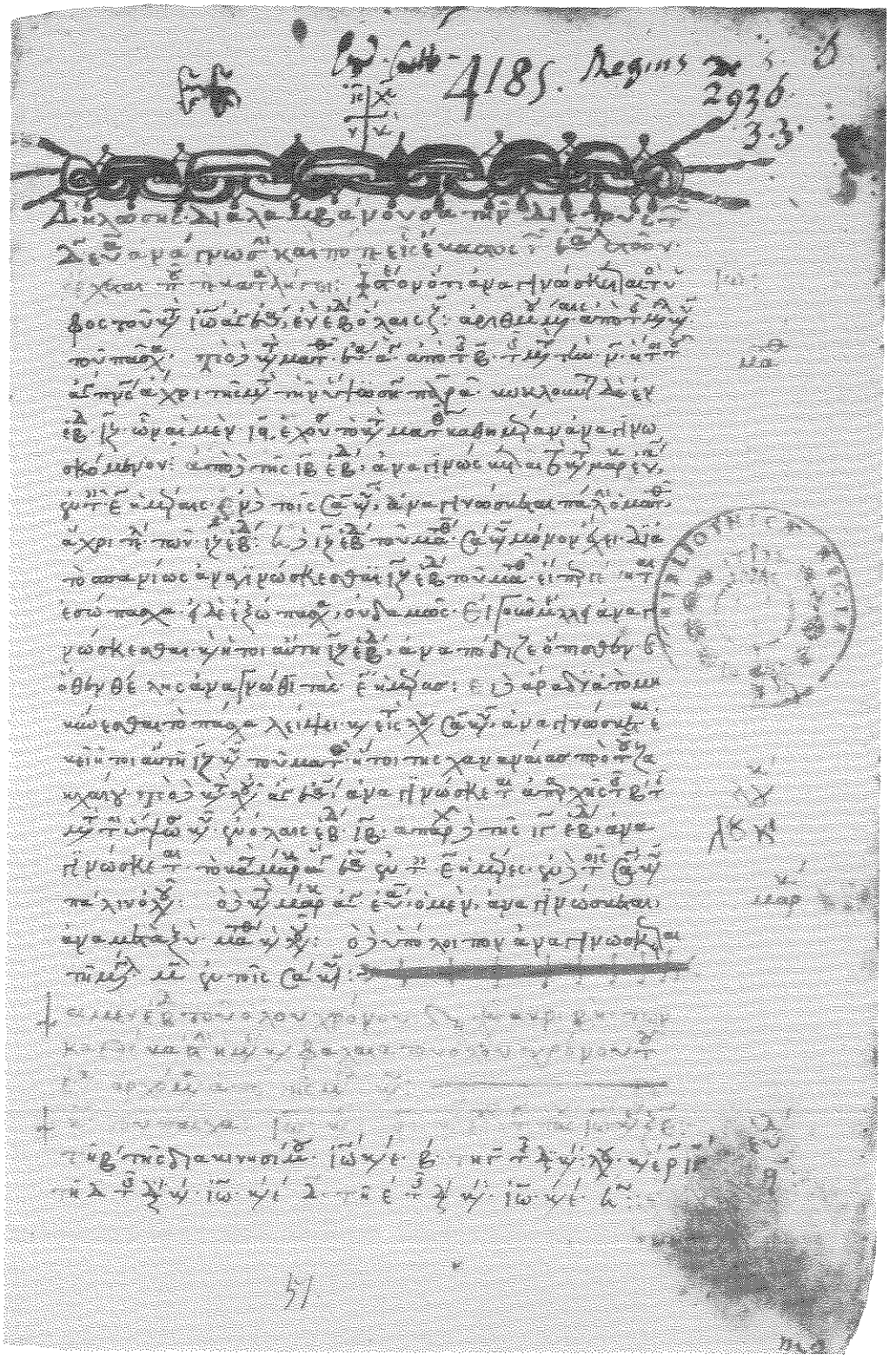


(28.) A.D. 1318: Page written by scribe A (unknown)
Theophylaktos, archbishop of Bulgaria, Commentary on the Four Gospels
Paris, Bibliothèque Nationale, MS Gr. 234 (f. 294r)
(Reduction 84%; orig. 250 × 180 mm.)

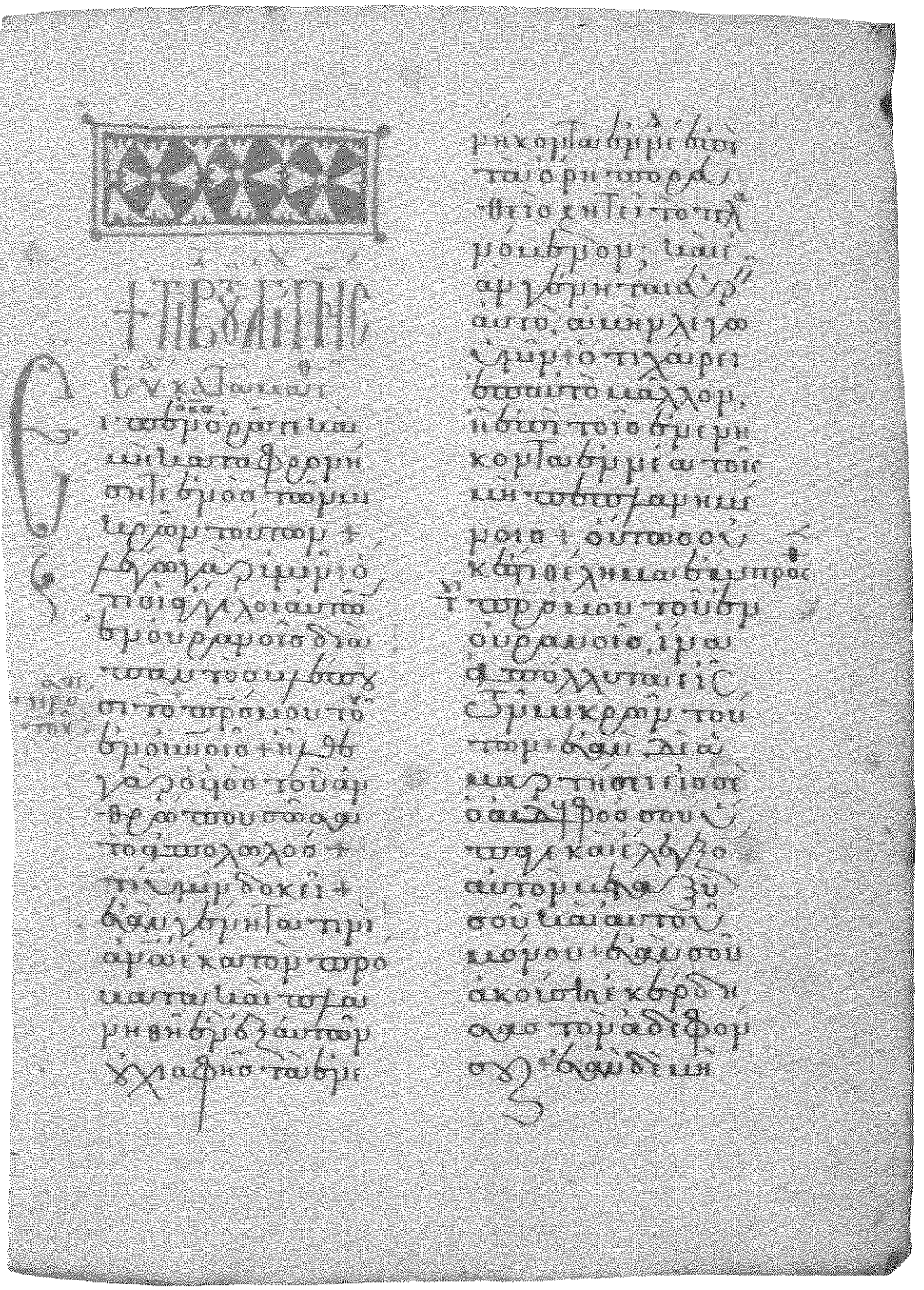


(28.) 12th century: Parchment bifolium extracted from an earlier MS
Hymns
Paris, Bibliothèque Nationale, MS Gr. 234 (f. 3r)
(Reduction 84%; orig. 250 × 180 mm.)

Plate 42

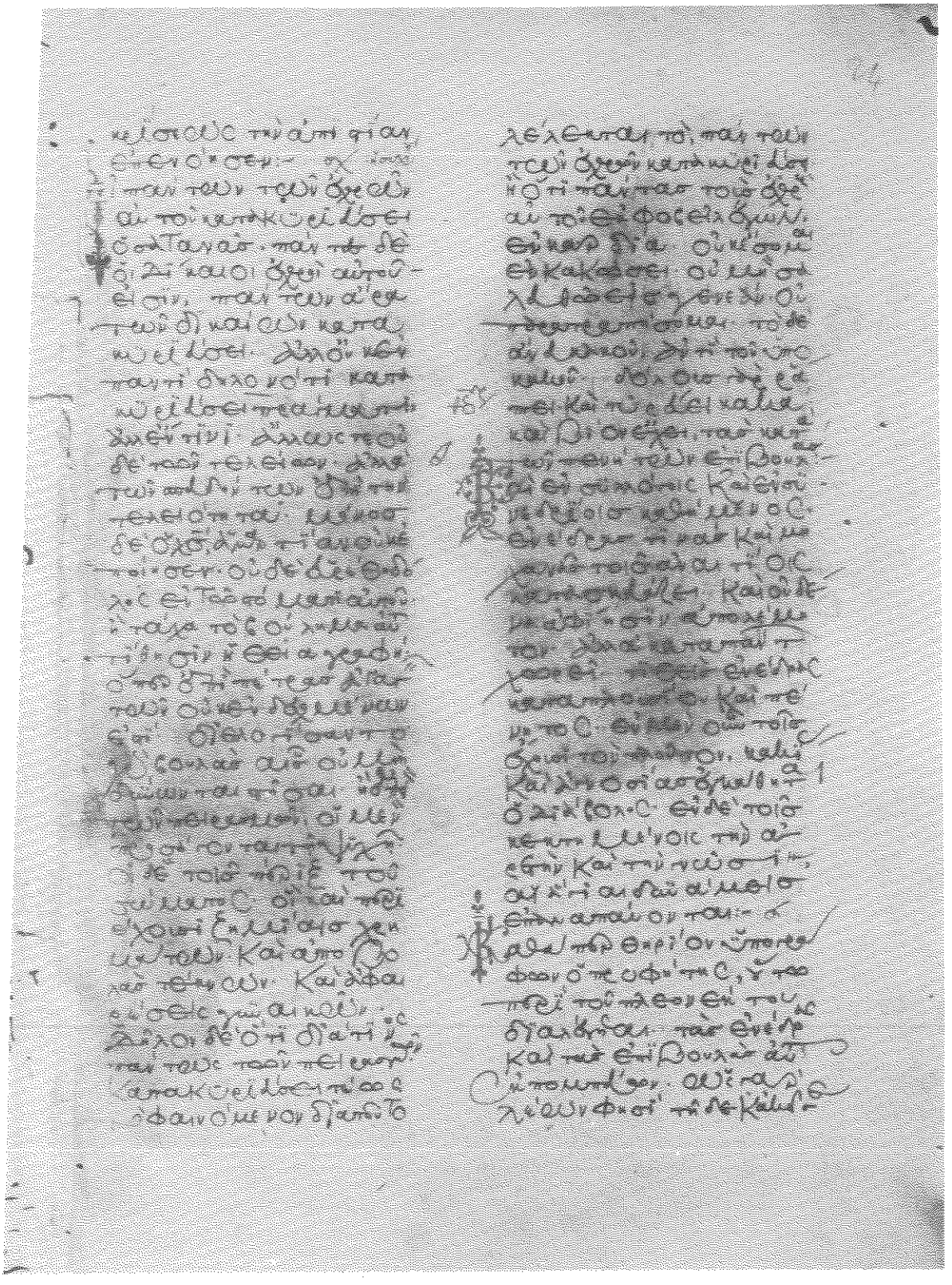


(28.) Later insertion (15th–16th century)
Typikon of the lessons read throughout the ecclesiastical year
Paris, Bibliothèque Nationale, MS Gr. 234 (f. 5ᵛ)
(Reduction 84%; orig. 250 × 180 mm.)

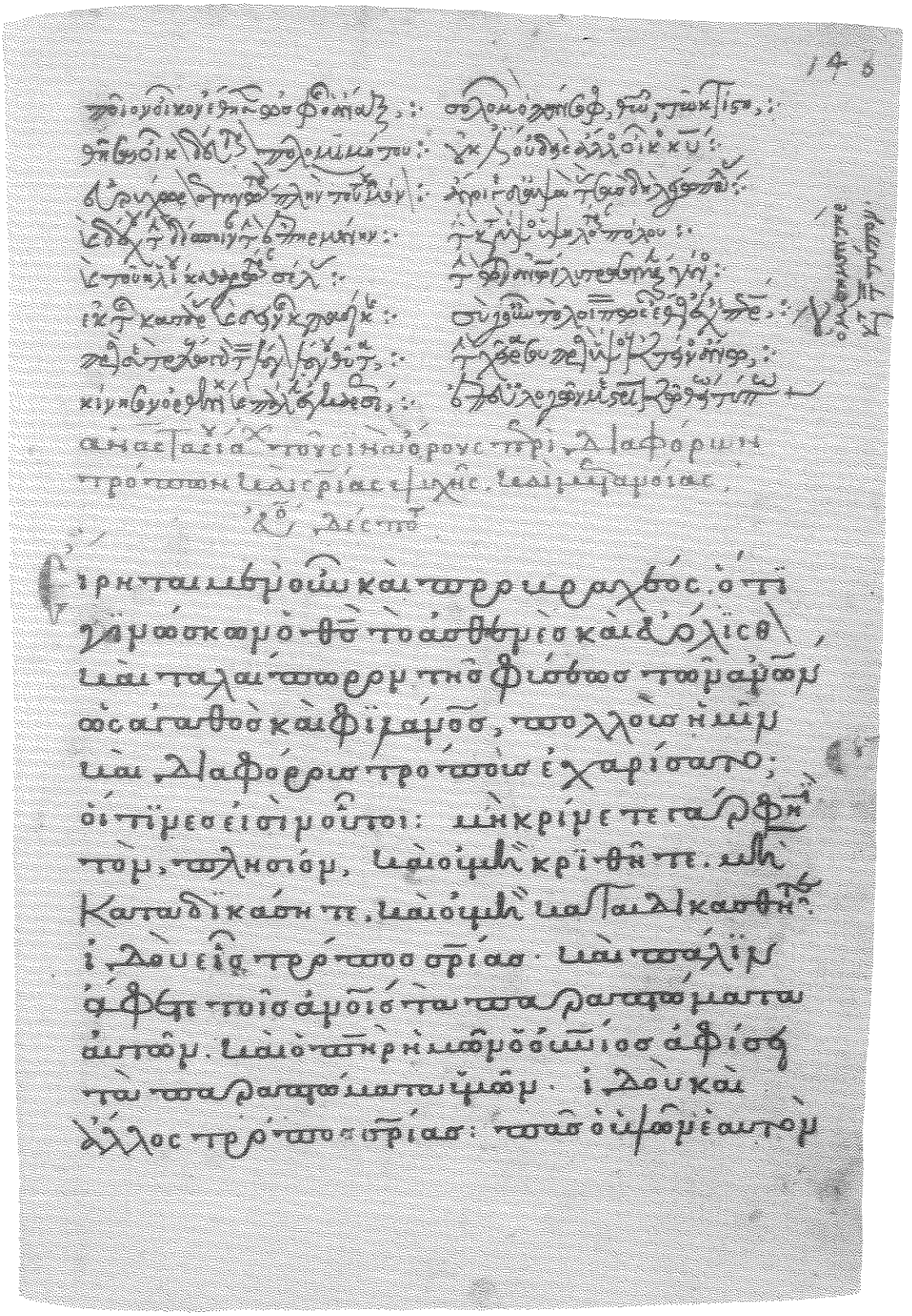


(29.) A.D. 1319: Written by an unknown scribe
Gospel Lectionary
London, British Library, MS Burney 22 (f. 38ᵛ)
(Reduction 70%; orig. 300 × 220 mm.)

Plate 44

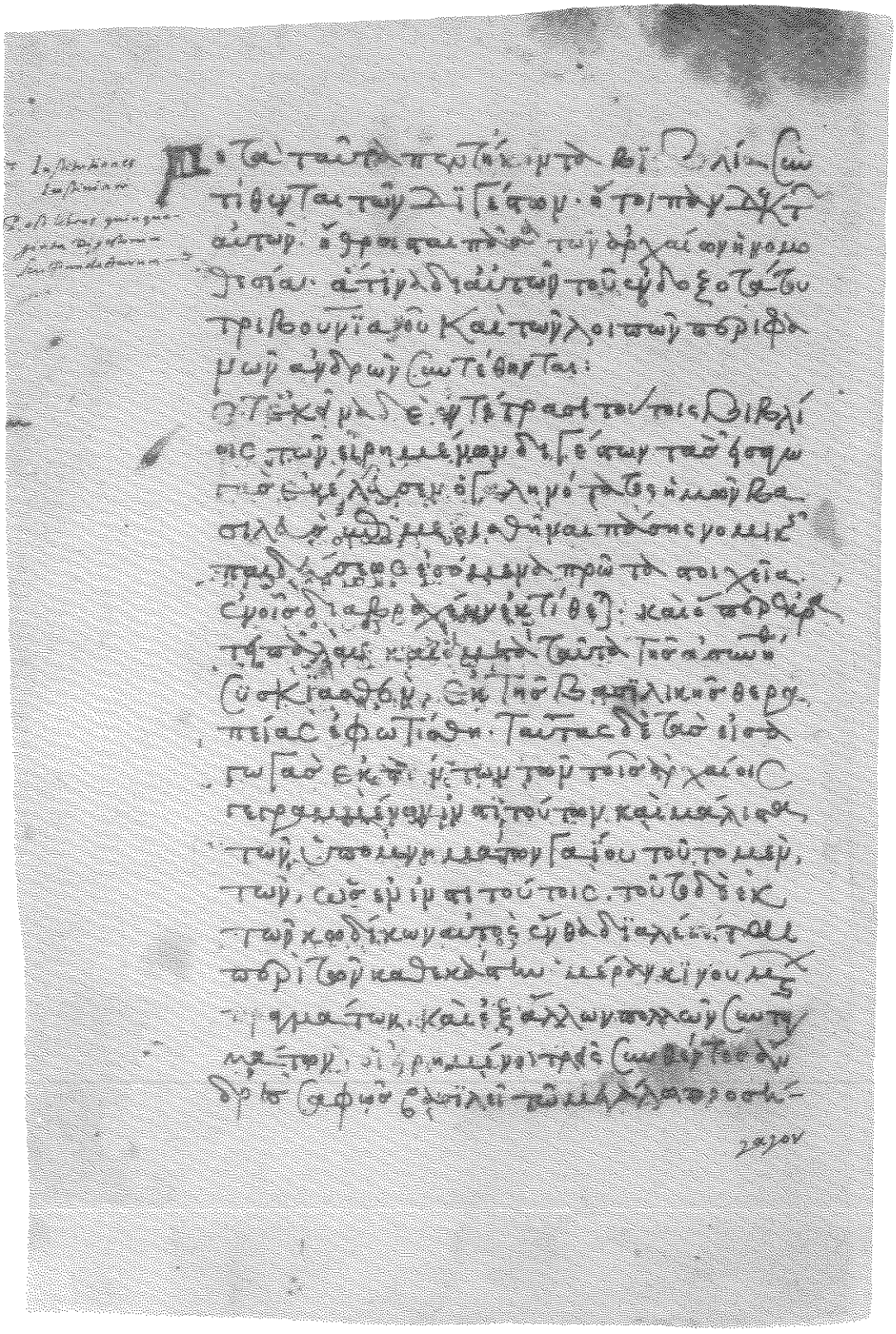


(30.) A.D. 1319: Written by Theodoulos Philagres
Catena on the Psalms and Canticles
Nicosia, Archbishopric collection, MS 21 (f. 24^{r})
(Reduction 70%; orig. 300 × 215 mm.)

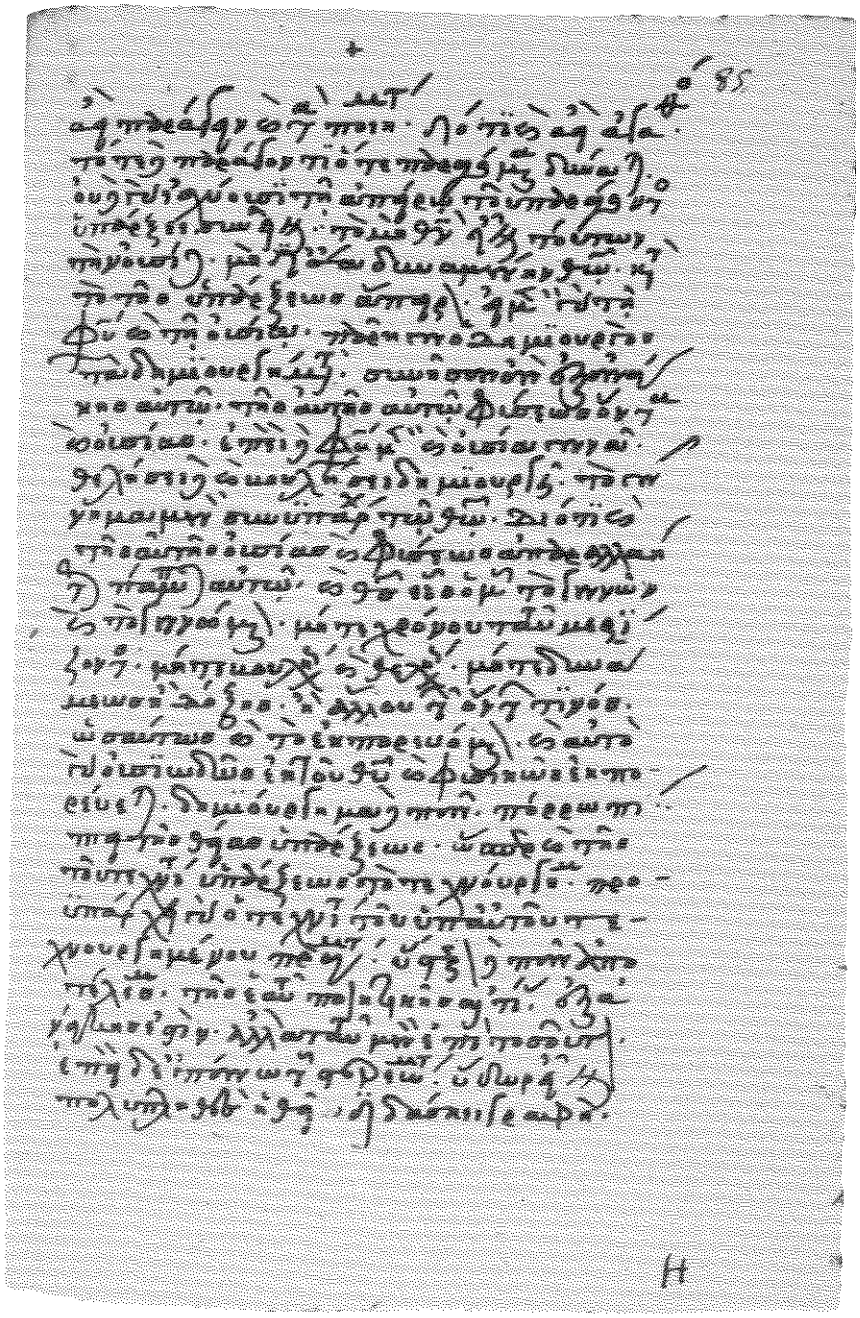


(31.) *circa* A.D. 1317–20: Page written by Constantine Anagnostes
Secular and religious texts and documents
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 148ʳ)
(Reduction 82%; orig. 255 × 185 mm.)

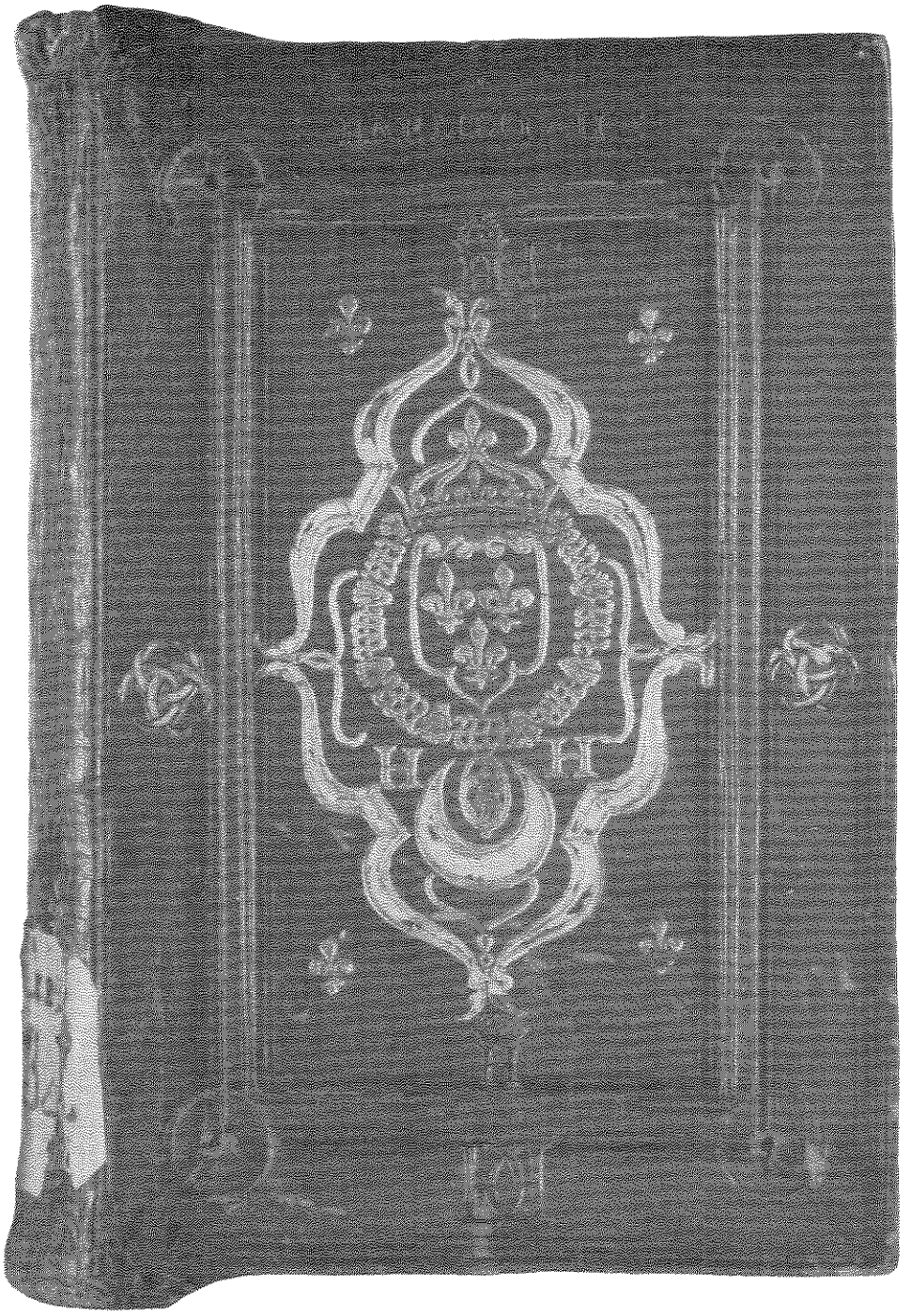
Plate 46



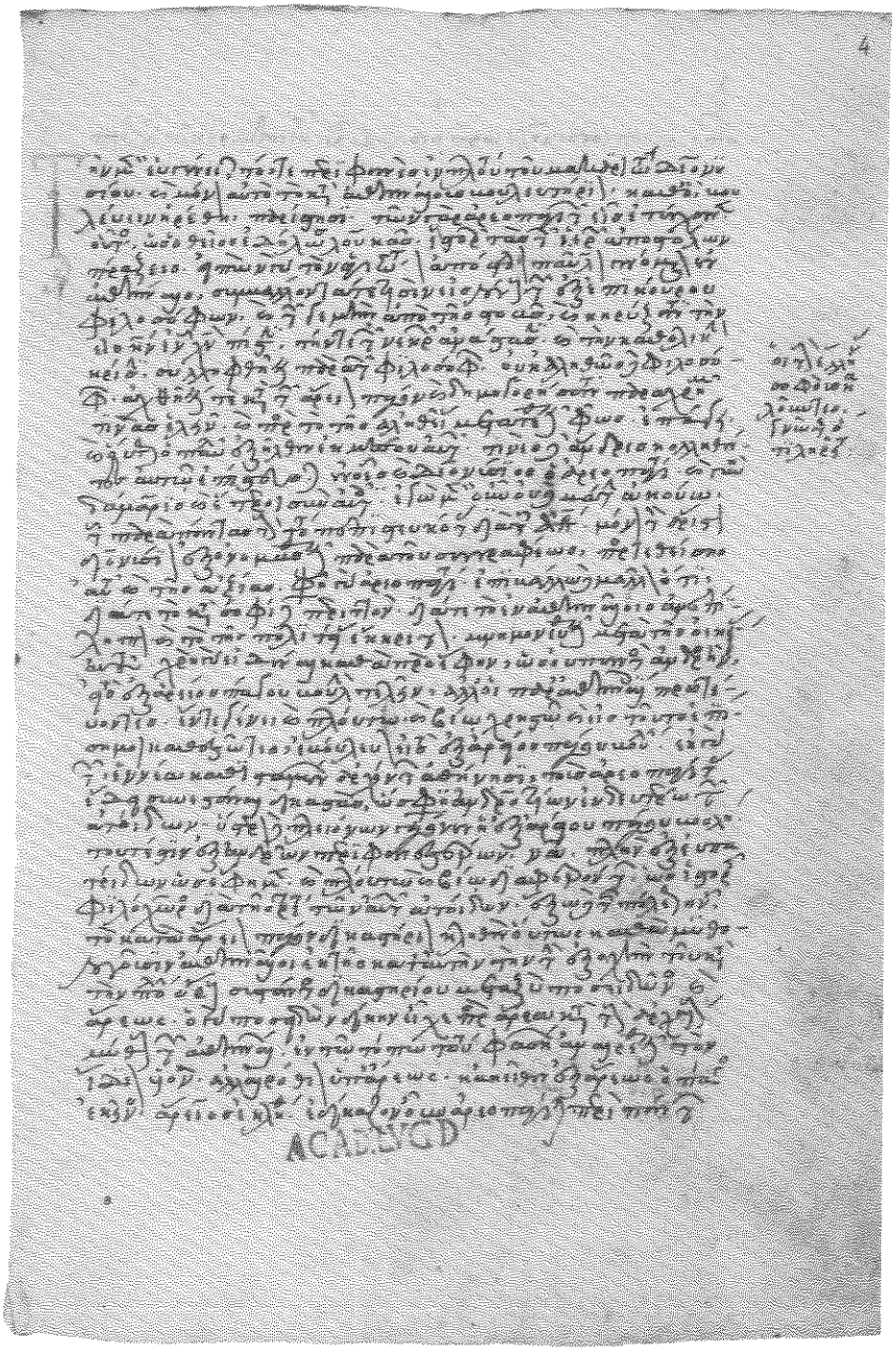
(31.) *circa* A.D. 1317–20: Page written by scribe B (unknown)
Theophilos *antikēnsōr*, interpretation of Justinian, *Institutiones*
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 181^{v})
(Reduction 82%; orig. 255 × 185 mm.)



(32.) *circa* A.D. 1320: Written by Romanos Anagnostes
Nikephoros Blemmydes, *Epitome Physica*
Paris, Bibliothèque Nationale, MS Gr. 2134 (f. 85^{r})
(orig. 173 × 120 mm.)

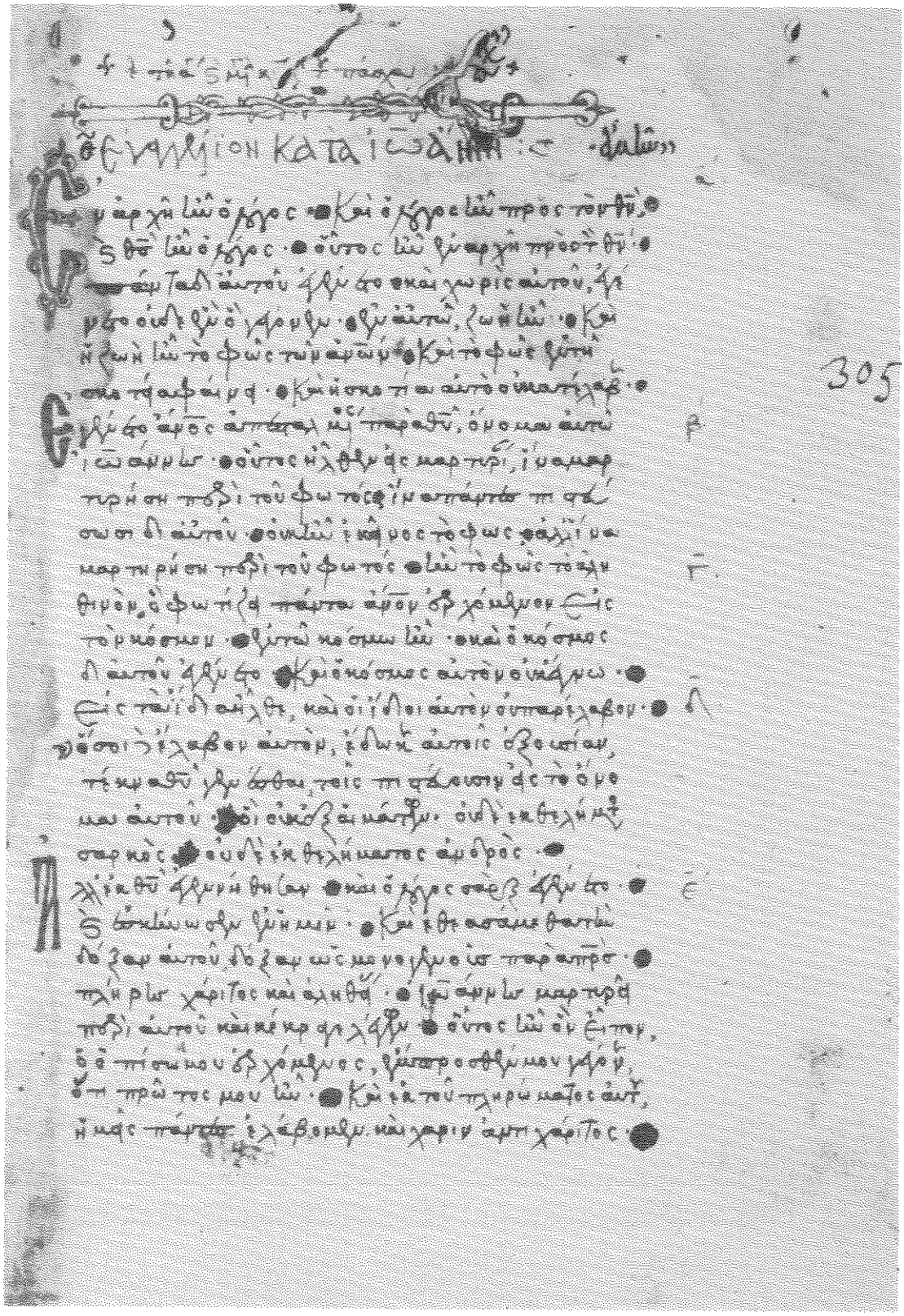


(32.) 16th century binding of Henri II of France (1547–59)
with the monogram of Diane de Poitiers
Front Cover
Paris, Bibliothèque Nationale, MS Gr. 2134

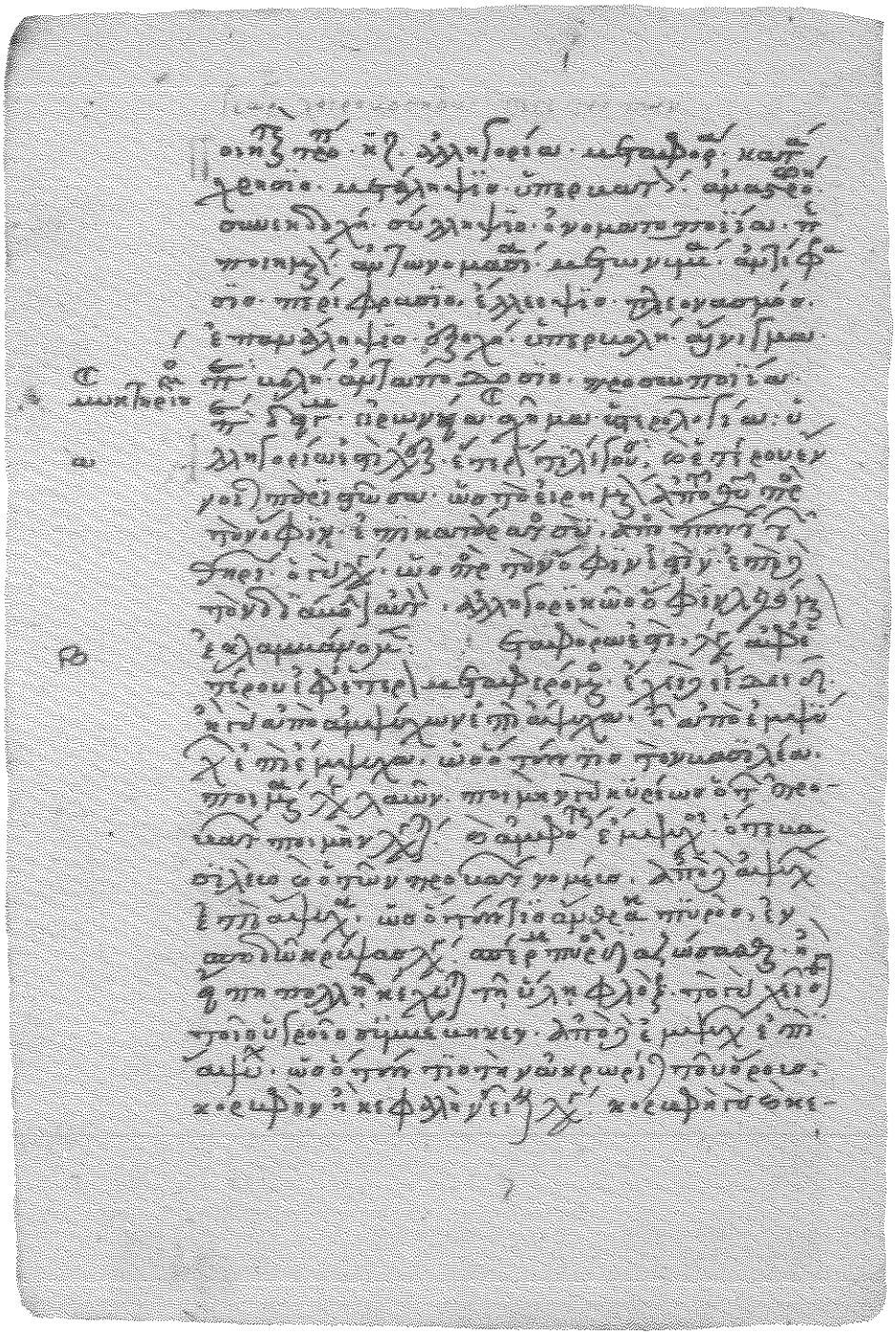


(33.) *circa* A.D. 1320: Written by Romanos Anagnostes
St. Dionysios the Areopagite, works with scholia and
St. Cyril of Alexandria, *Dialogues*, II–VII, and part of St. Cyril, *De Trinitate*
Leiden, MS Vulcanius 52 (f. 4r)
(orig. 185 × 120 mm.)

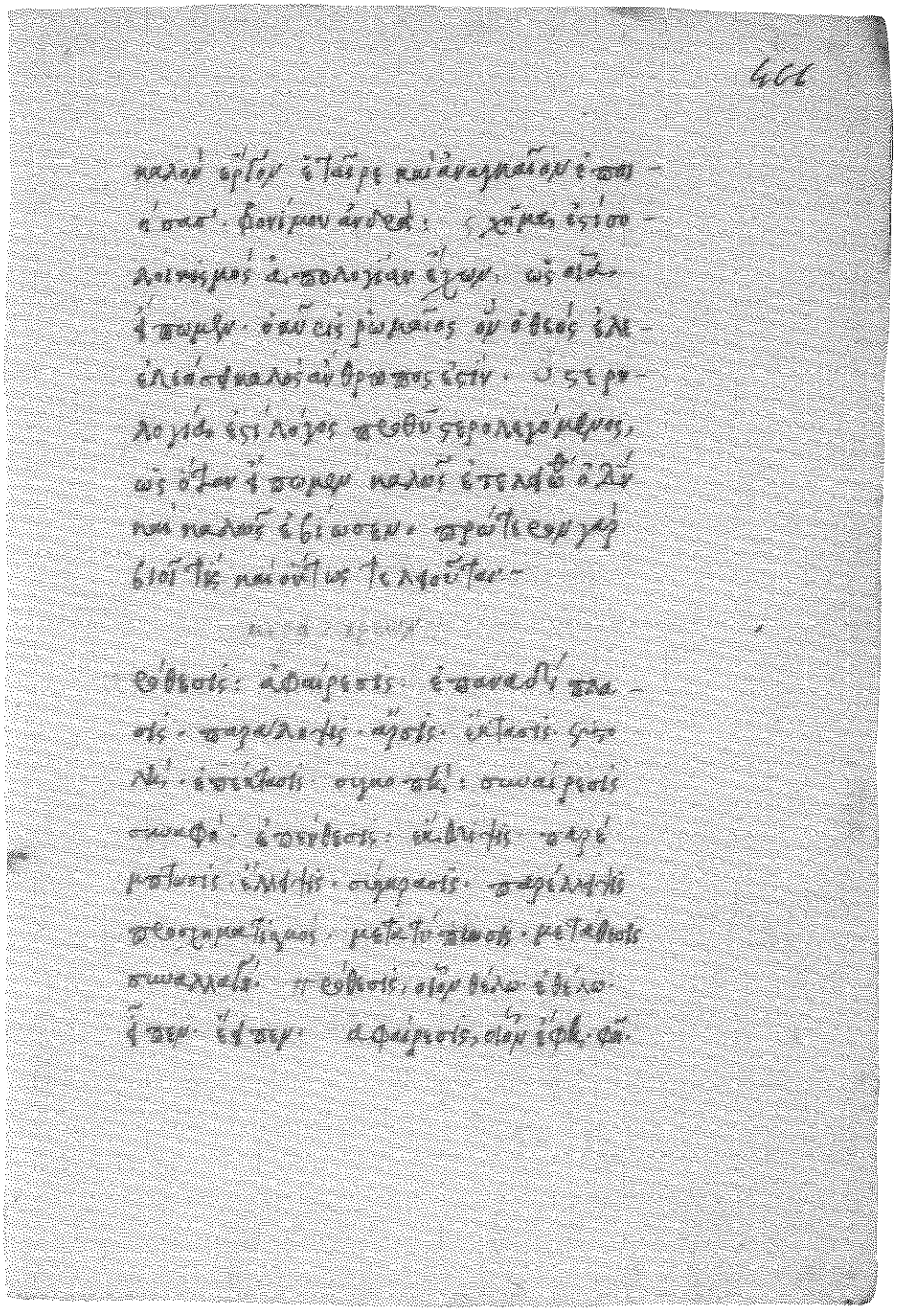
(34.) *circa* A.D. 1320: Page written by Romanos Anagnostes
St. Basil, *Askētika,* and Peter of Laodikeia, Commentary on the Four Gospels
Patmos, Monastery of St. John, MS 304 (f. 162^{r})
(Reduction 86%; orig. 243 × 176 mm.)



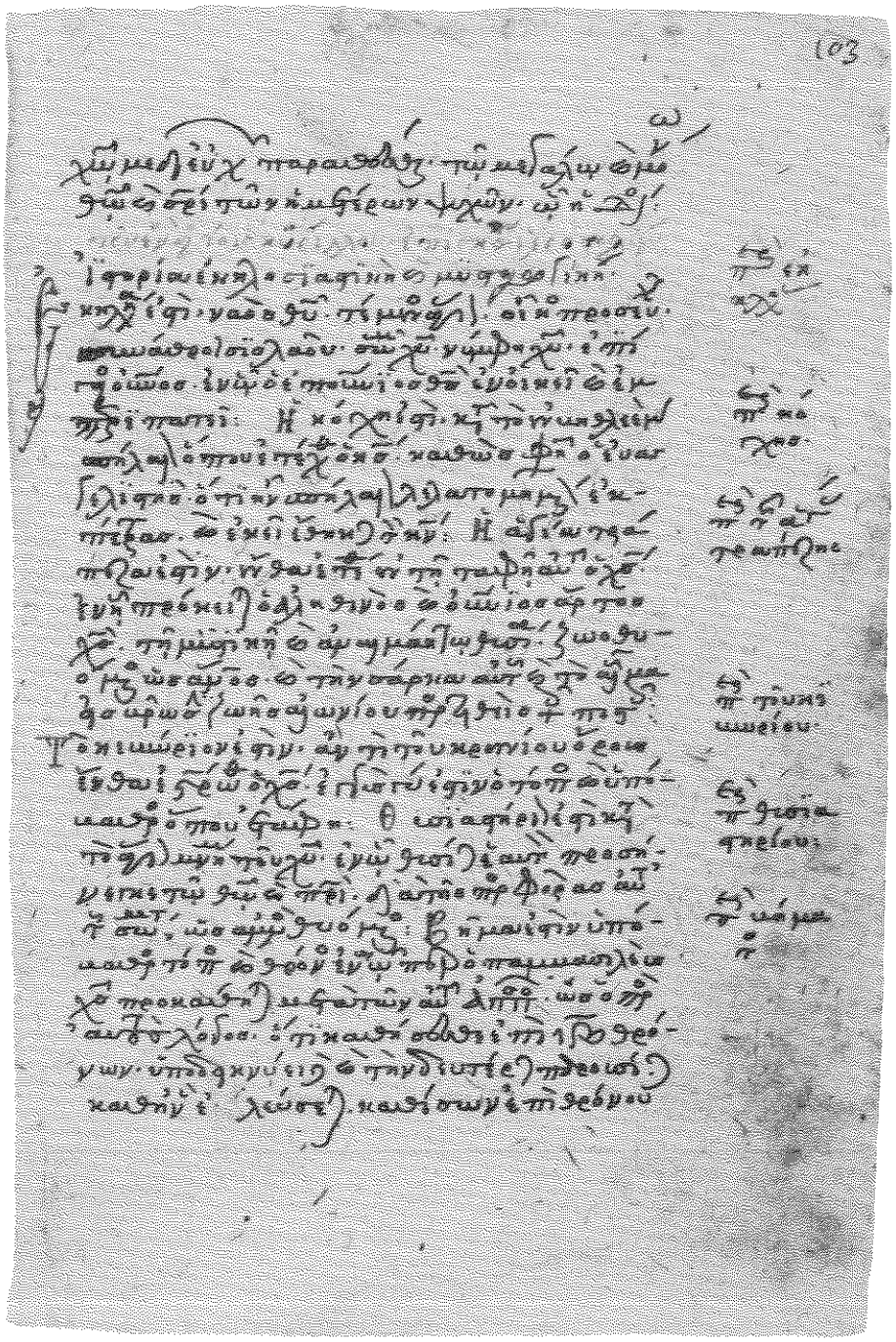
(34.) *circa* A.D. 1320: Page written by scribe B (unknown)
Peter of Laodikeia, Commentary on the Four Gospels
Patmos, Monastery of St. John, MS 304 (f. 305^{v})
(Reduction 86%; orig. 243 × 176 mm.)



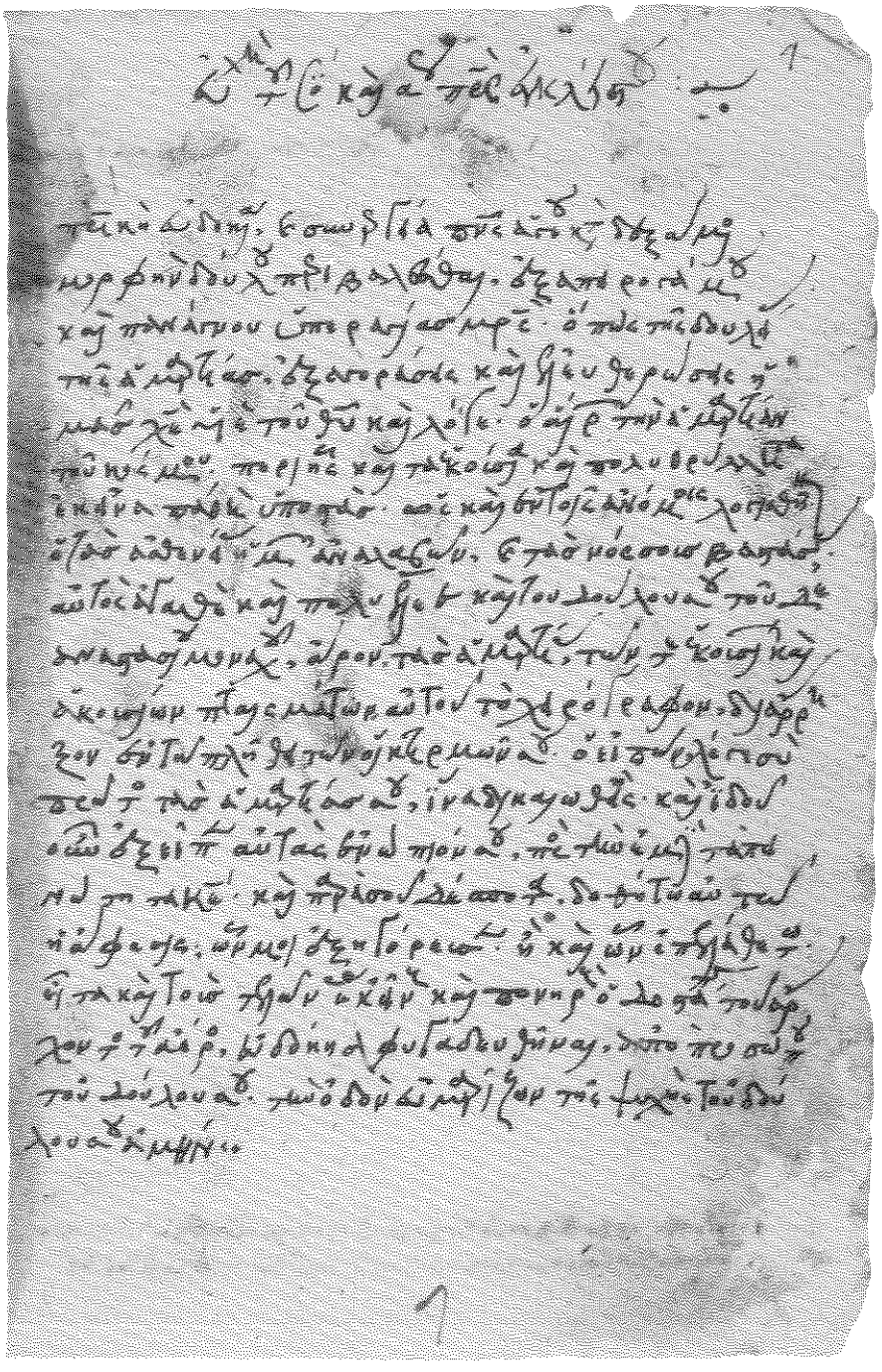
(35.) *circa* A.D. 1320: Page written by Romanos Anagnostes
George Choiroboskos, *Περὶ τρόπων* and other grammatical and schedographic works
Vatican, Biblioteca Apostolica Vaticana, MS Reg. Gr. Pii II 54 (f. 462ᵛ)
(orig. 183 × 130 mm.)



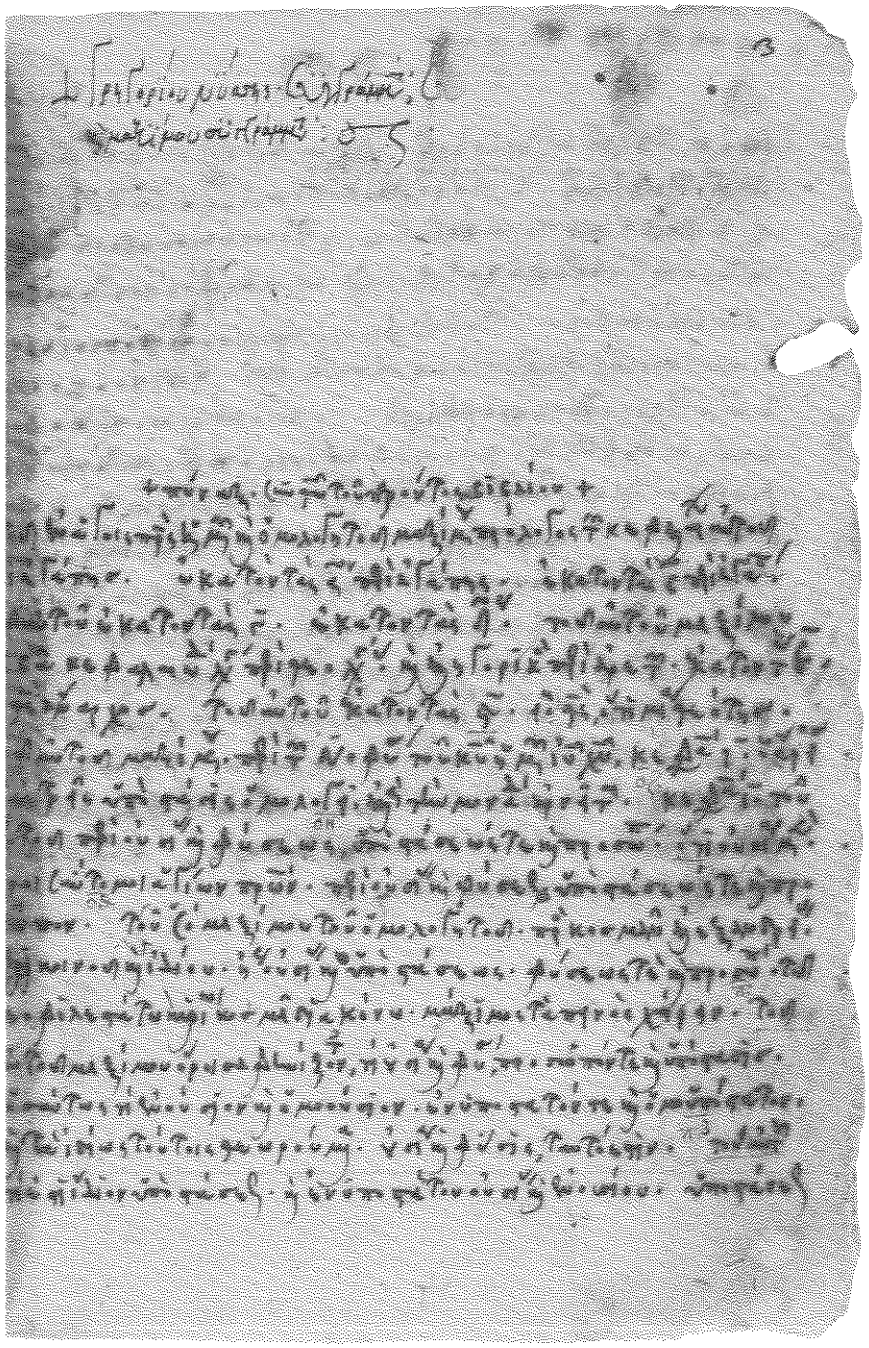
(35.) 16th century: Inserted later page to replace missing text by an unknown scribe
George Choiroboskos, *De Soloecismo et Hysterologia*
Vatican, Biblioteca Apostolica Vaticana, MS Reg. Gr. Pii II 54 (f. 466r)
(orig. 183 × 130 mm.)



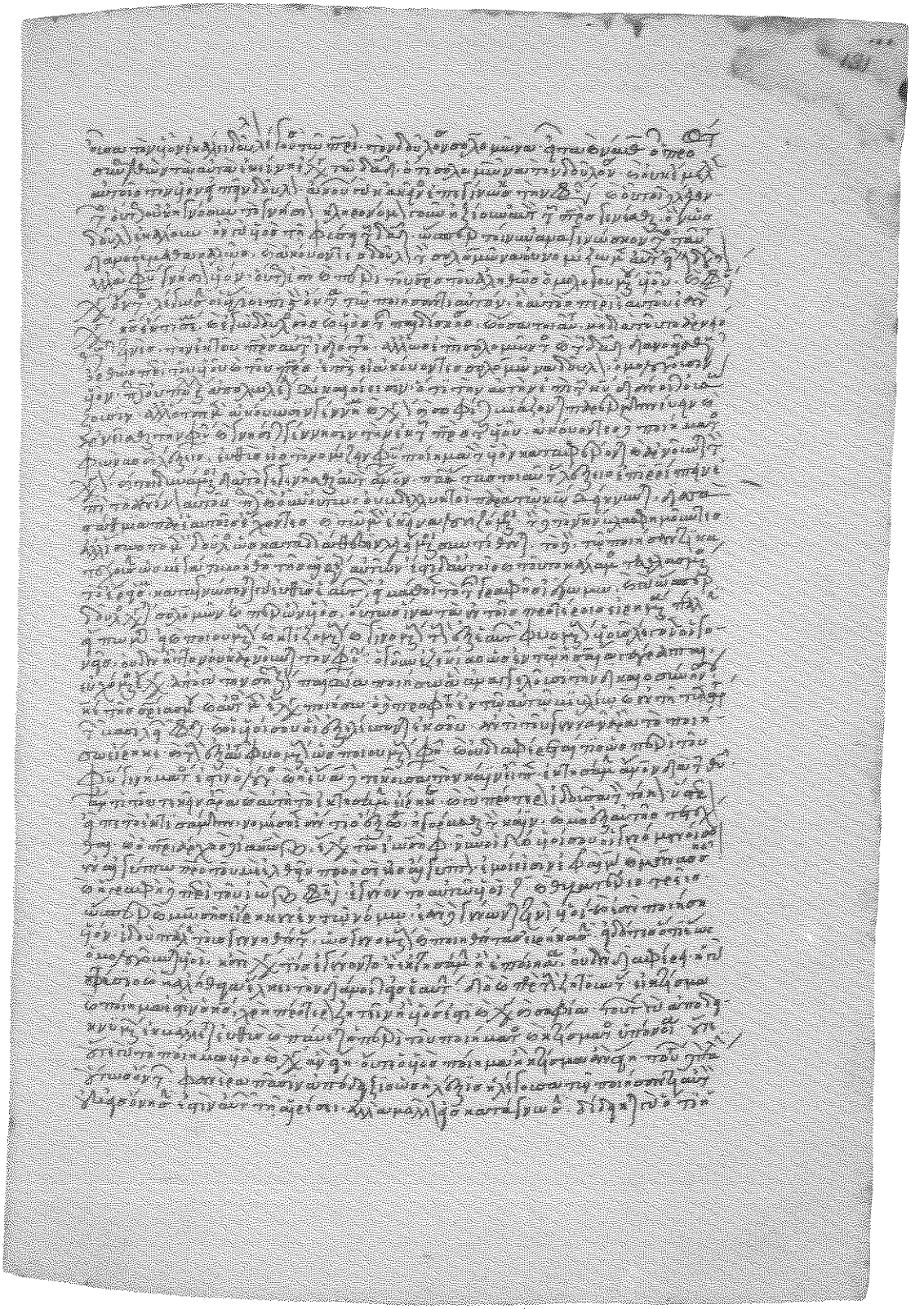
(36.) *circa* A.D. 1320: Page written by the main scribe A (i.e. Romanos Anagnostes)
Theological miscellany
Oxford, Bodleian Library, MS Barocci 27 (f. 103ʳ)
(orig. 179 × 124 mm.)



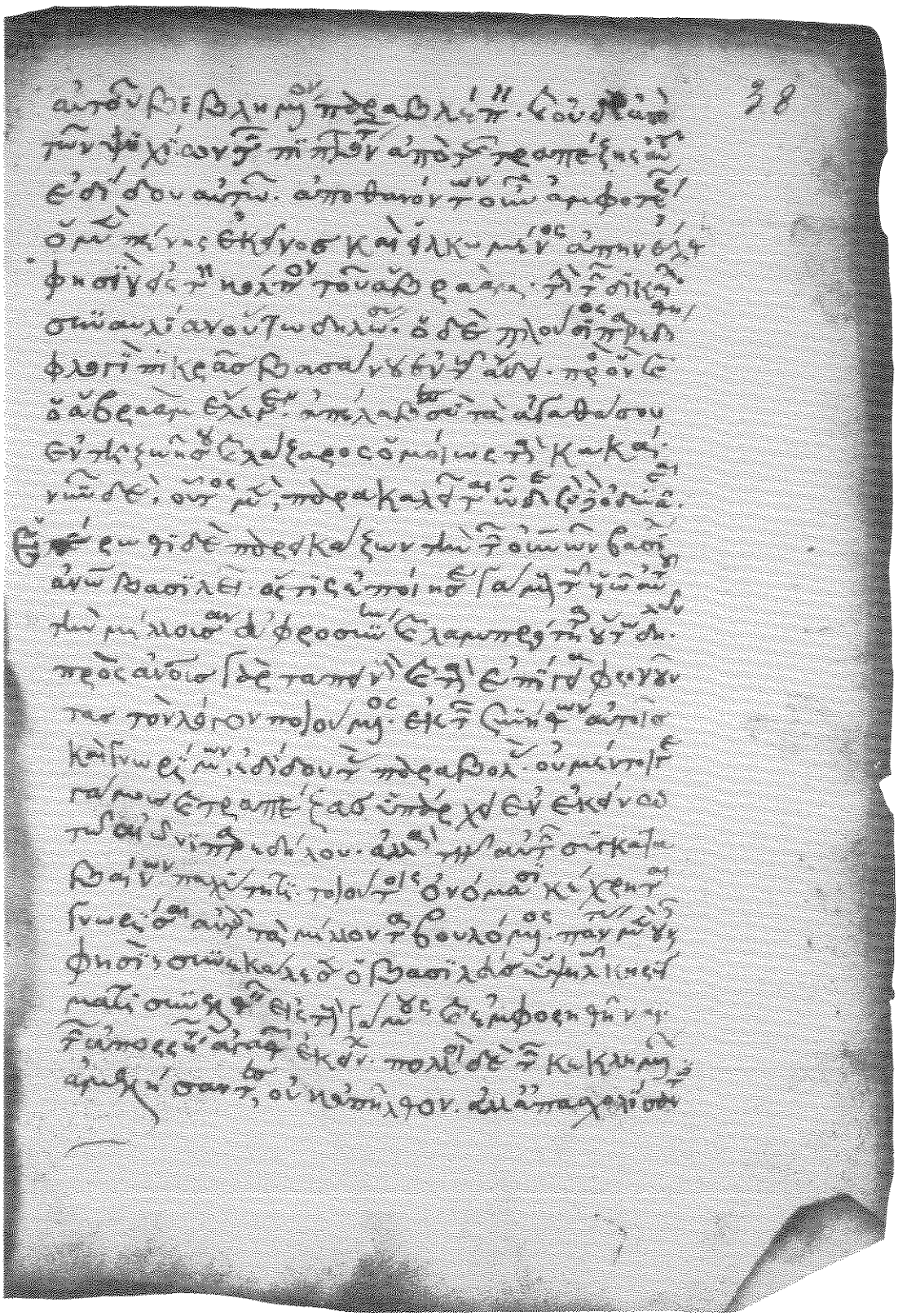
(36.) *circa* A.D. 1320: Page written by scribe B (unknown)
Theological miscellany
Oxford, Bodleian Library, MS Barocci 27 (f. 4r)
(orig. 179 × 124 mm.)



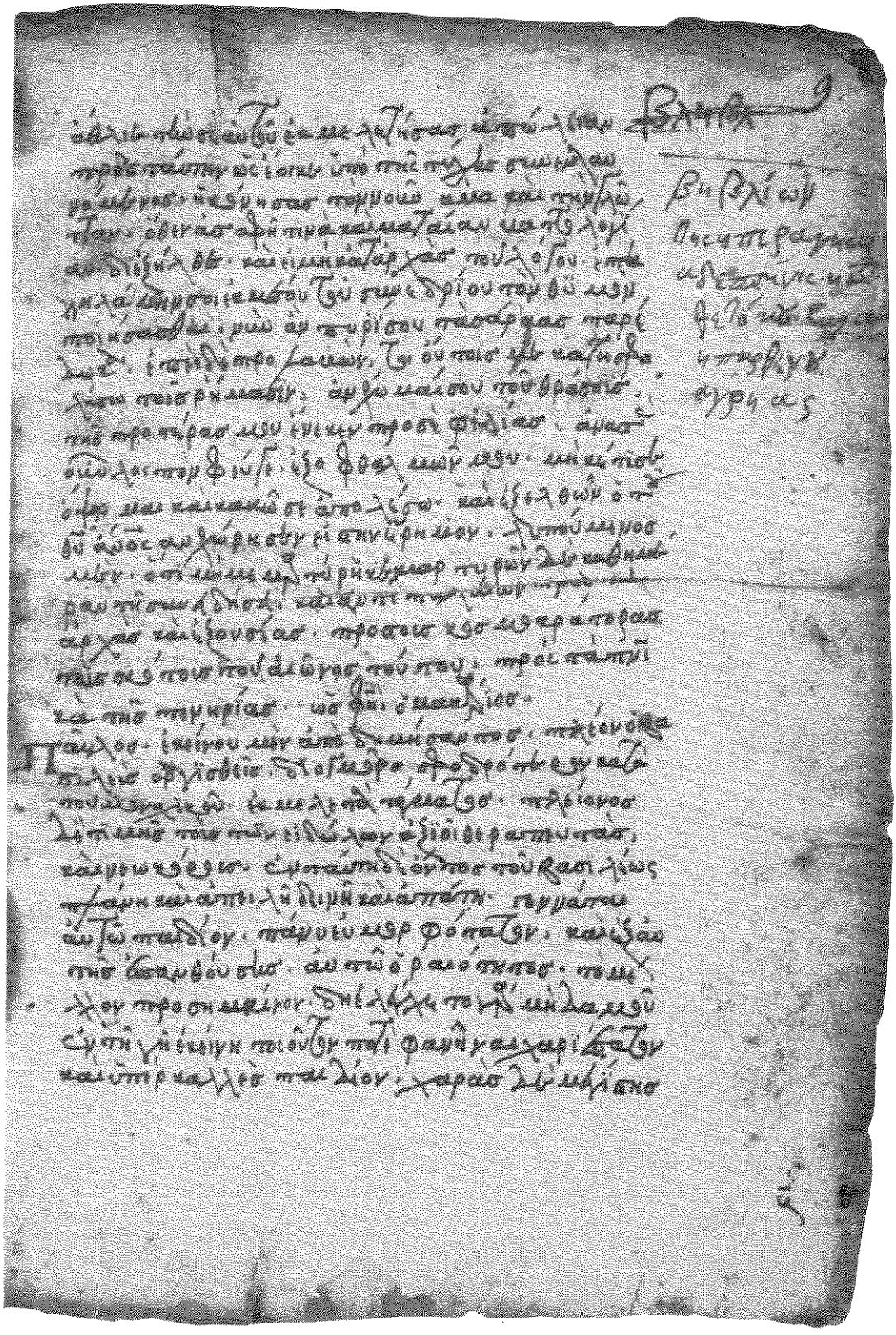
(36.) *circa* A.D. 1320: Page written by scribe C (unknown)
Theological miscellany
Oxford, Bodleian Library, MS Barocci 27 (f. 3ʳ)
(orig. 179 × 124 mm.)



(37.) A.D. 1320/21: Written by Romanos Anagnostes
St. Athanasios of Alexandria, Writings
London, British Library, MS Harley 5579 (f. 131ʳ)
(Reduction 85%; orig. 247 × 175 mm.)

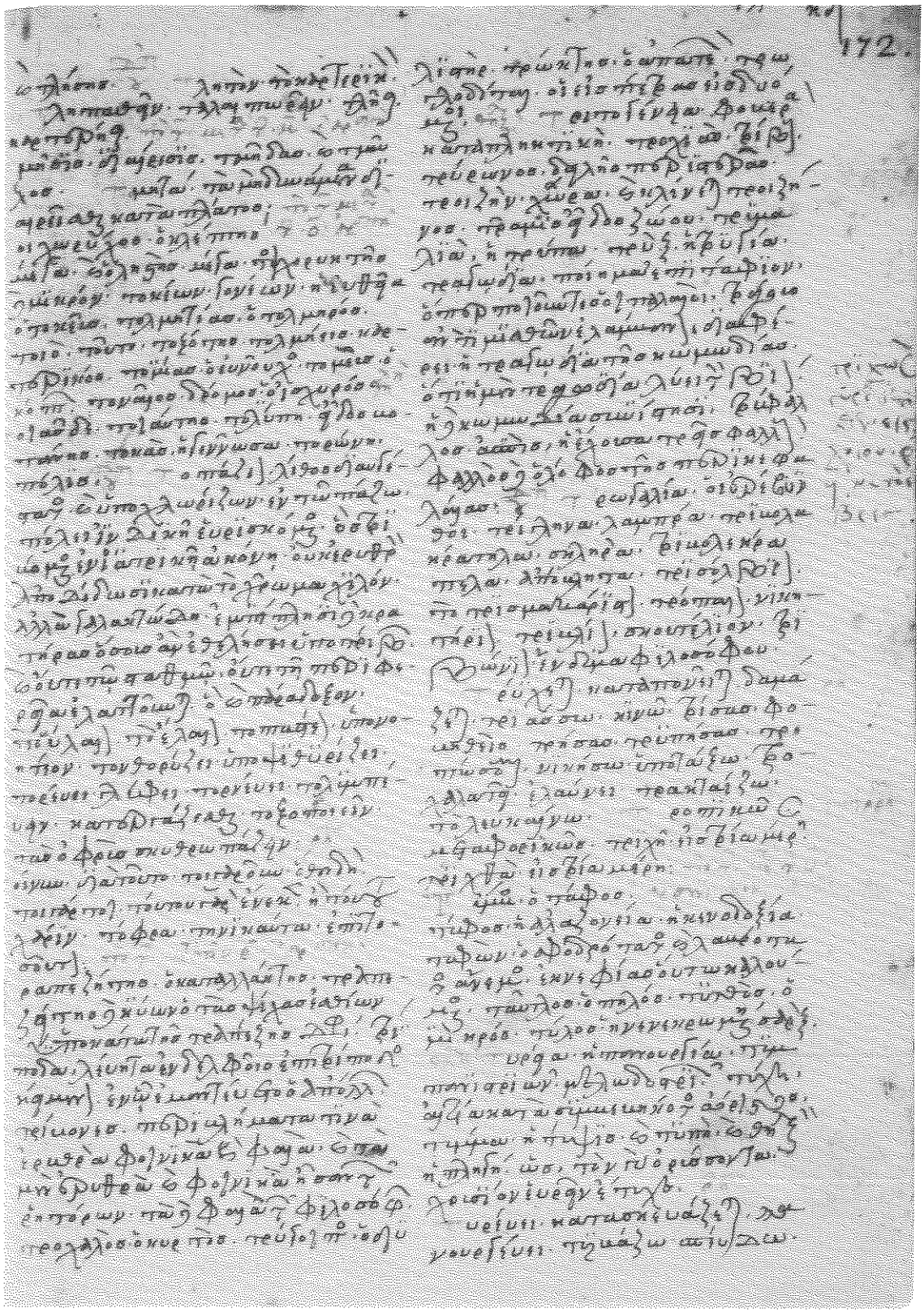


(38.) A.D. 1321: Written by an unknown scribe (most probably in Cyprus)
History of Barlaam and Joasaph
Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 38ᵛ)
(Reduction 96%; orig. 220 × 160 mm.)

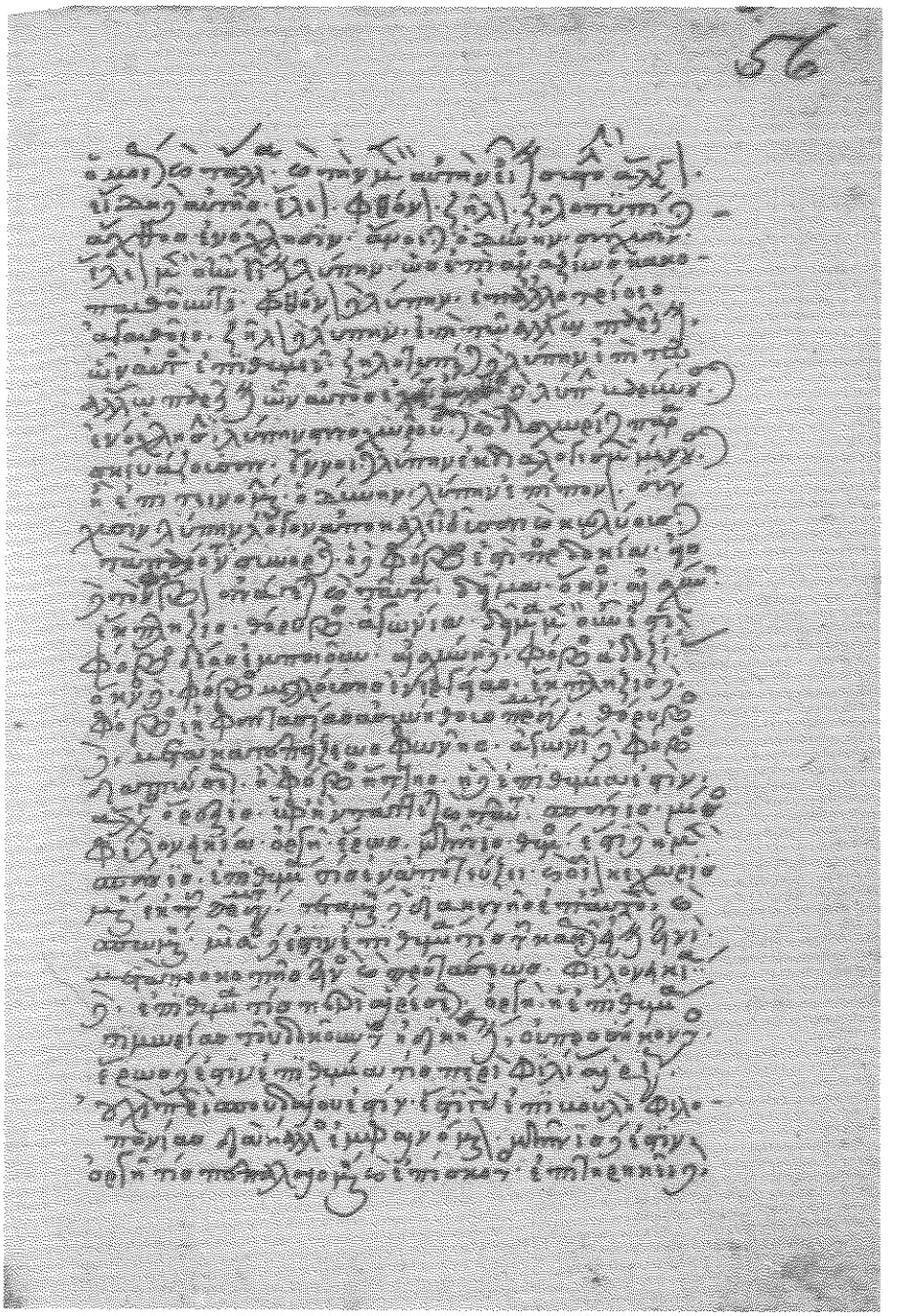


(38.) 16th century inserted folio in replacement of the missing original
History of Barlaam and Joasaph
Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 9ᵛ)
(Reduction 96%; orig. 220 × 160 mm.)

Plate 60

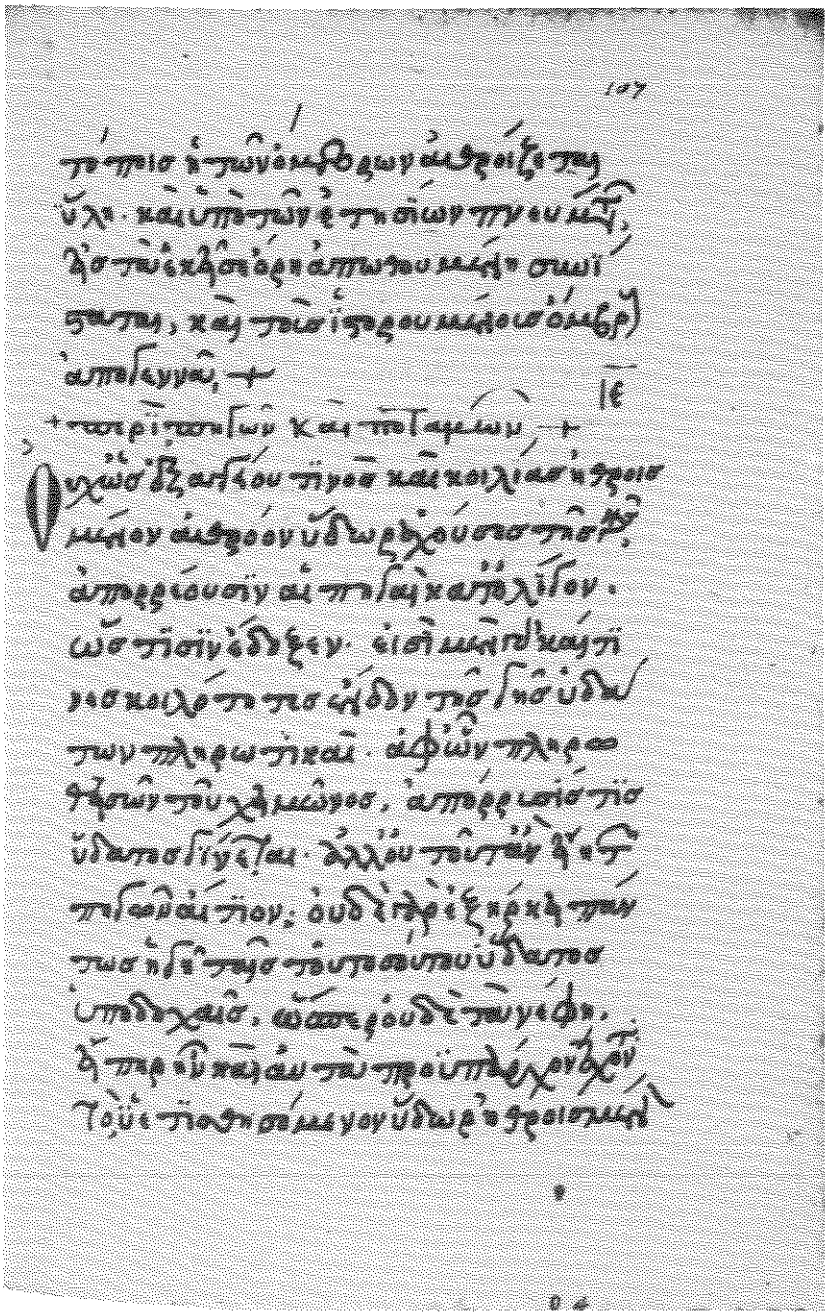


(39.) *circa* A.D 1321: Written by Romanos Anagnostes
Varia Lexica and theological works
Paris, Bibliothèque Nationale, MS Gr. 2617 (f. 172^{r})
(Reduction 85%; orig. 246 × 180 mm.)

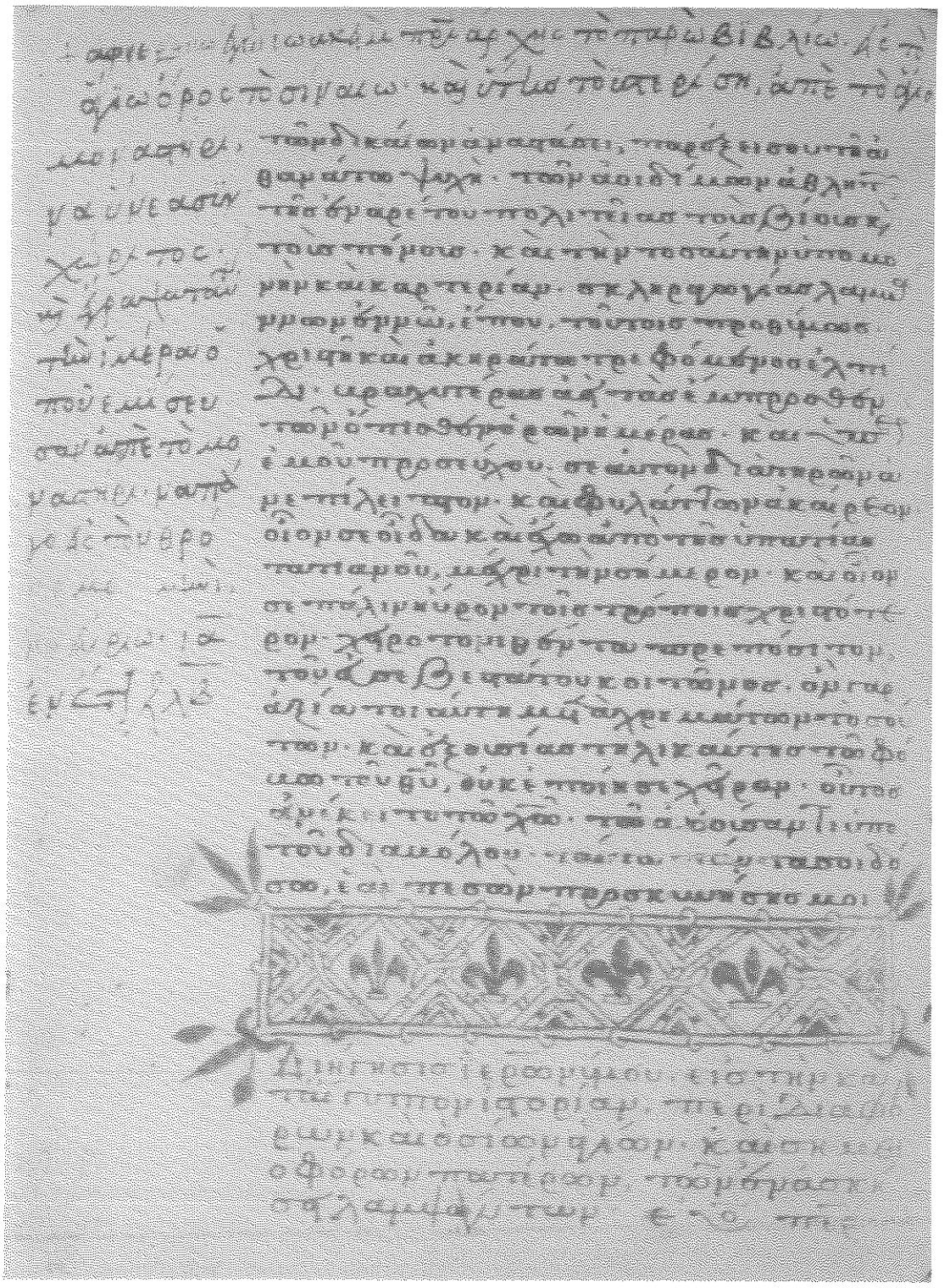


(40.) A.D. 1323/24: Written by Romanos Anagnostes
Michael Psellos, *De Omnifaria Doctrina*, and Ps.–Aristotle, *De Mundo*
Athos, Laura, MS E 43 (505) (f. 56^{r})
(orig. 177 × 125 mm.)

Plate 62

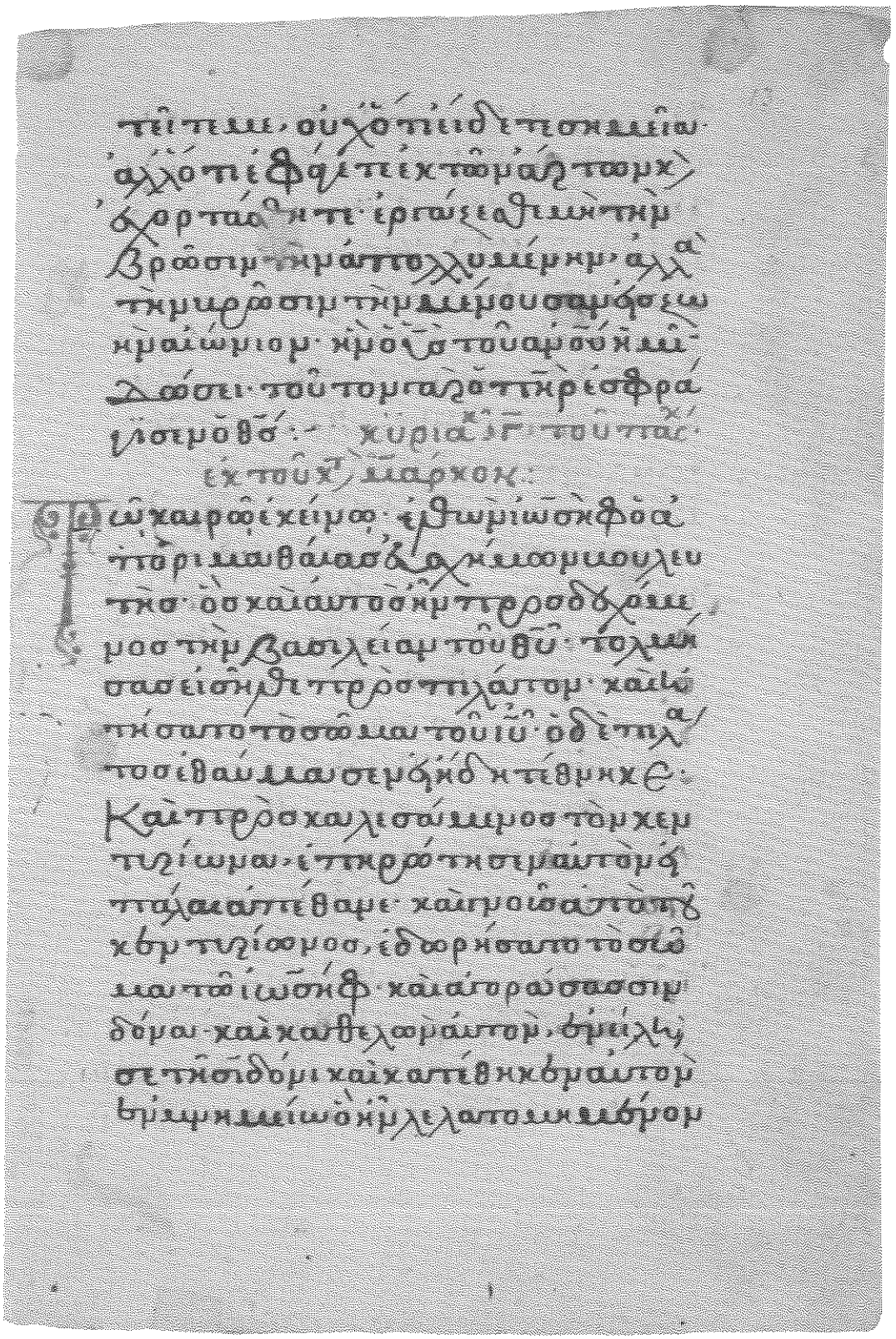


(41.) A.D. 1332: Written by an unknown scribe
Nikephoros Blemmydes, *Epitome Physica*
Paris, Bibliothèque Nationale, MS Gr. 2133 (f. 107ᵛ)
(orig. 173 × 120 mm.)

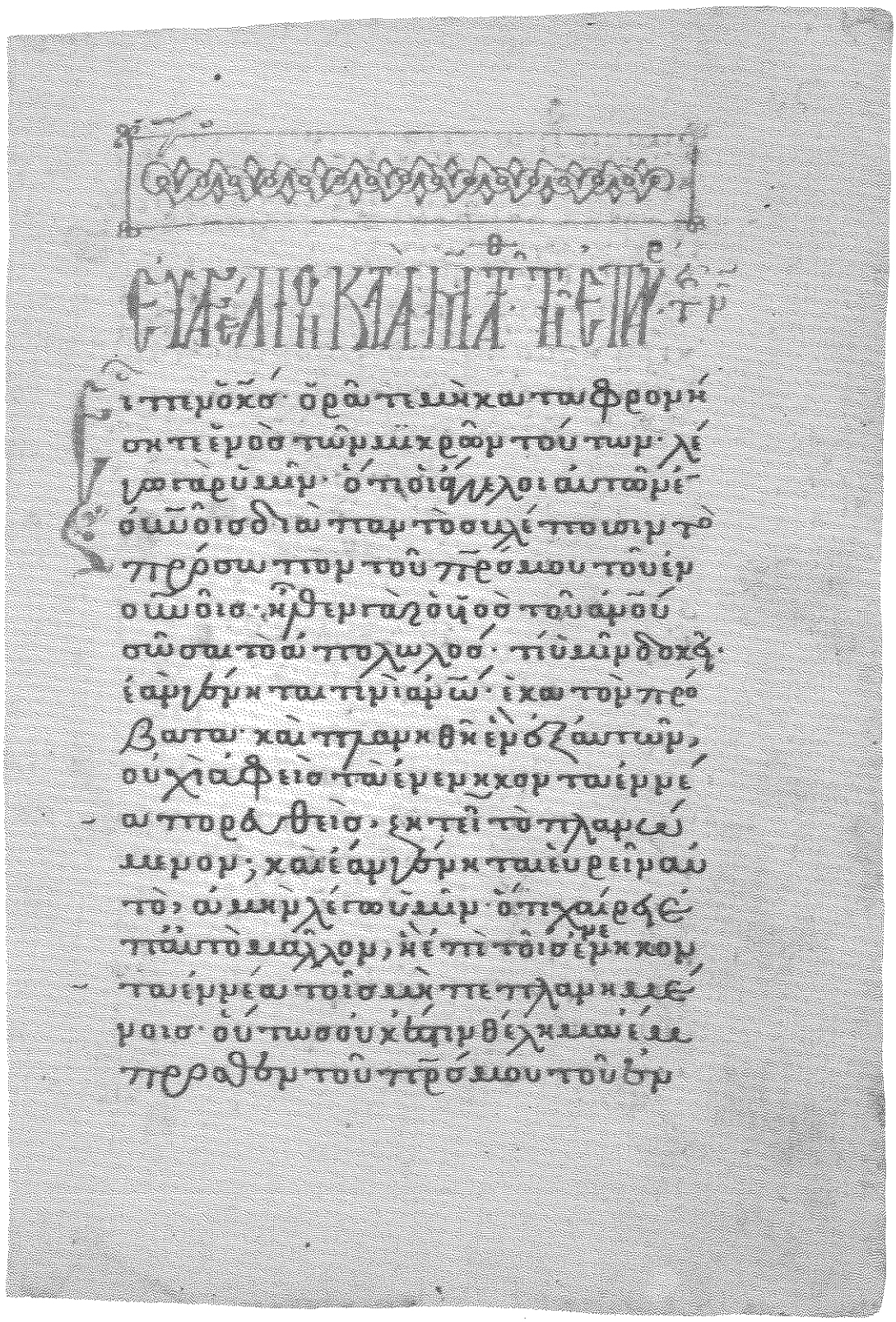


(42.) A.D. 1334: Written by the monk Gabriel. In the outer margin dedicatory note by the Patriarch of Alexandria Ioakeim ὁ Πάνυ
Theological miscellany
Sinai, Monastery of St. Catherine, MS Gr. 432 (f. 94ᵛ)
(Reduction 85%; orig. 247 × 165 mm.)

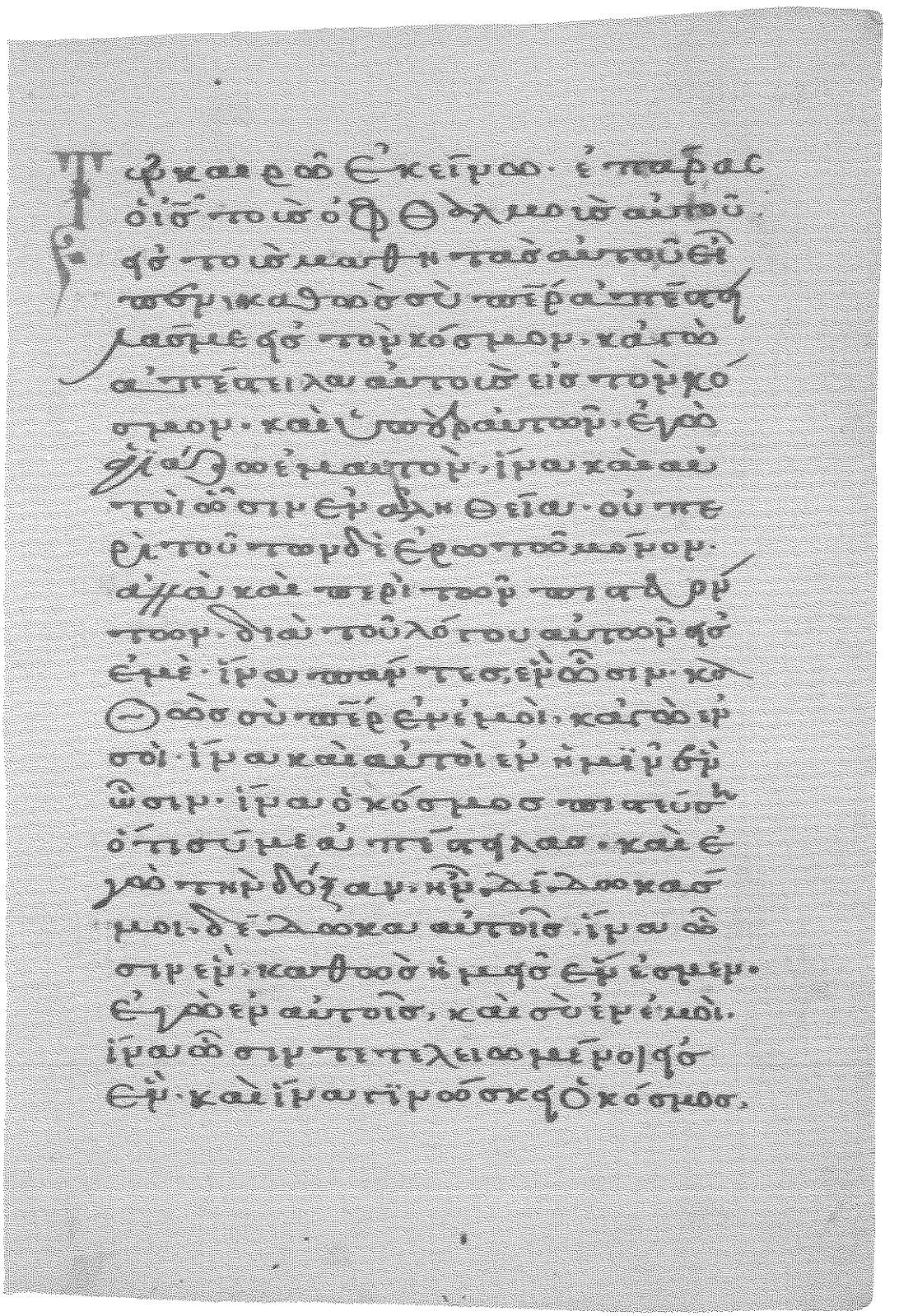
Plate 64



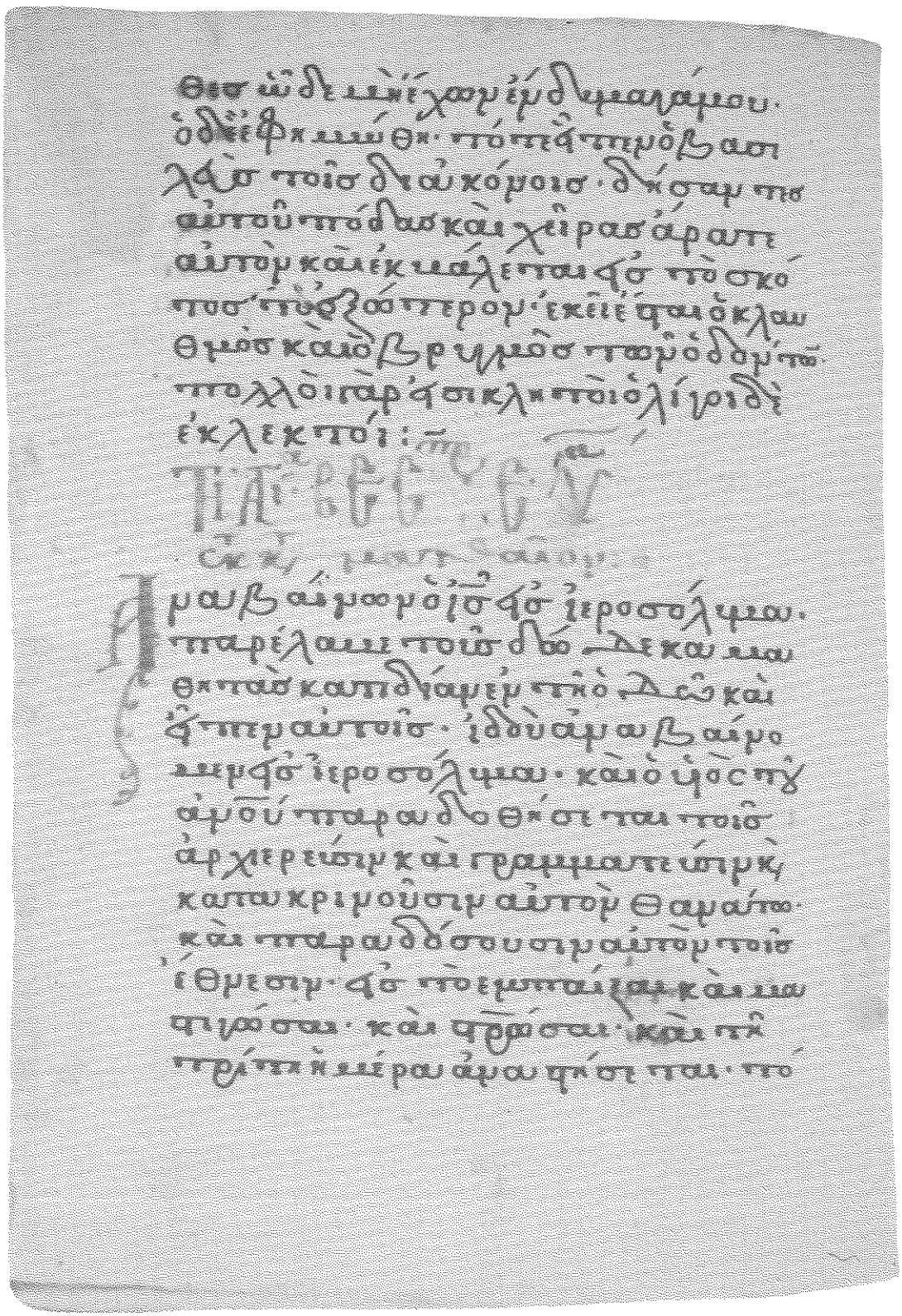
(43.) A.D. 1334/35: Page written by scribe A (unknown)
Gospel Lectionary
London, British Library, MS Additional 19993 (f. 13r)
(Reduction 84%; orig. 250 × 175 mm.)



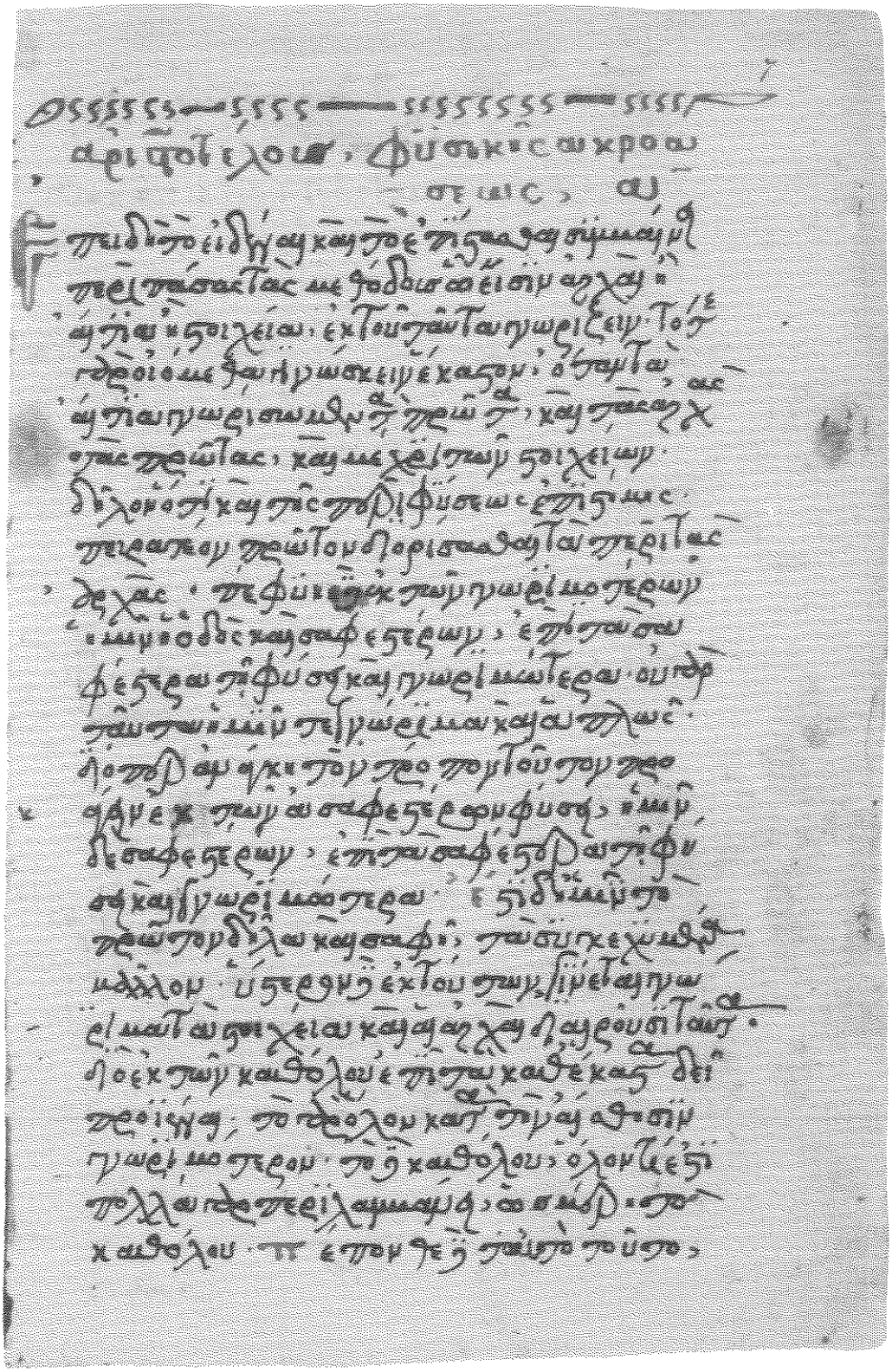
(43.) A.D. 1334/35: Page written by scribe A (unknown)
Gospel Lectionary
London, British Library, MS Additional 19993 (f. 46r)
(Reduction 84%; orig. 250× 175 mm.)



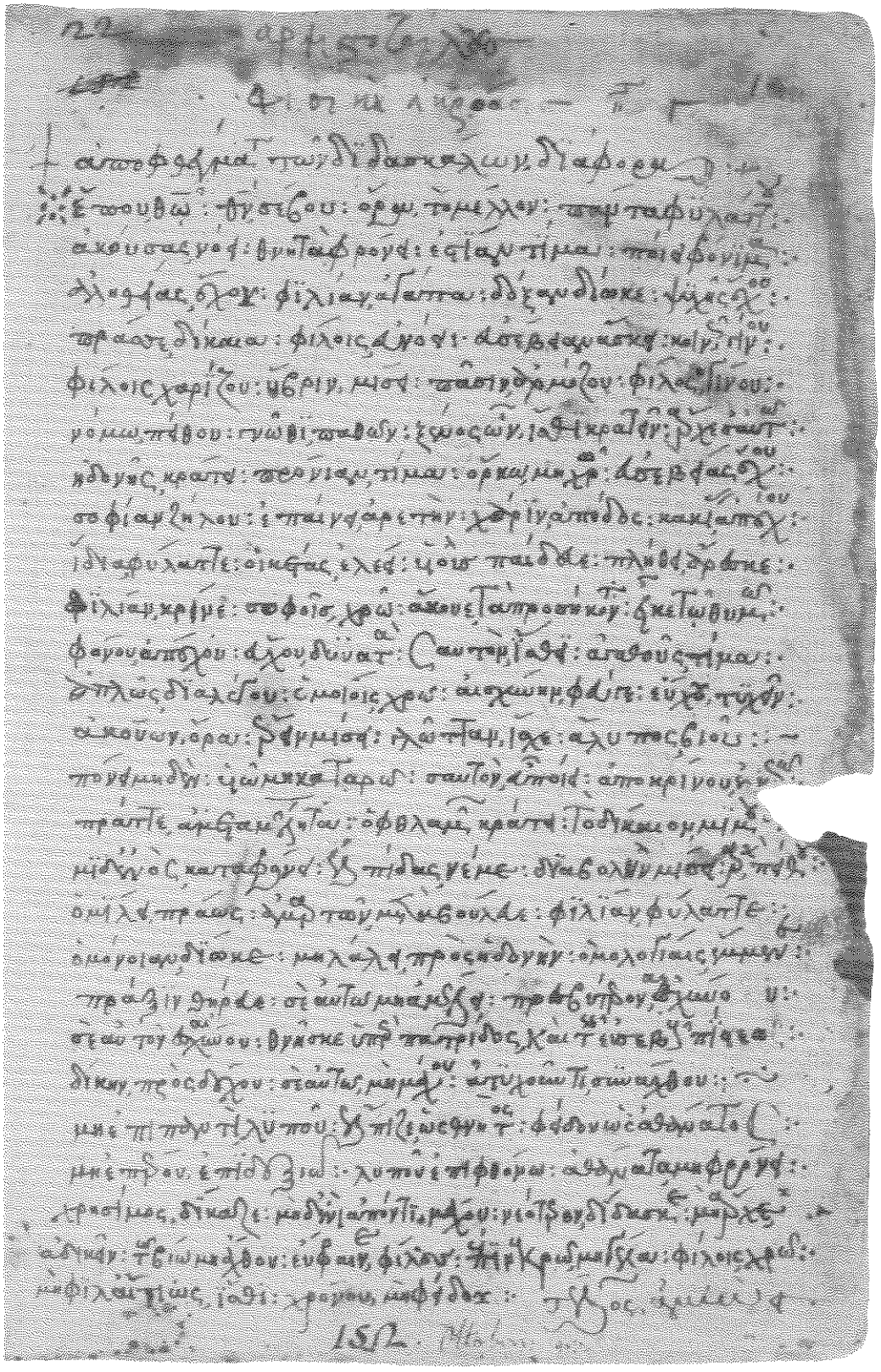
(43.) A.D. 1334/35: Page written by scribe B (unknown)
Gospel Lectionary
London, British Library, MS Additional 19993 (f. 42r)
(Reduction 84%; orig. 250 × 175 mm.)



(43.) A.D. 1334/35: Page written by scribe C (unknown)
Gospel Lectionary
London, British Library, MS Additional 19993 (f. 123ᵛ)
(Reduction 84%; orig. 250× 175 mm.)

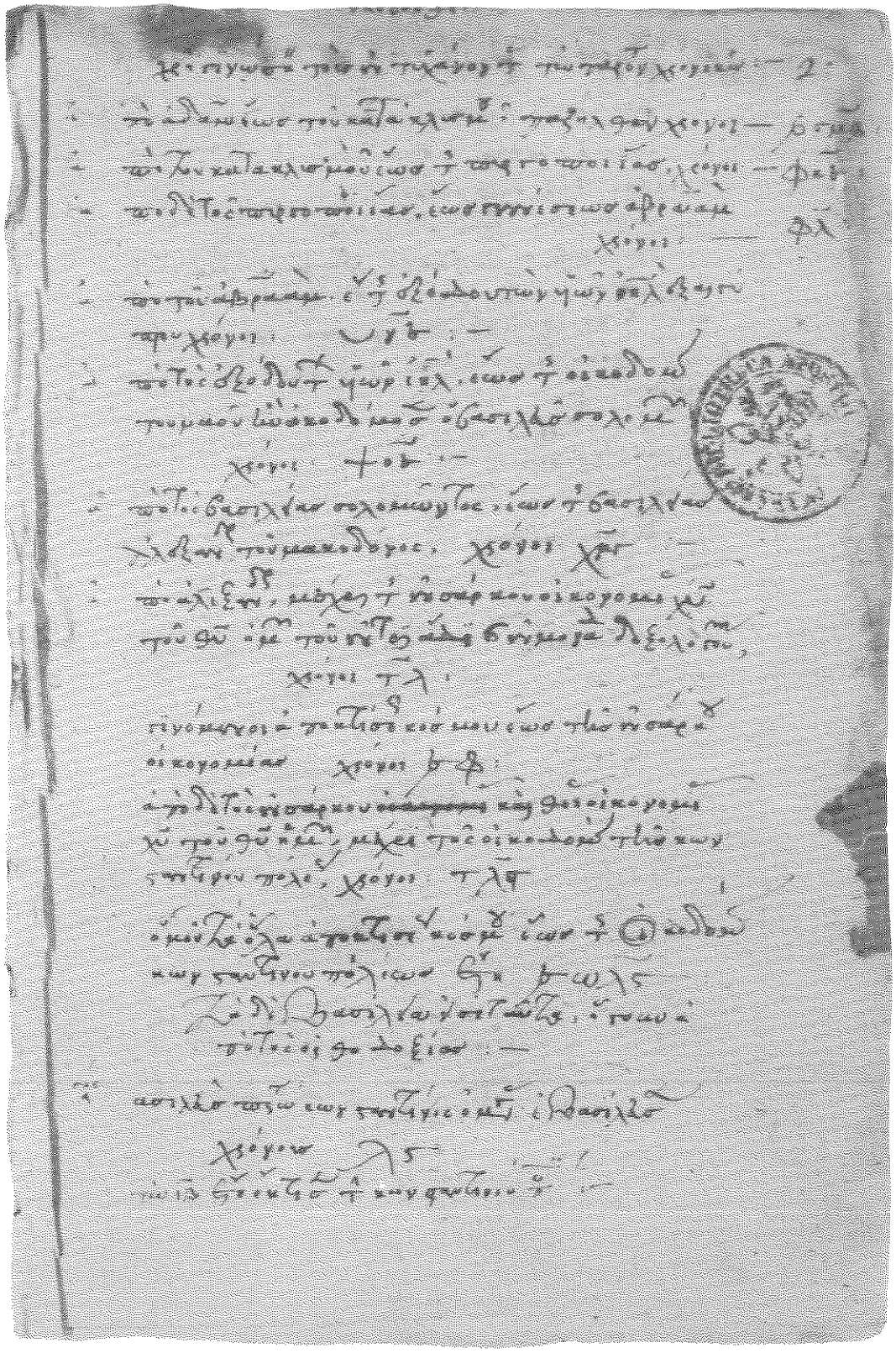


(44.) A.D. 1335: Page written by the main scribe A (unknown)
Aristotle, *Physics*
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 7ᵛ)
(Reduction 96%; orig. 220× 150 mm.)

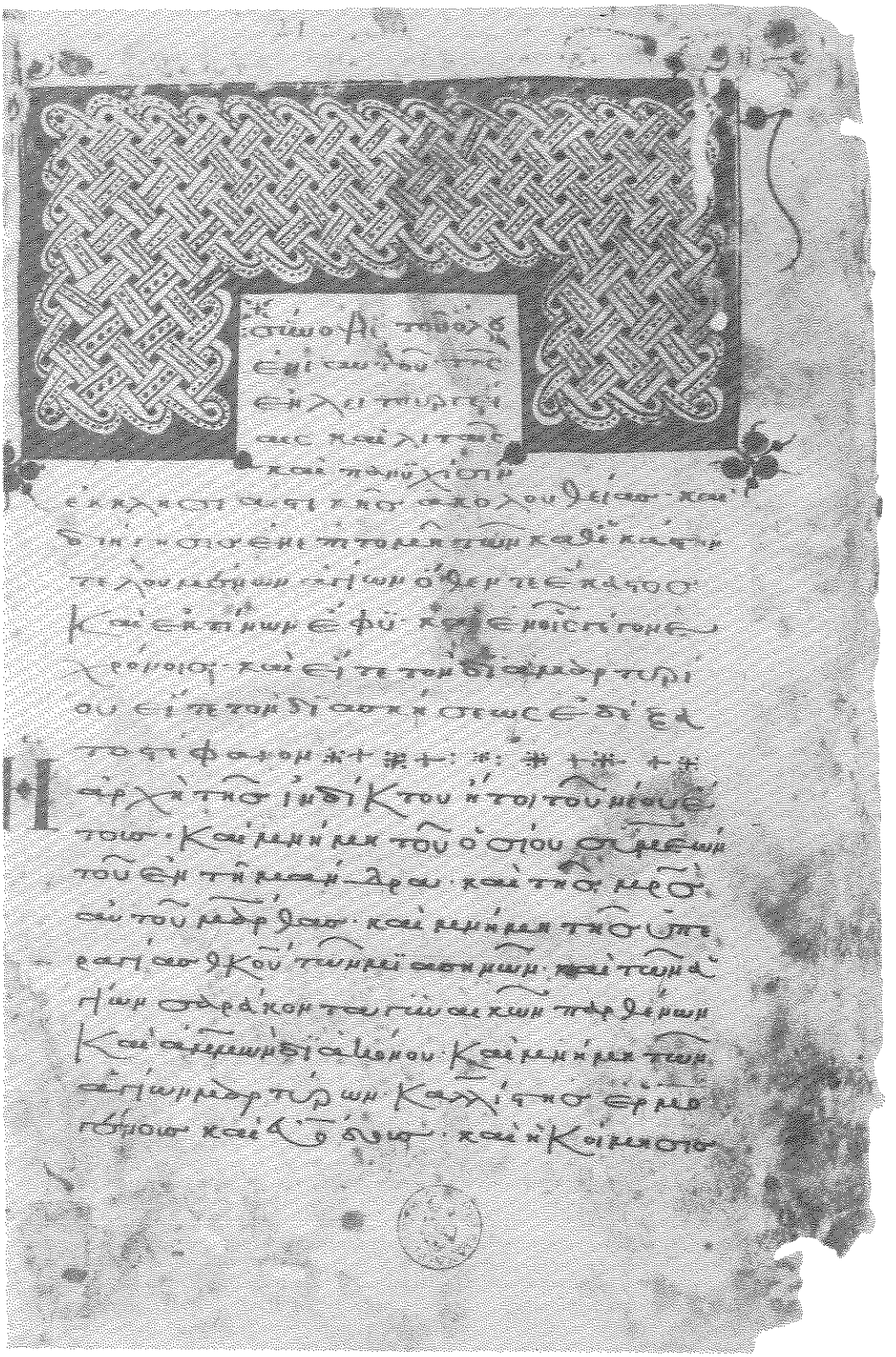


(44.) A.D. 1335: Page written by scribe B (unknown)
Ἀποφθέγματα διδασκάλων
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 1ʳ)
(Reduction 96%; orig. 220× 150 mm.)

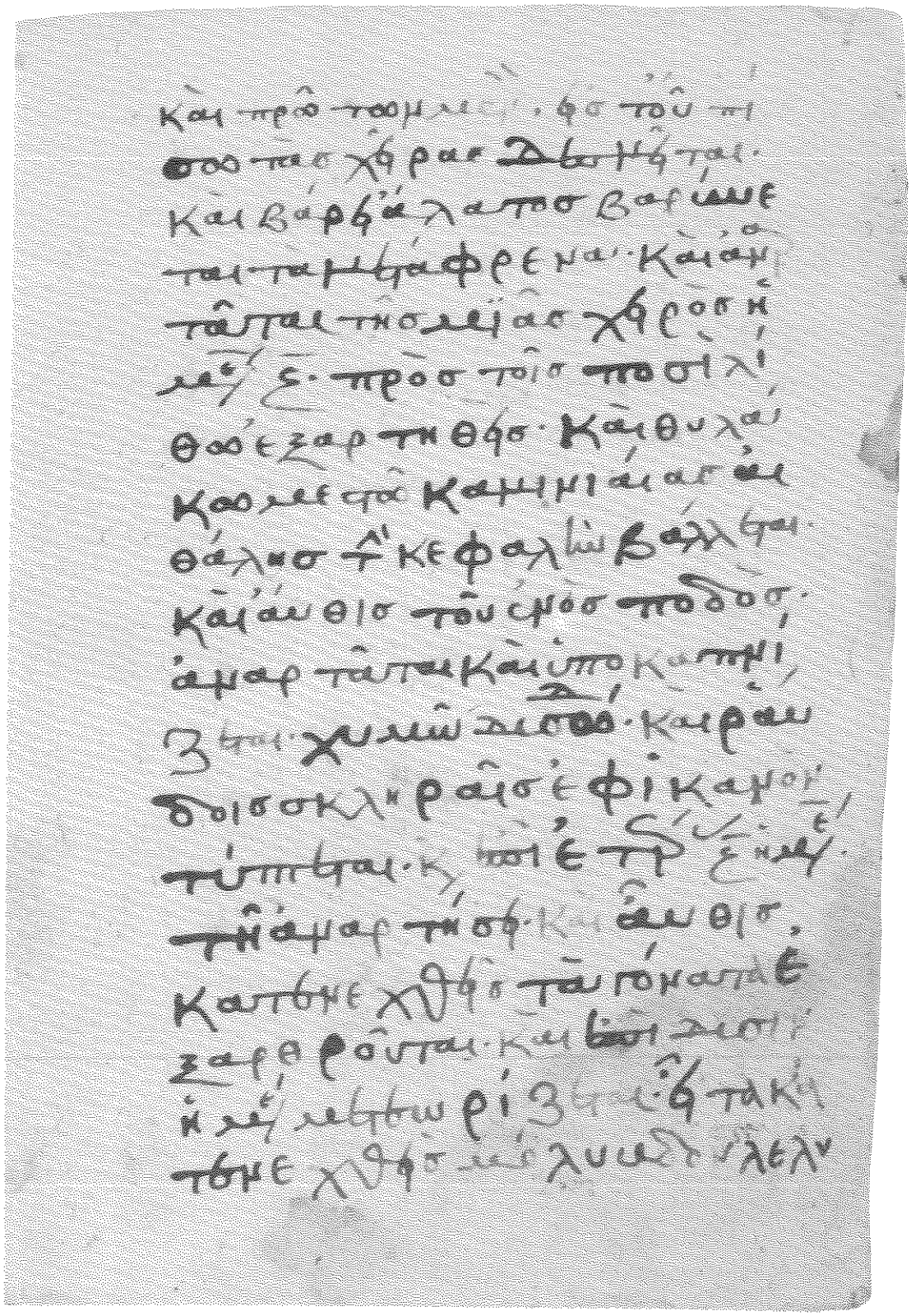
Plate 70



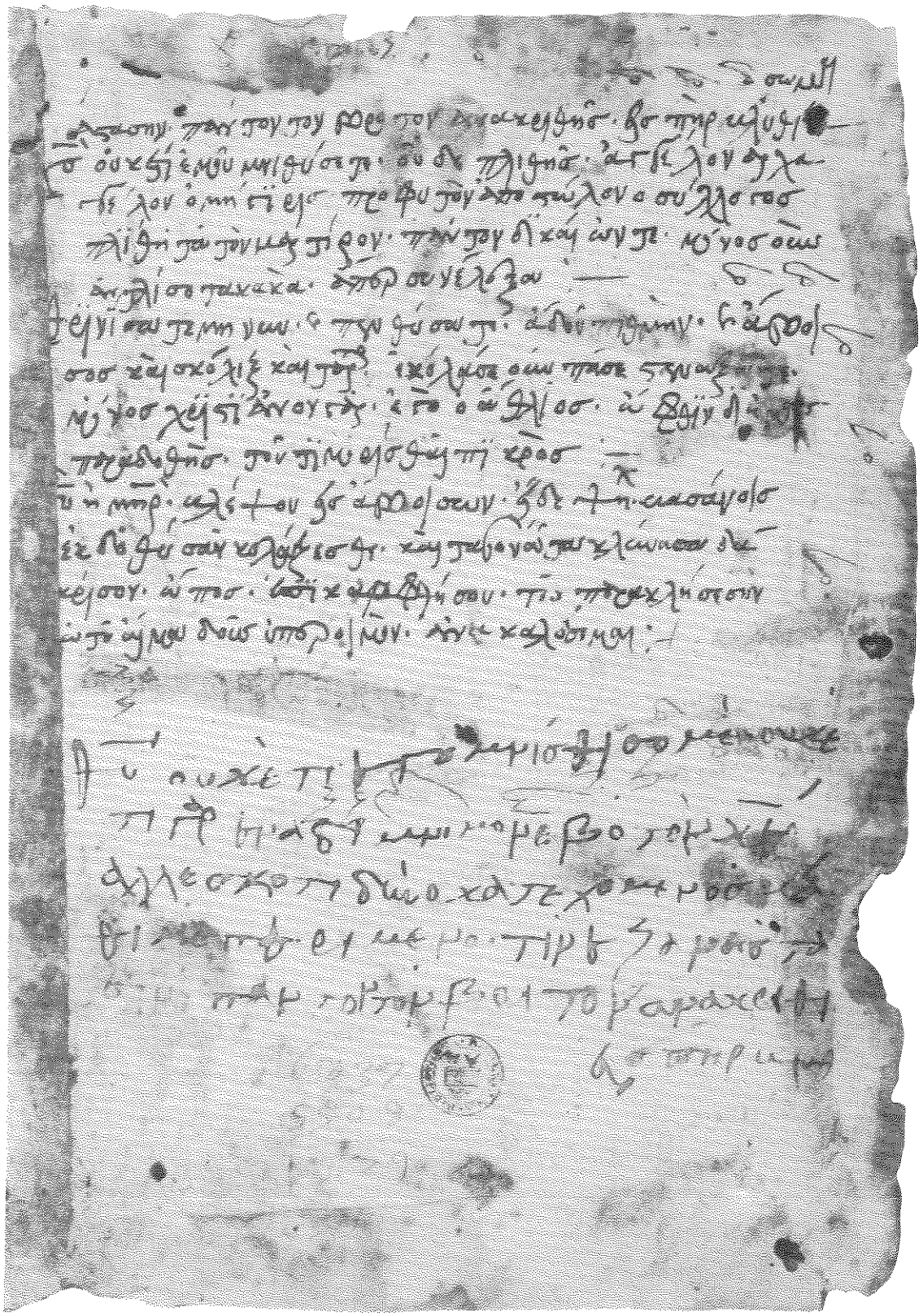
(44.) A.D. 1335: Page written by scribe C (unknown)
Chronicle from Adam to Manuel I Komnenos
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 2r)
(Reduction 96%; orig. 220 × 150 mm.)



(45.) A.D. 1336/37: Written by Demetrios Romanites
Synaxarion, September–February
Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 1ᵛ)
(Reduction 86%; orig. 243 × 175 mm.)

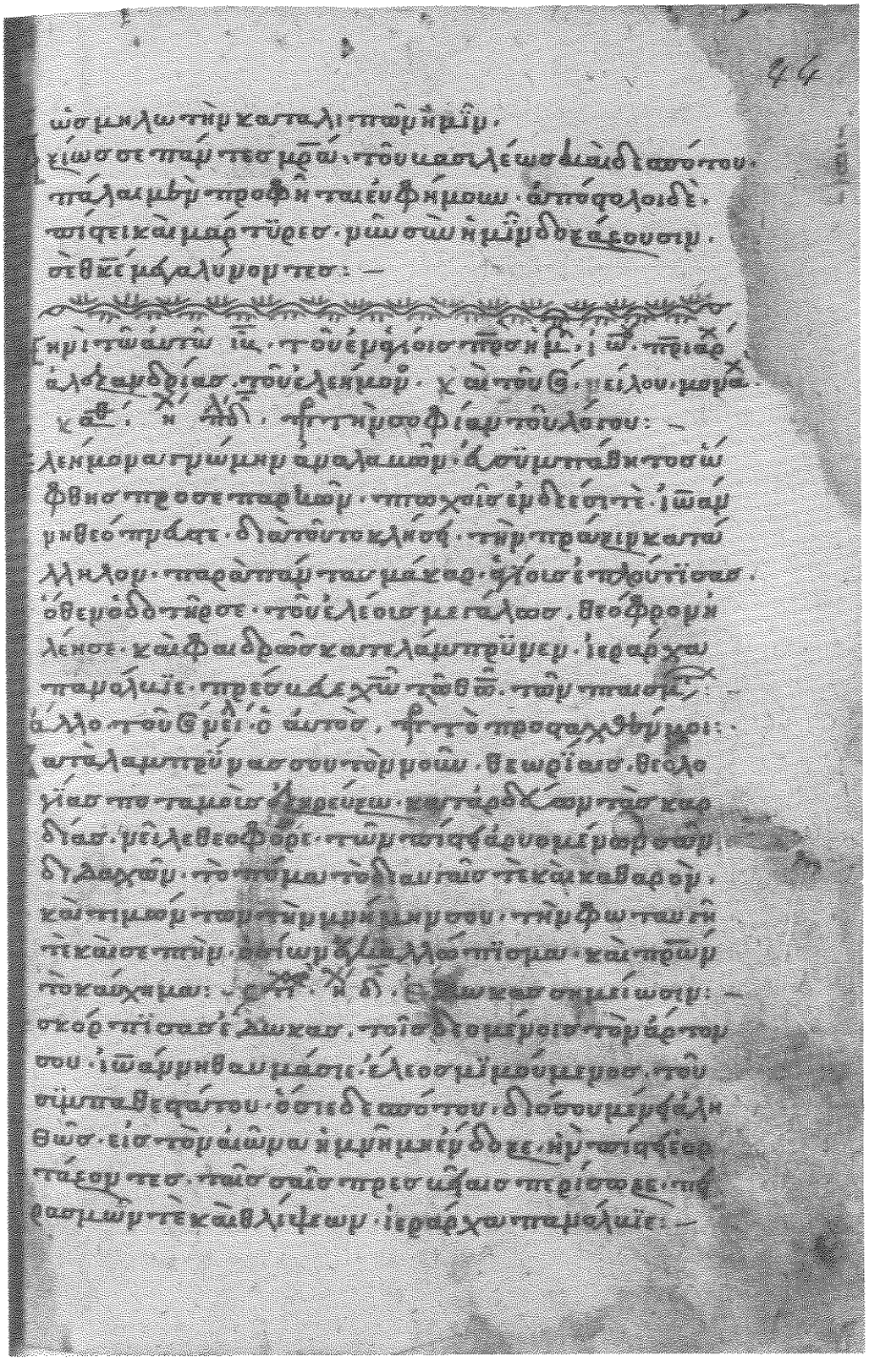


(45.) A.D. 1336/37: Page written by scribe B (unknown)
Synaxarion, September–February
Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 31ᵛ)
(Reduction 86%; orig. 243 × 175 mm.)

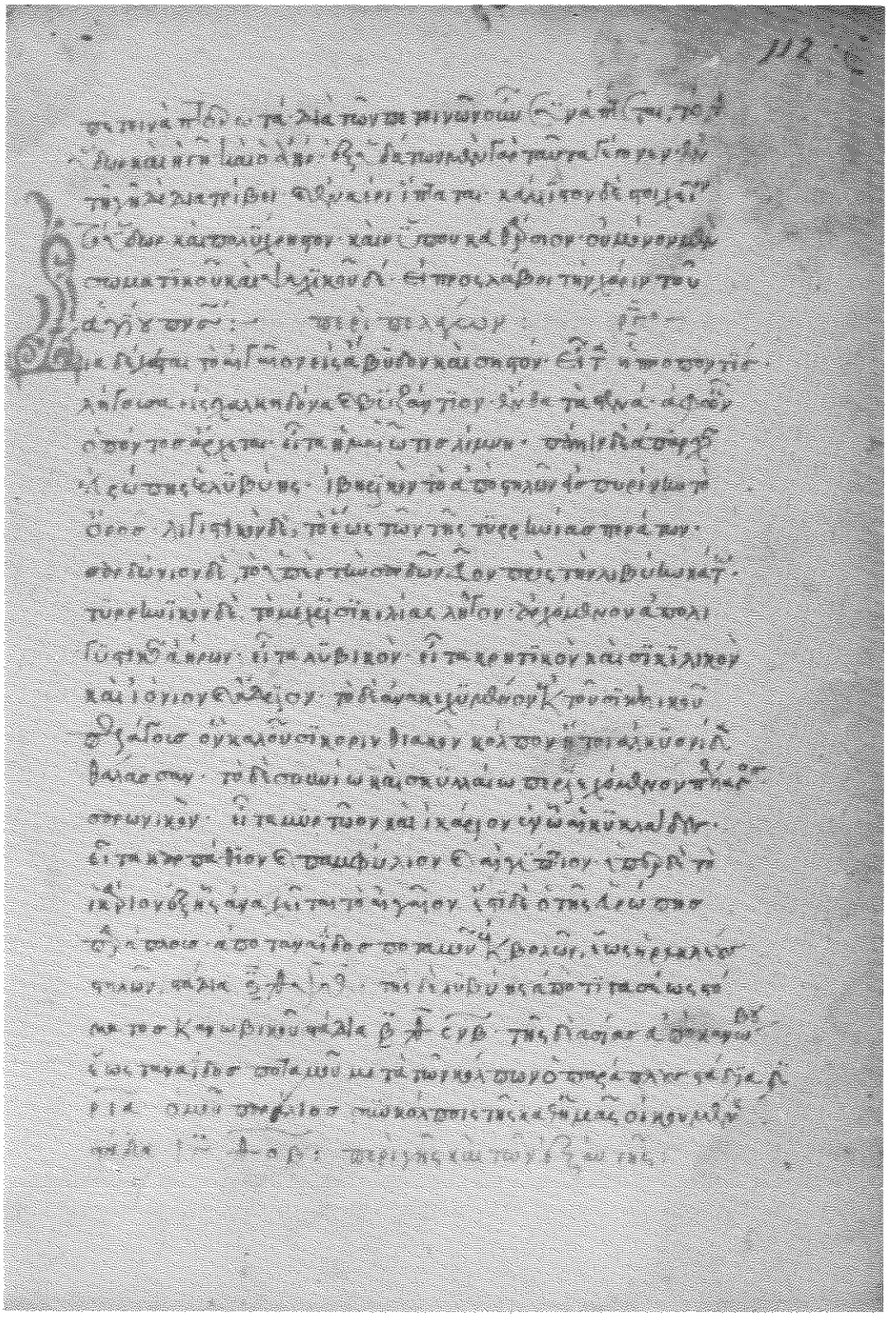


(45.) A.D. 1336/37: Page written by scribe C (i.e. Ioannes Romanos)
Synaxarion, September–February
Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 318^{v})
(Reduction 86%; orig. 243 × 175 mm.)

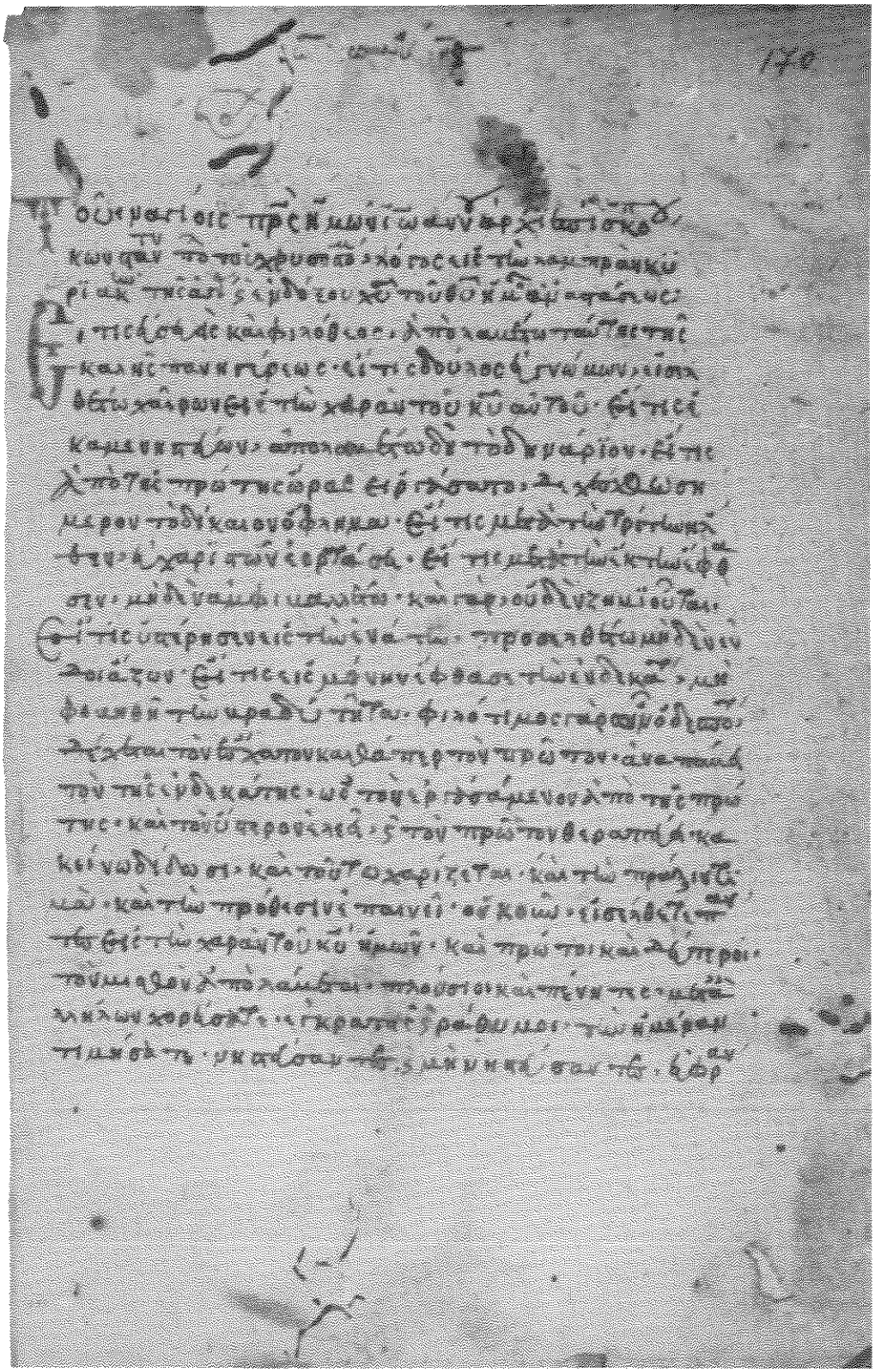
Plate 74



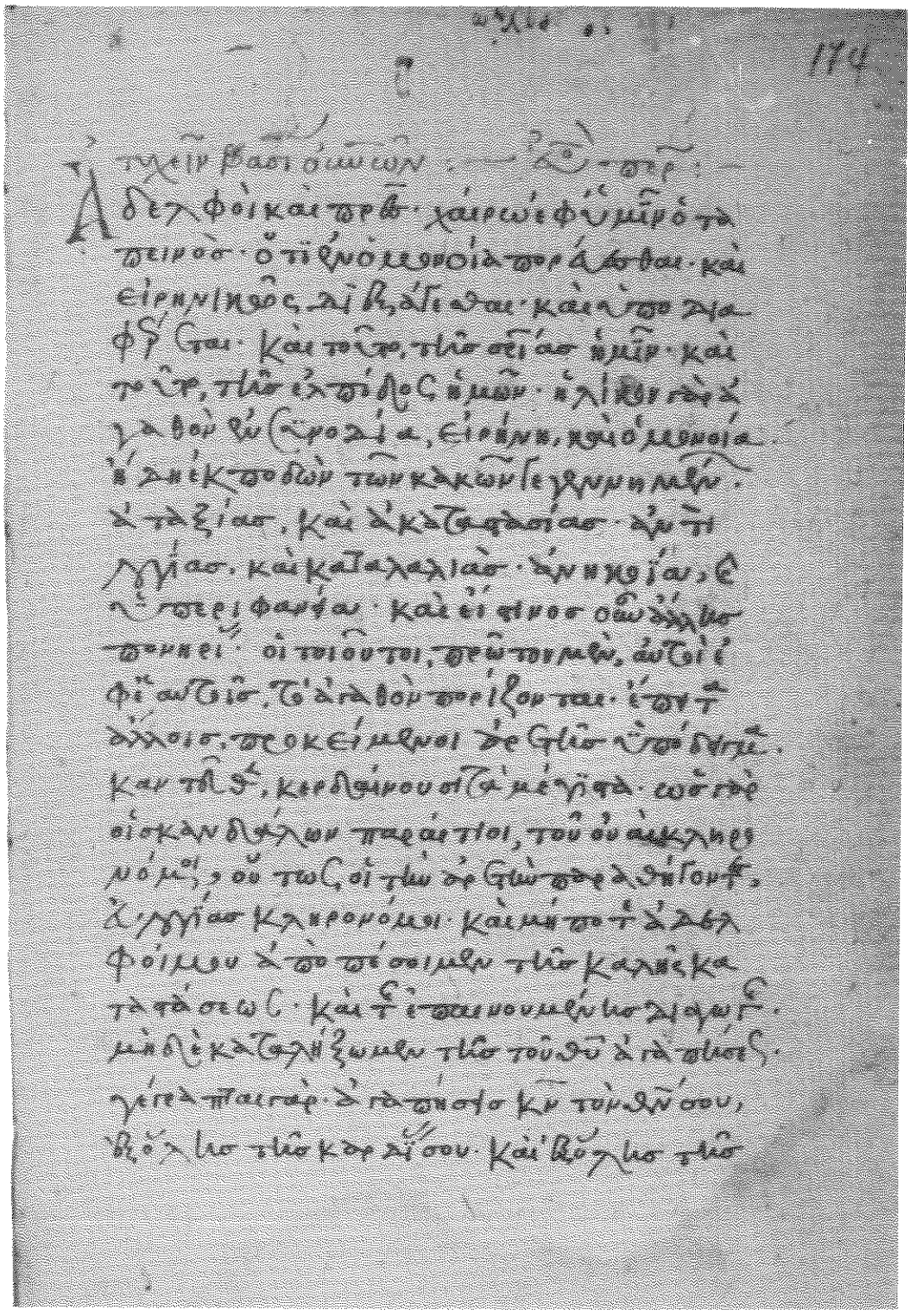
(46.) *circa* A.D. 1339: Written by an unknown scribe
Mēnaion for November
Paris, Bibliothèque Nationale, MS Gr. 1620 (f. 44r)
(Reduction 88%; orig. 238 × 170 mm.)



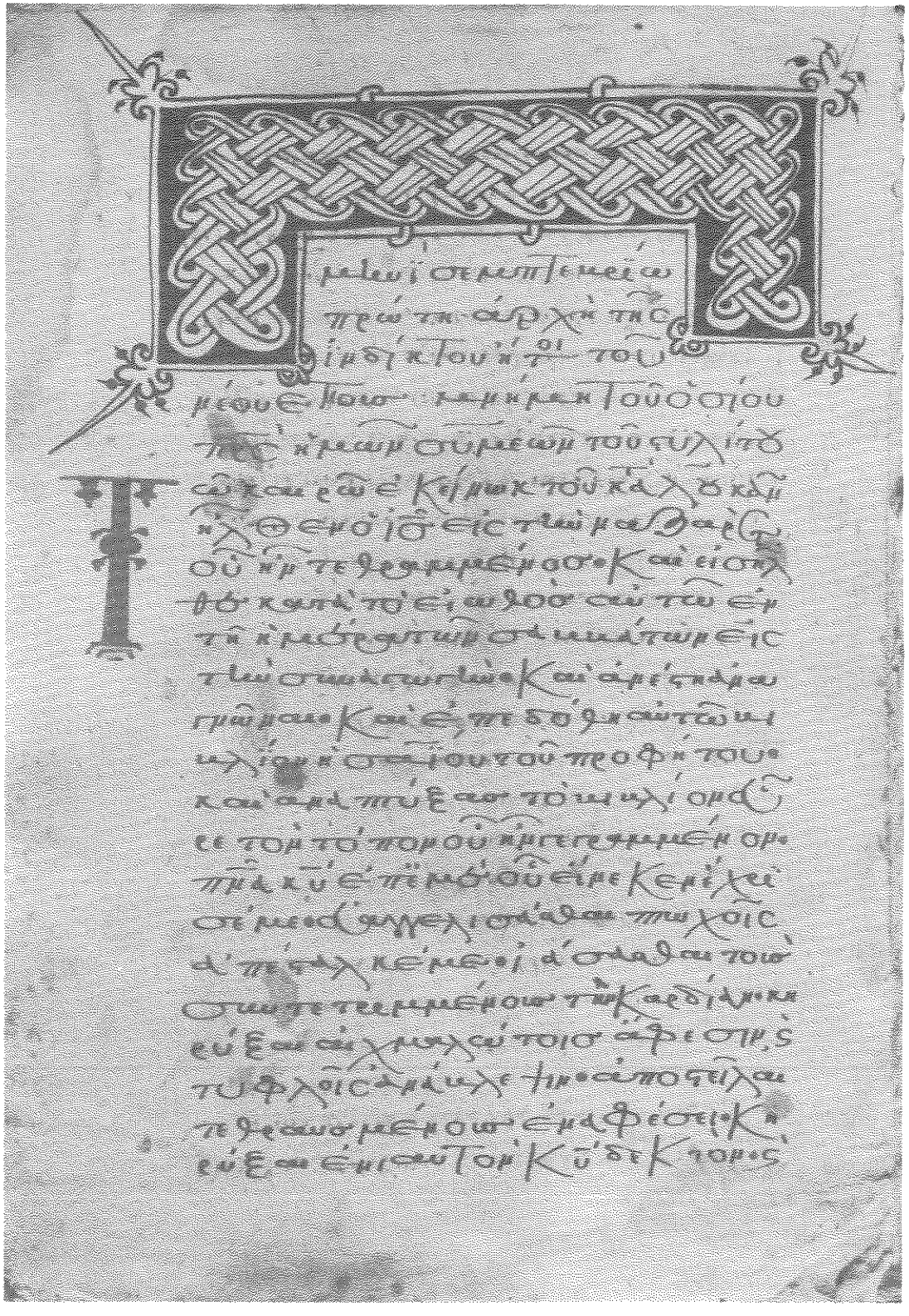
(47.) A.D. 1345: Page written by scribe A, the monk Agathon
John of Damascus, *De Fide Orthodoxa*, Chap. *qγ*
Athos, Iveron, MS 374 (f. 112ᵛ)
(Reduction 84%; orig. 250 × 175 mm.)



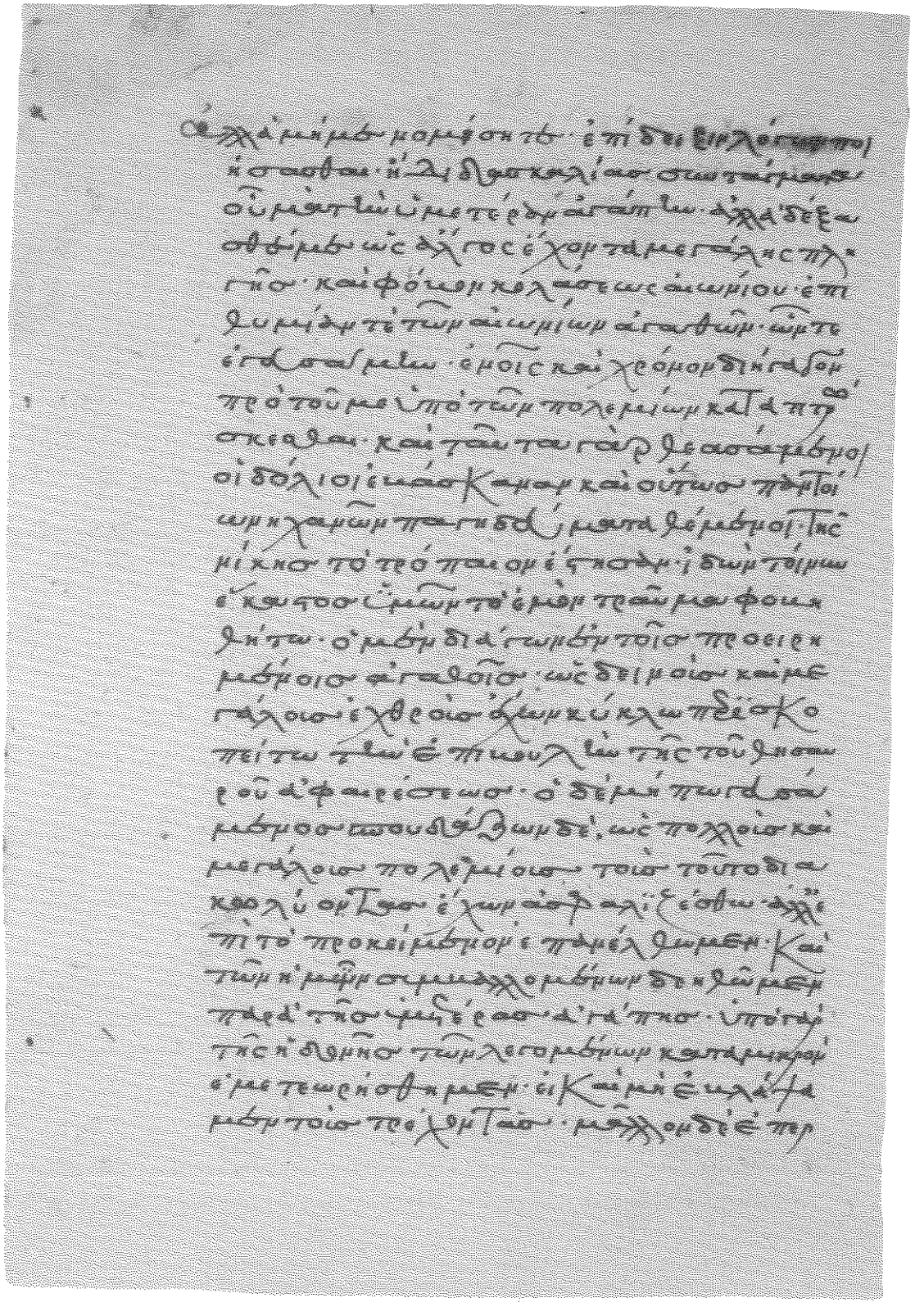
(47.) A.D. 1345: Page written by scribe B (unknown)
St. John Chrysostom, Homily *in sanctum Pascha*
Athos, Iveron, MS 374 (f. 170^{v})
(Reduction 84%; orig. 250 × 175 mm.)



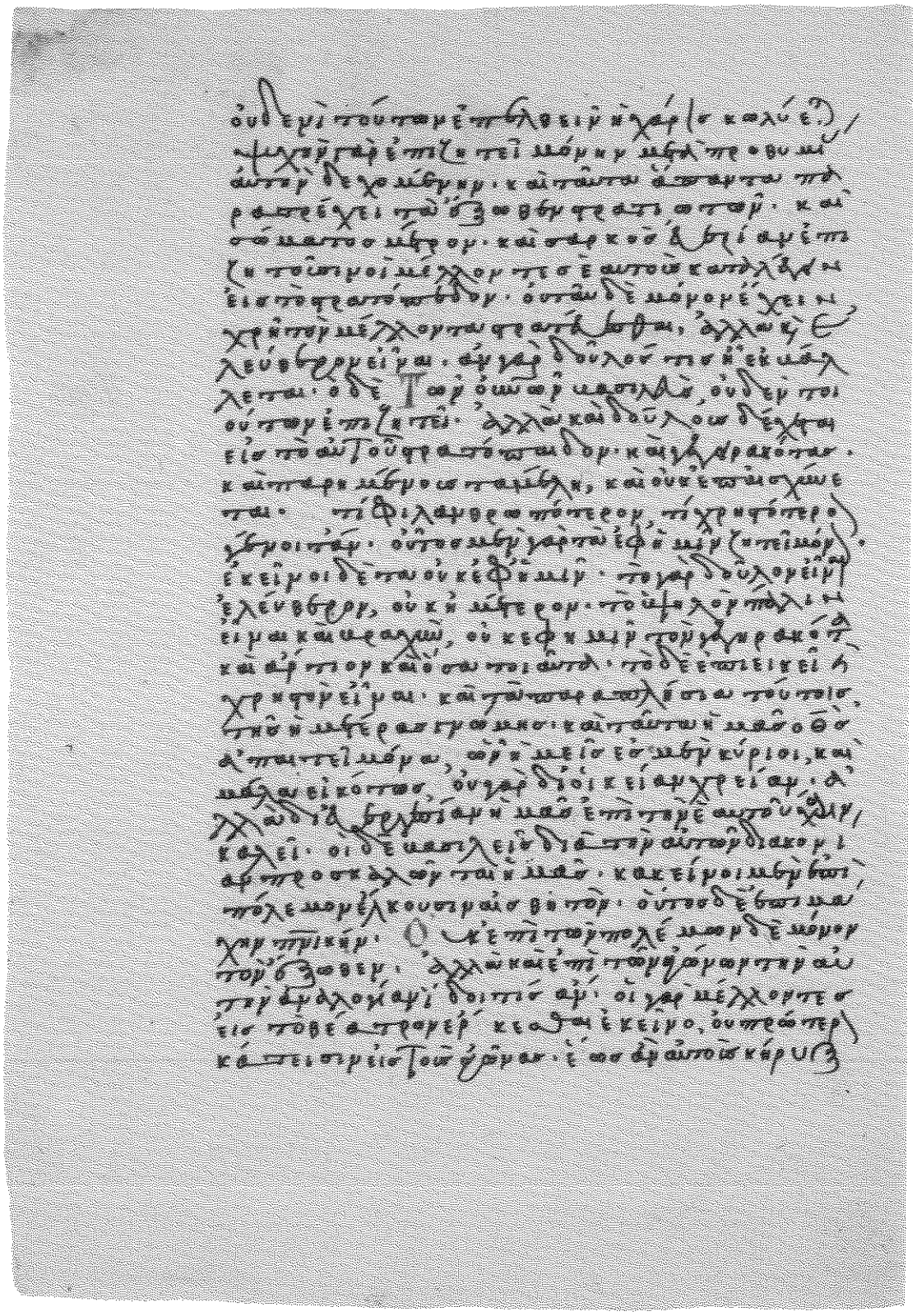
(47.) A.D. 1345: Page written by scribe C (unknown)
Theodore Studites, *Parva Catechesis* (excerpts)
Athos, Iveron, MS 374 (f. 174^{r})
(Reduction 84%; orig. 250 × 175 mm.)



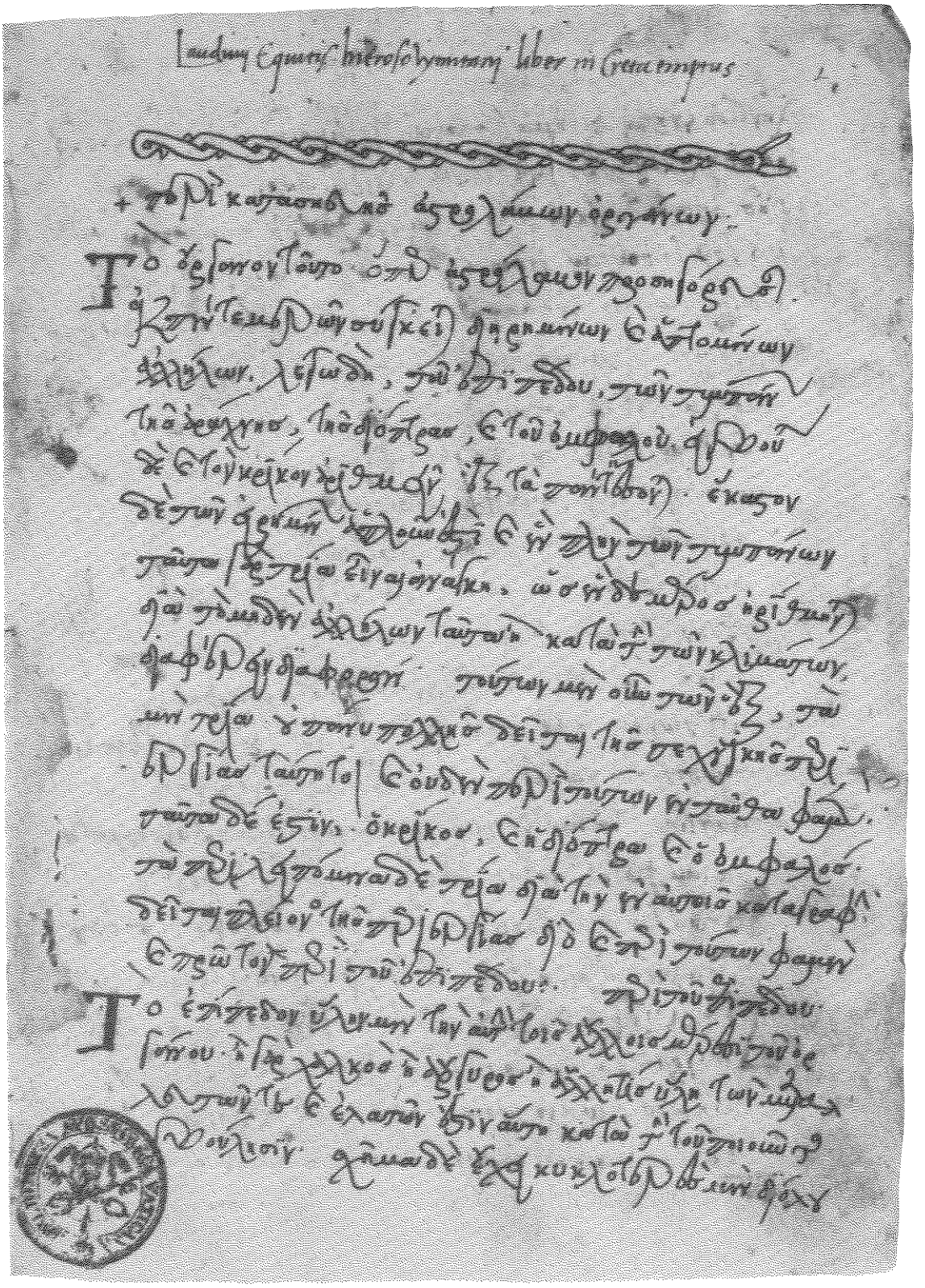
(48.) A.D. 1345/46: Written by Demetrios Romanites
Gospel Lectionary
Cyprus, Leukara, MS Staurou 1 (f. 272ᵛ)
(Reduction 82%; orig. 255 × 186 mm.)



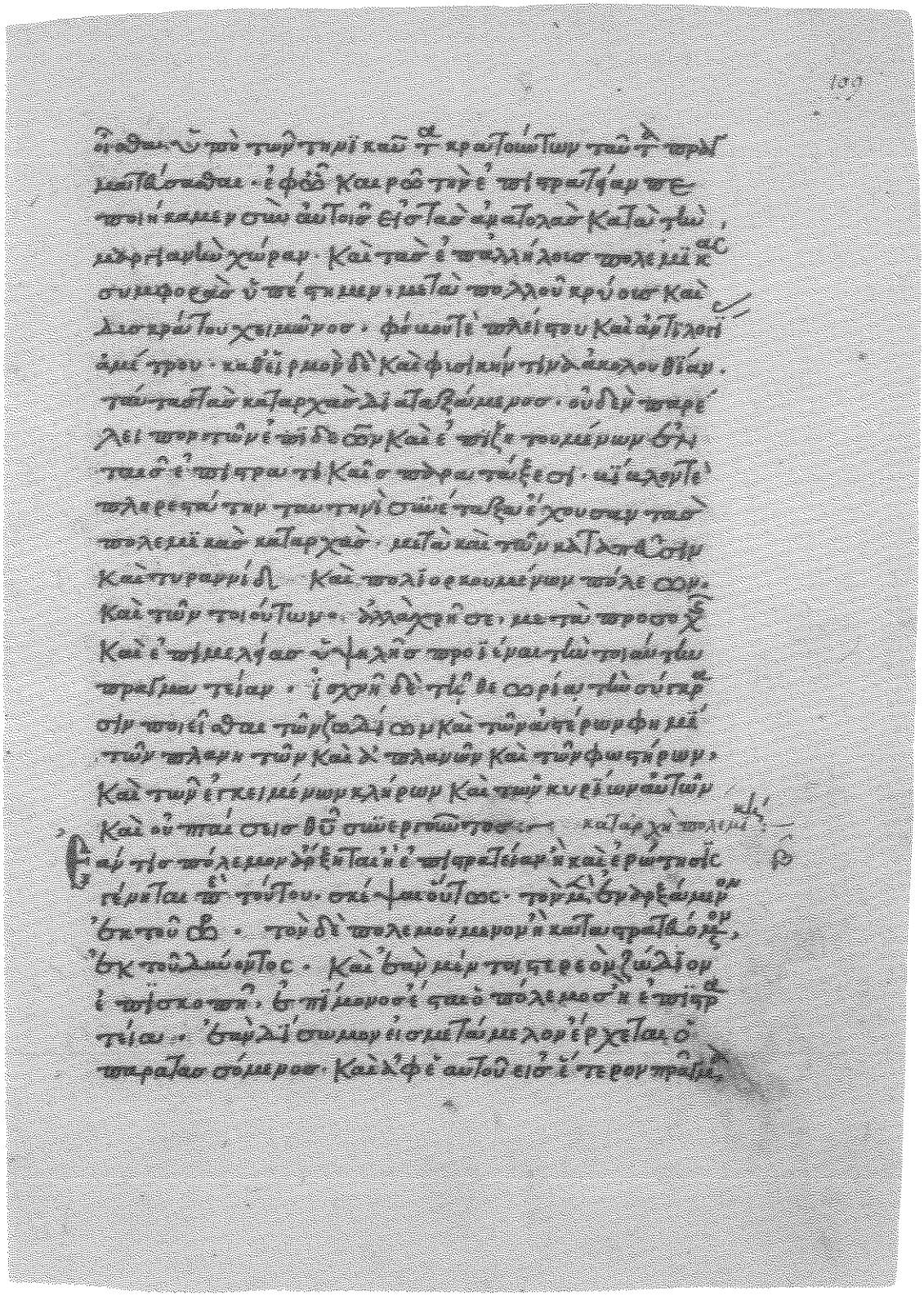
(49.) A.D. 1348–52: Page written by scribe A (i.e. Demetrios Romanites)
Works of St. John Chrysostom and a Homily of Ephraim Syros
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 168ᵛ)
(Reduction 86%; orig. 245 × 173 mm.)



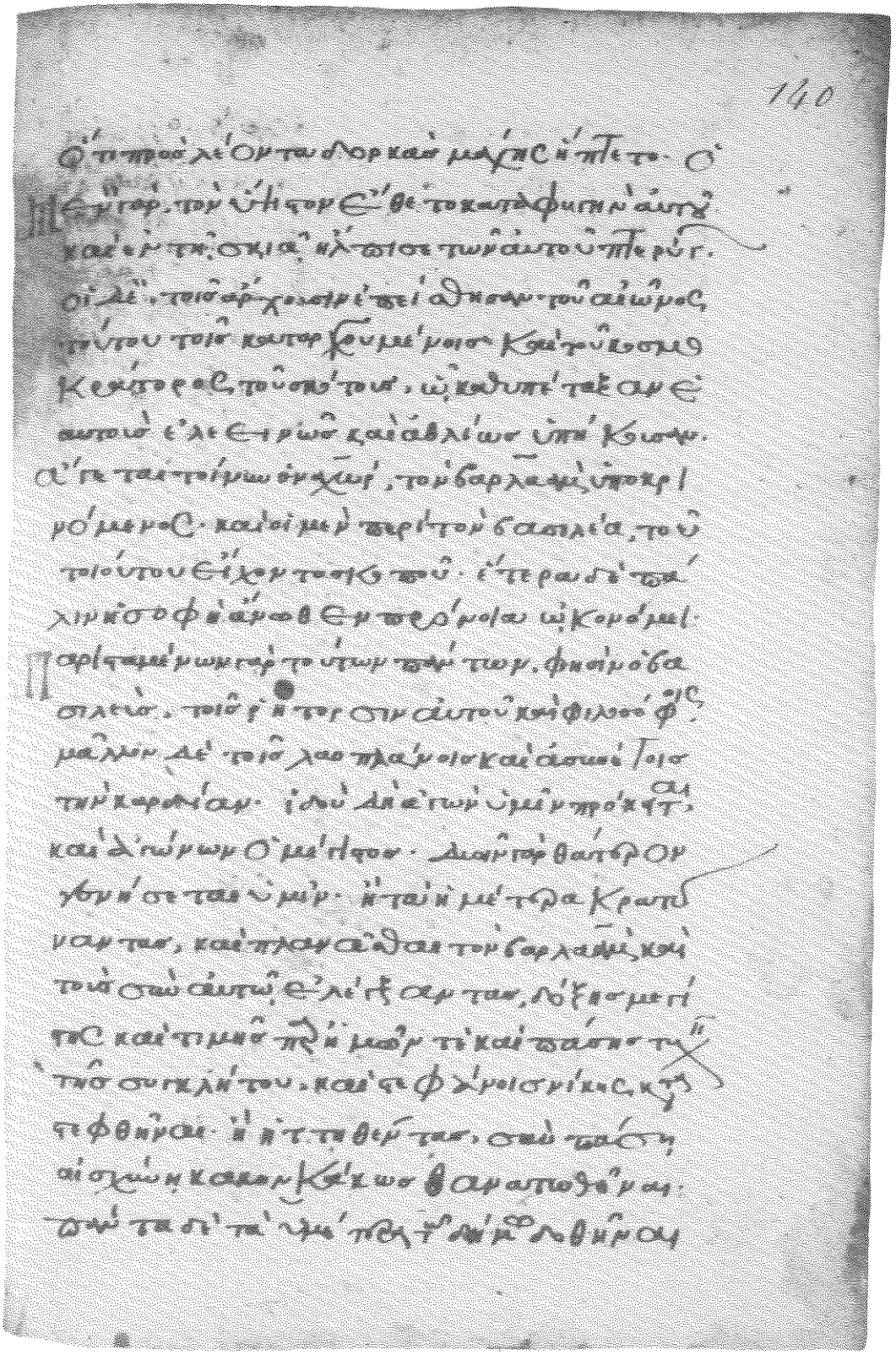
(49.) A.D. 1348–52: Page written by Nikolaos Ourris (i.e. scribe B)
Works of St. John Chrysostom and a Homily of Ephraim Syros
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 267v)
(Reduction 86%; orig. 245 × 173 mm.)



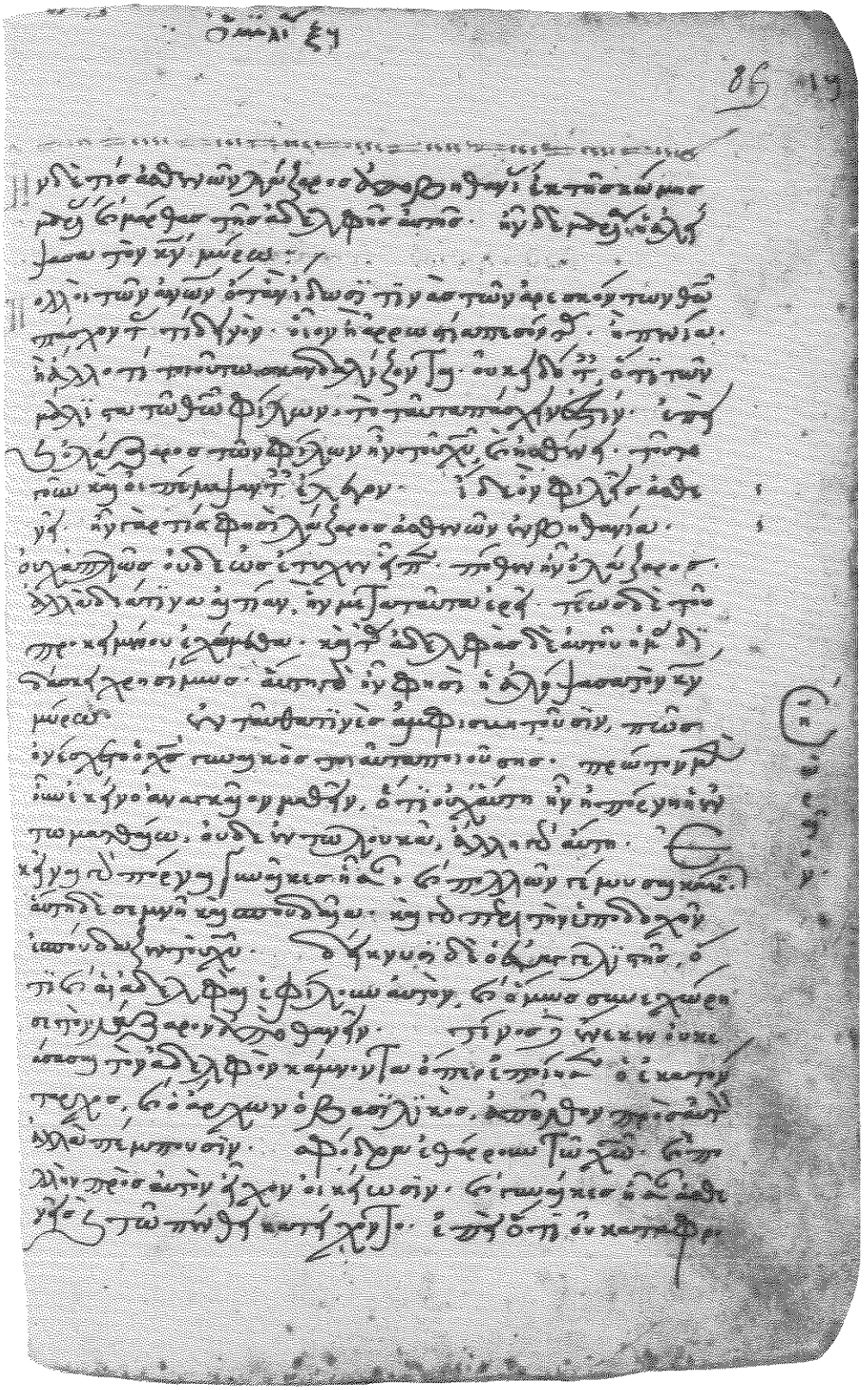
(50.) *circa* A.D. 1350: Page written by George Lapithes (scribe A)
Texts on the astrolabe and other astronomical works
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 212 (f. 1ᵛ)
(Reduction 87%; orig. 241 × 173 mm.)



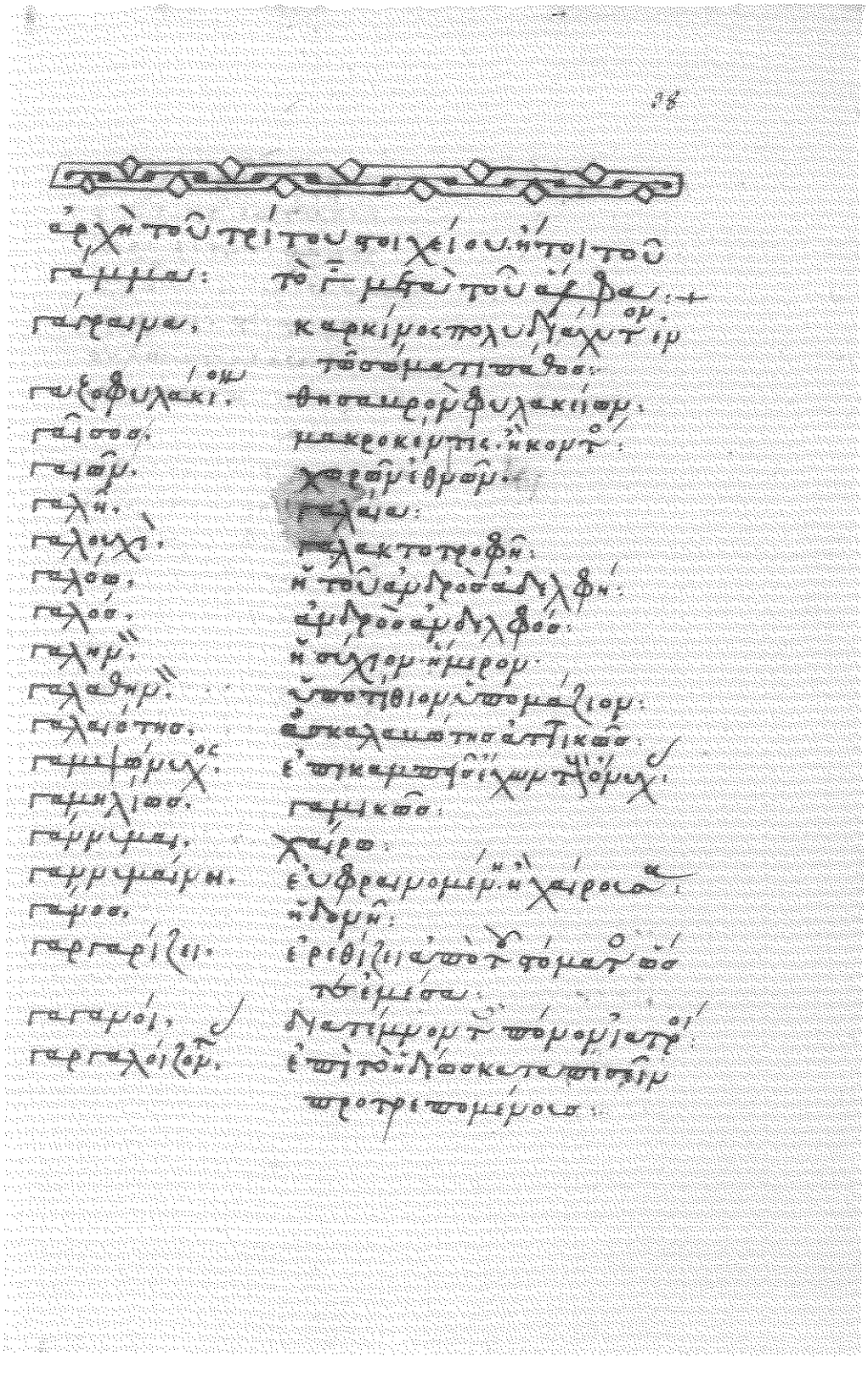
(50.) *circa* A.D. 1350: Page written by scribe B (unknown)
Theophilos of Edessa, astrological works and other astronomical texts
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 212 (f. 109r)
(Reduction 87%; orig. 241 × 173 mm.)



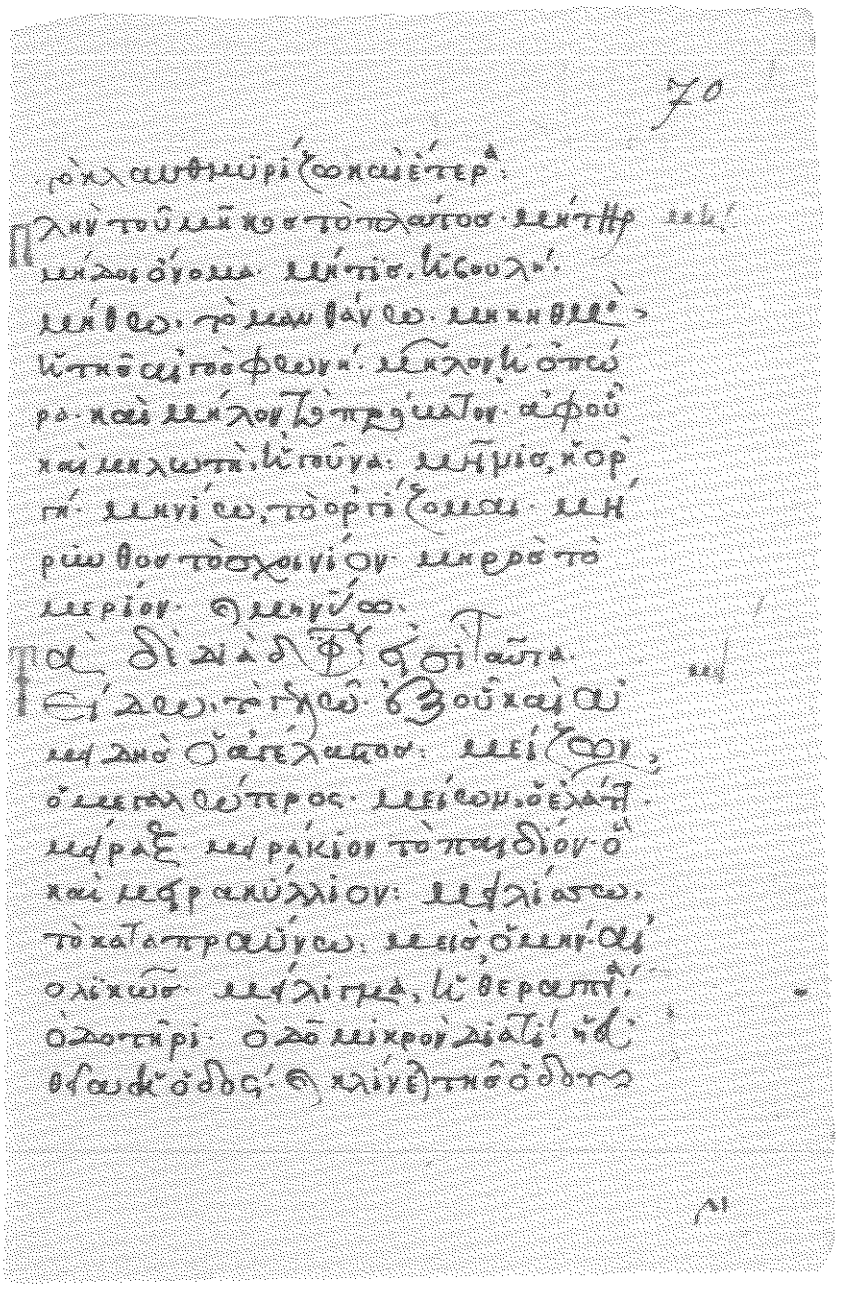
(51.) A.D. 1353: Written by Ioasaph (monk?)
History of Barlaam and Joasaph
Paris, Bibliothèque Nationale, MS Gr. 1129 (f. 140r)
(Reduction 88%; orig. 238 × 172 mm.)



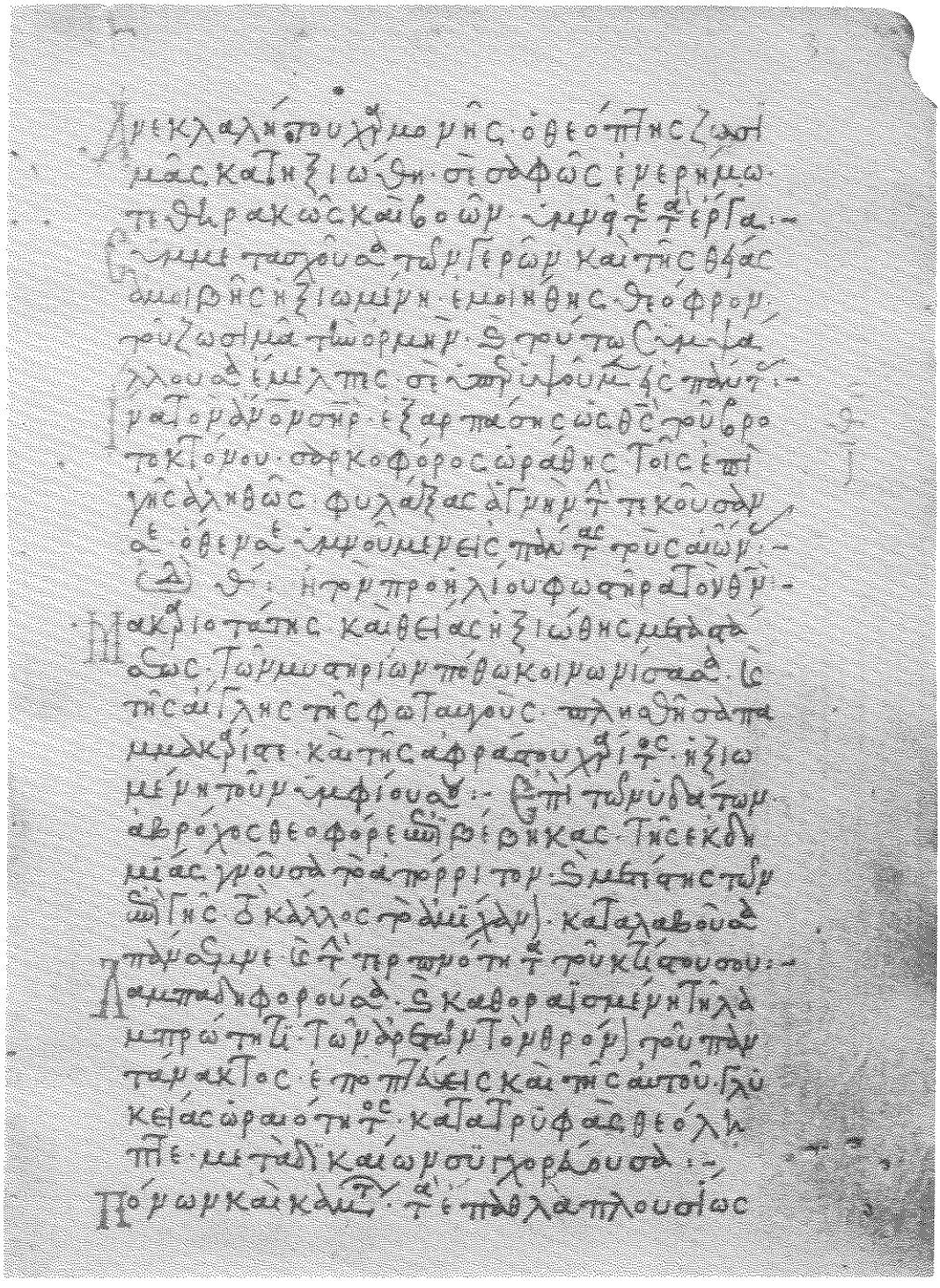
(52.) A.D. 1368: Written by the deacon and *nomikos* Basil Perderia
St. John Chrysostom, Homilies XLVI–LXXXVIII on the Gospel of St. John
Paris, Bibliothèque Nationale, MS Gr. 723 (f. 85^{v})
(Reduction 77%; orig. 273 × 190 mm.)



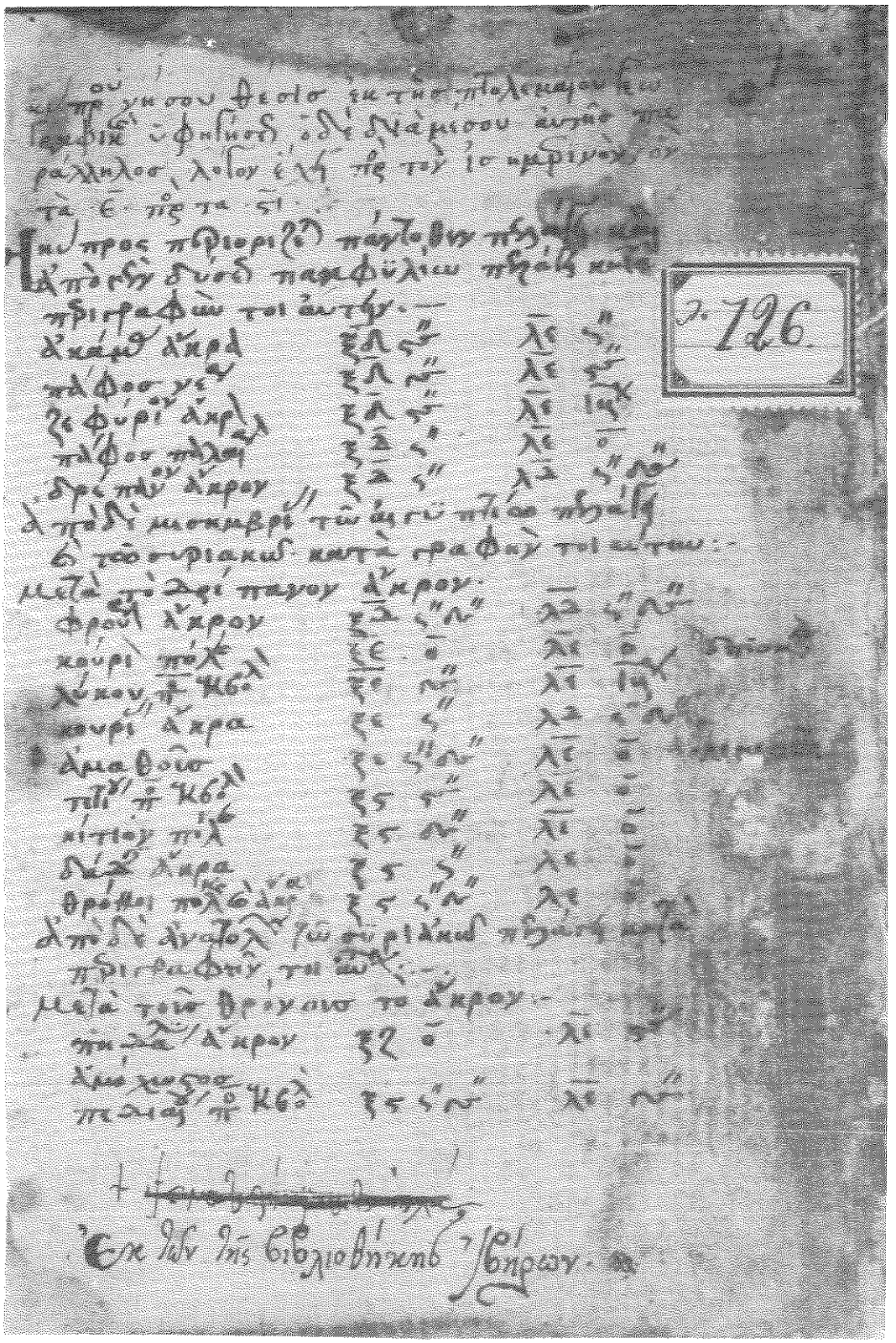
(53.) A.D. 1380: Written by the priest Theodore
Varia Lexica
Paris, Bibliothèque Nationale, MS Gr. 2632 (f. 38r)
(Reduction 82%; orig. 255 × 175 mm.)



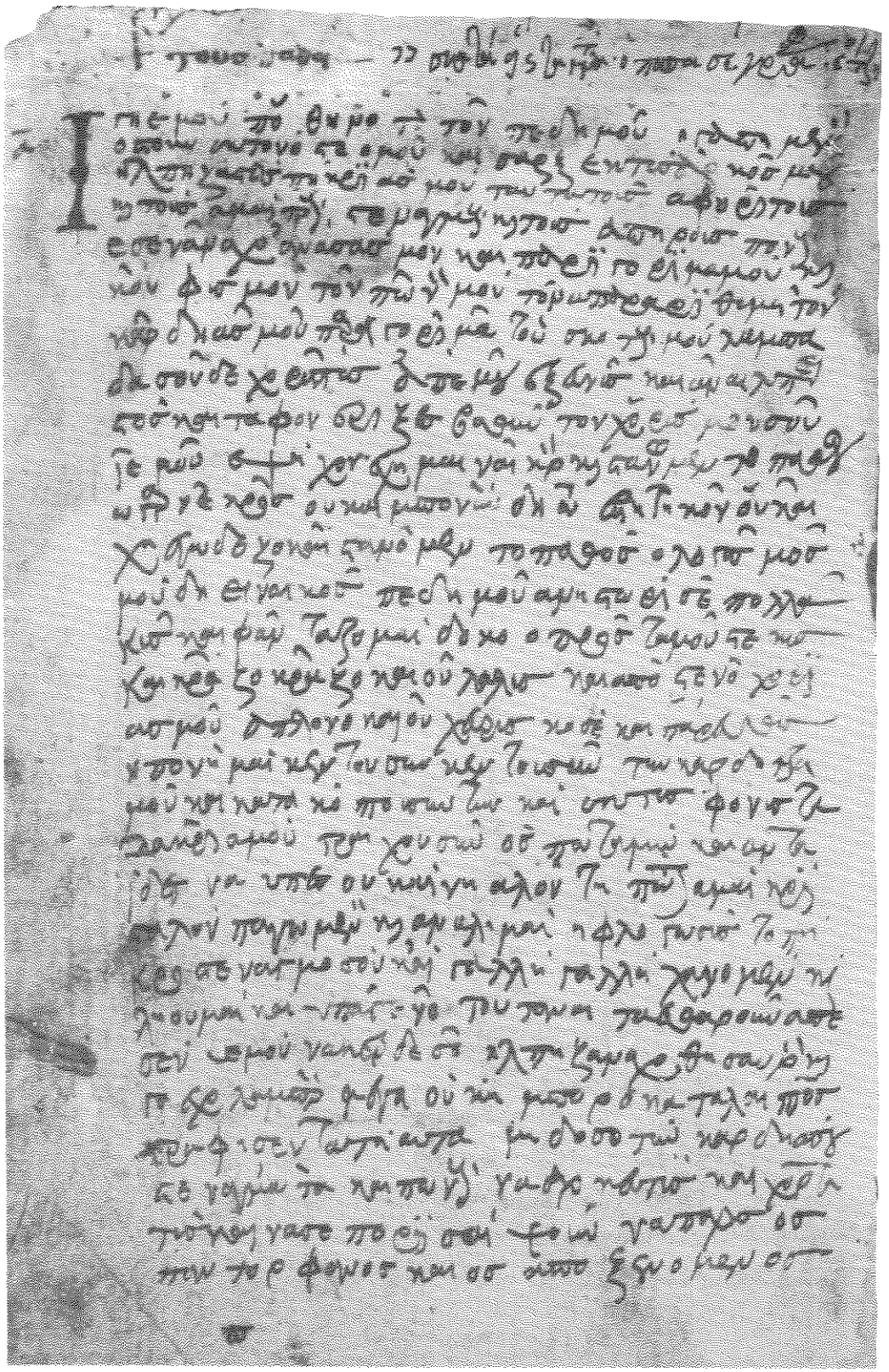
(54.) A.D. 1385: Written by Constantine Argyrodontas (?)
Manuel Moschopoulos, *Schedographia* and Anonymous grammatical commentary on St. Gregory of Nazianzus, *Orations*
Paris, Bibliothèque Nationale, MS Gr. 2607 (f. 70r)
(orig. 168 × 118 mm.)



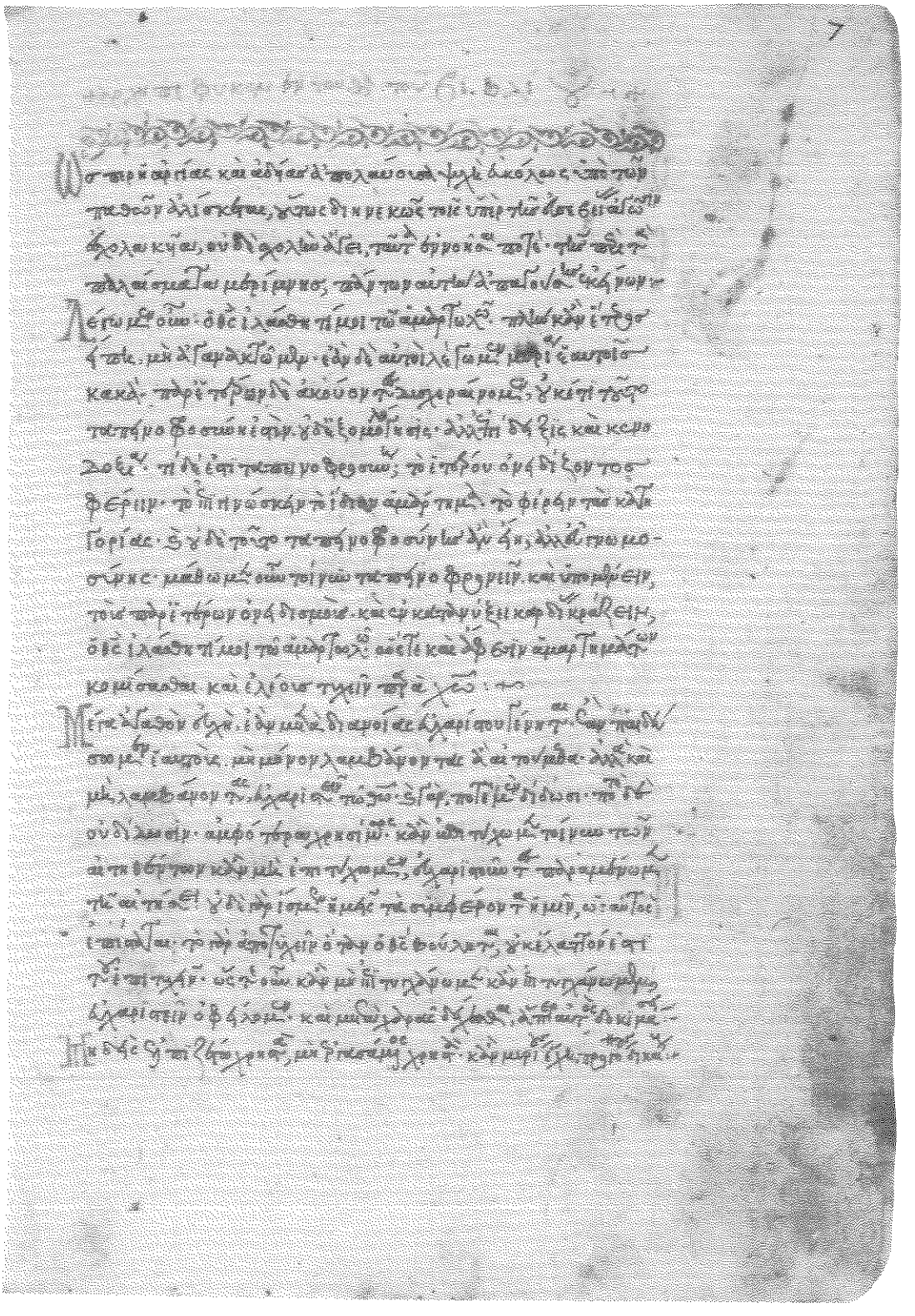
(55.) A.D. 1386: Written by the priest Michael
Mēnaion for April
Nicosia, Archbishopric collection, MS 85 (f. 3ʳ)
(orig. 210 × 145 mm.)



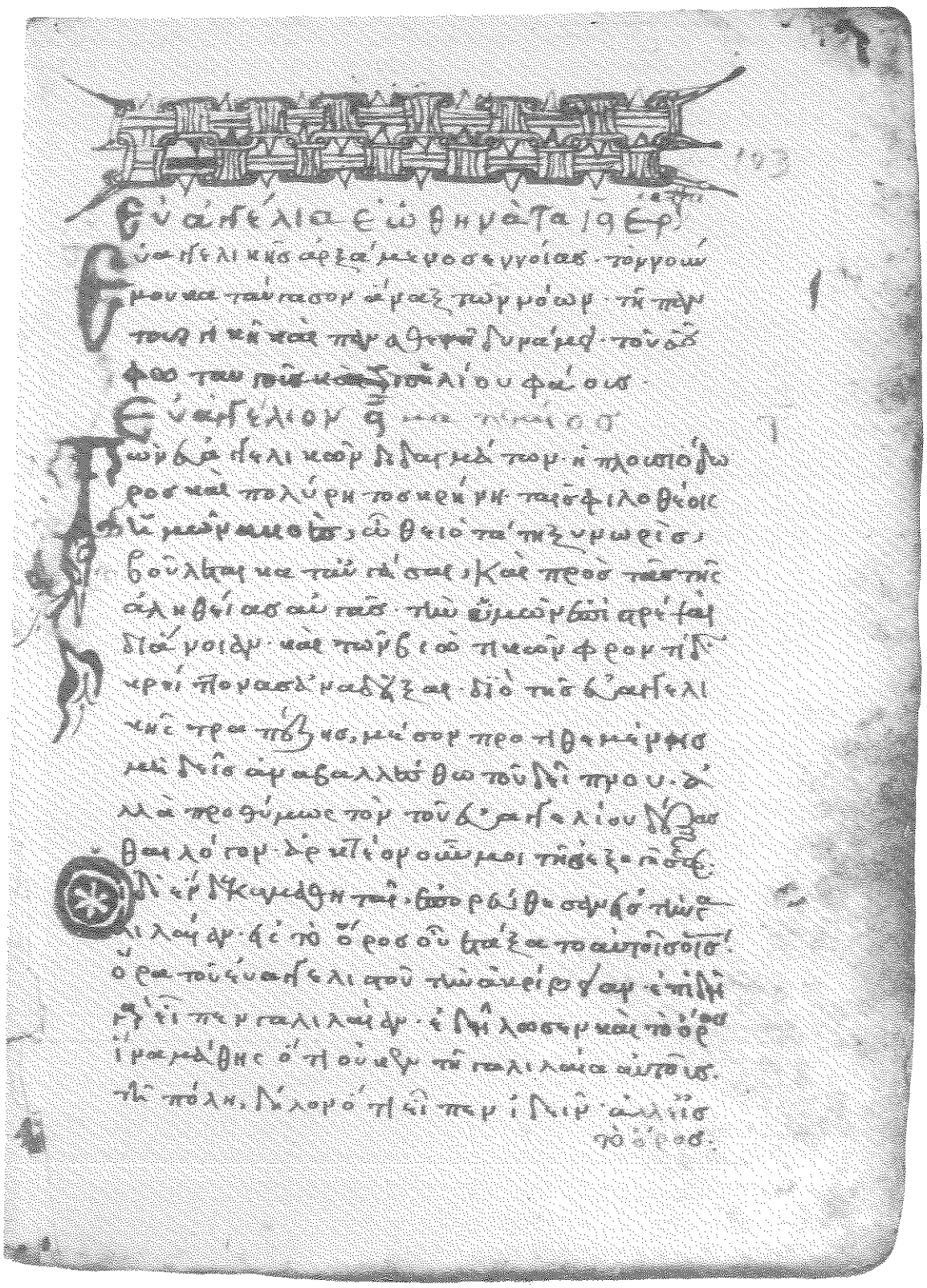
(56.) *circa* A.D. 1406–8: Page written by scribe A (unknown)
Geographical and astronomical texts as well as theological and hagiographical works
Athos, Iveron, MS 126 (f. 1ʳ)
(orig. 210 × 148 mm.)



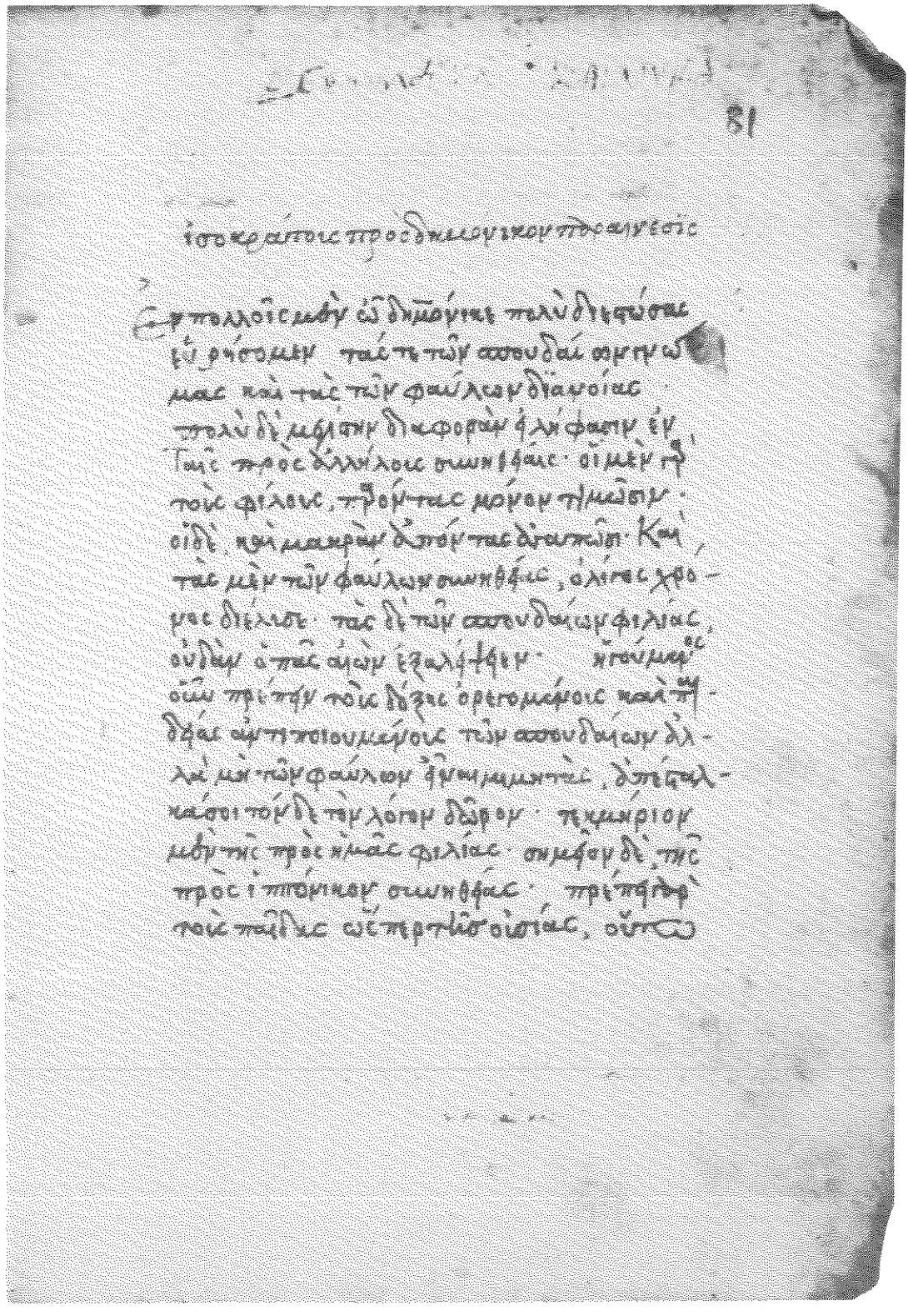
(56.) *circa* A.D. 1406–8: Page written by Demetrios Desim(os) (?) (scribe B)
The beginning of the poem *Spaneas*
Athos, Iveron, MS 126 (f. 94^{v})
(orig. 210 × 148 mm.)



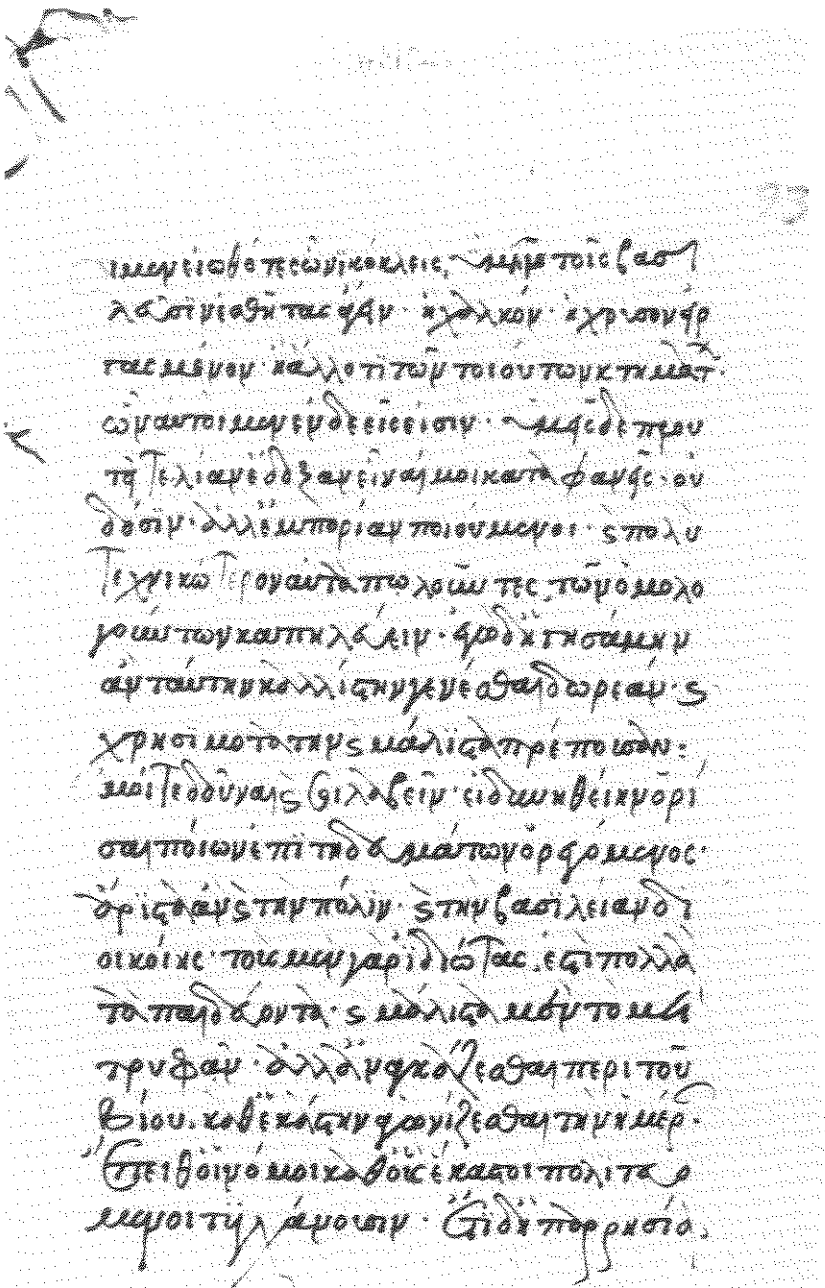
(57.) A.D. 1435: Page written by the main scribe A (unknown)
Collectio capitum SS. patrum and minor other works,
including the *Bulla Cypria* of Pope Alexander IV
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 436 (f. 7ʳ)
(Reduction 71%; orig. 295 × 215 mm.)



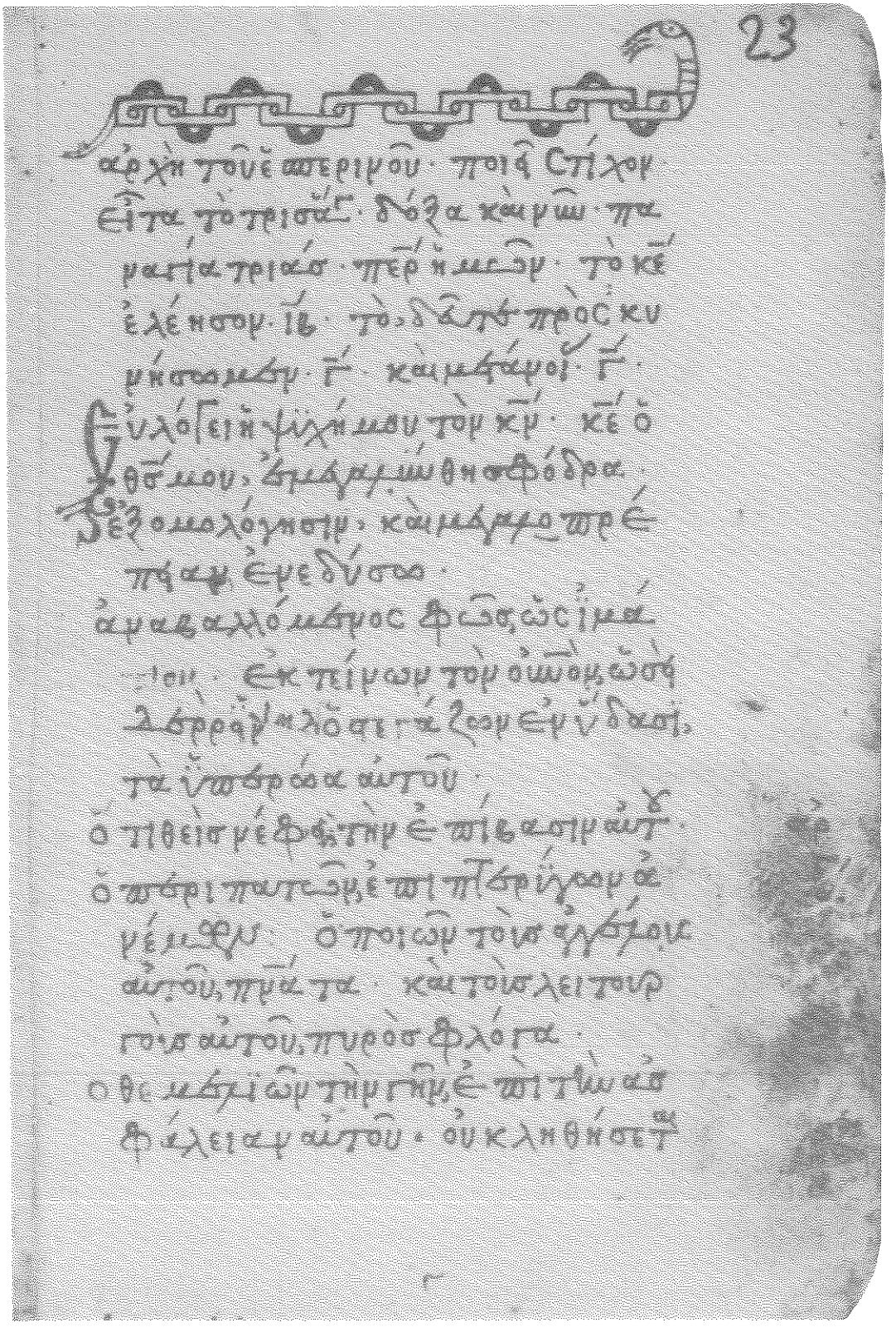
(58.) A.D. 1460–65: Page written by Paul Phostiniates (scribe A)
Grammatical, rhetorical and theological works
Athens, National Library, MS 1077 (f. 103r)
(Reduction 95%; orig. 220 × 155 mm.)



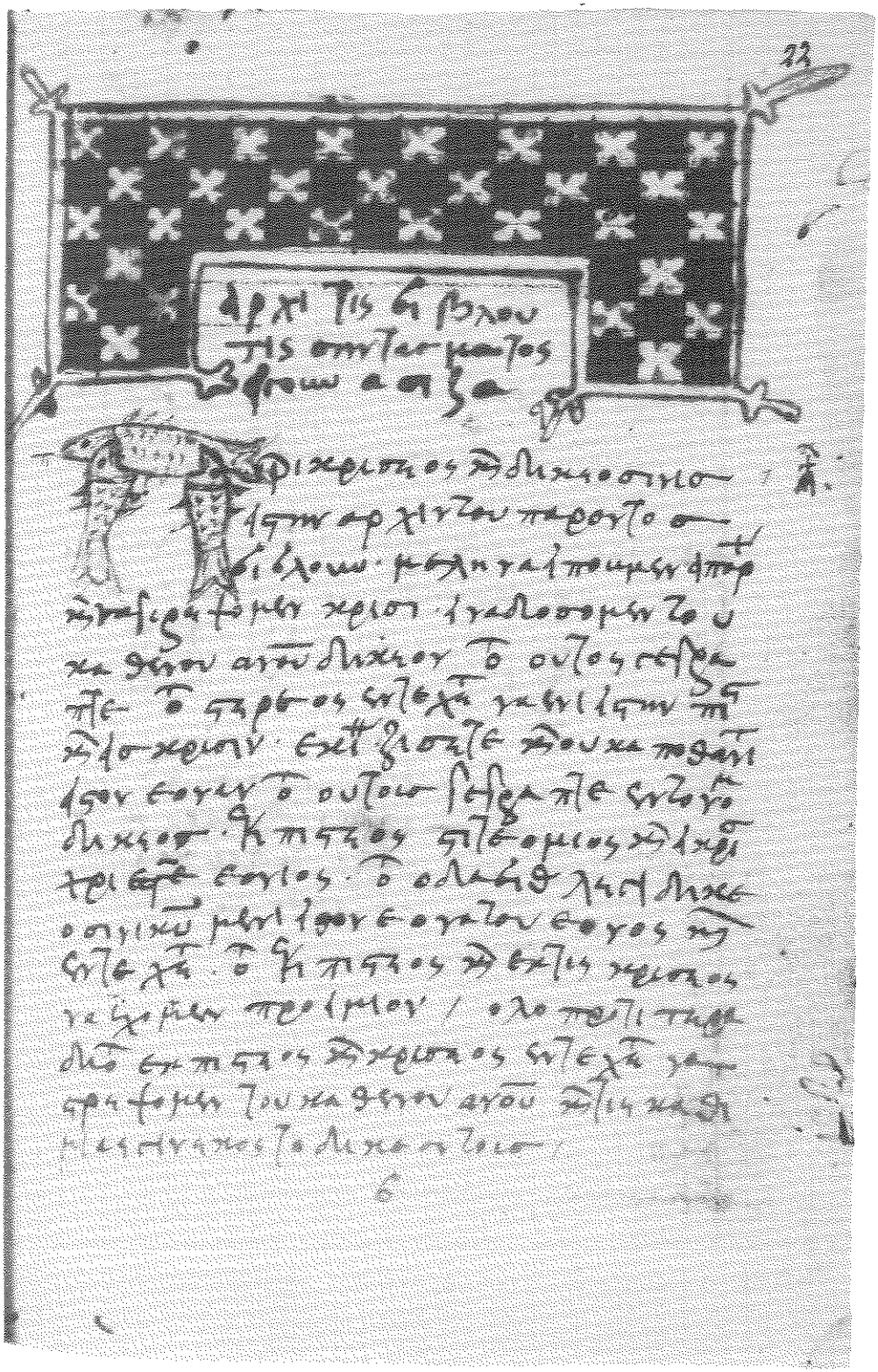
(58.) A.D. 1460–65: Page written by scribe B (unknown)
Grammatical, rhetorical and theological works
Athens, National Library, MS 1077(f. 81ᶜ)
(Reduction 95%; orig. 220 × 155 mm.)



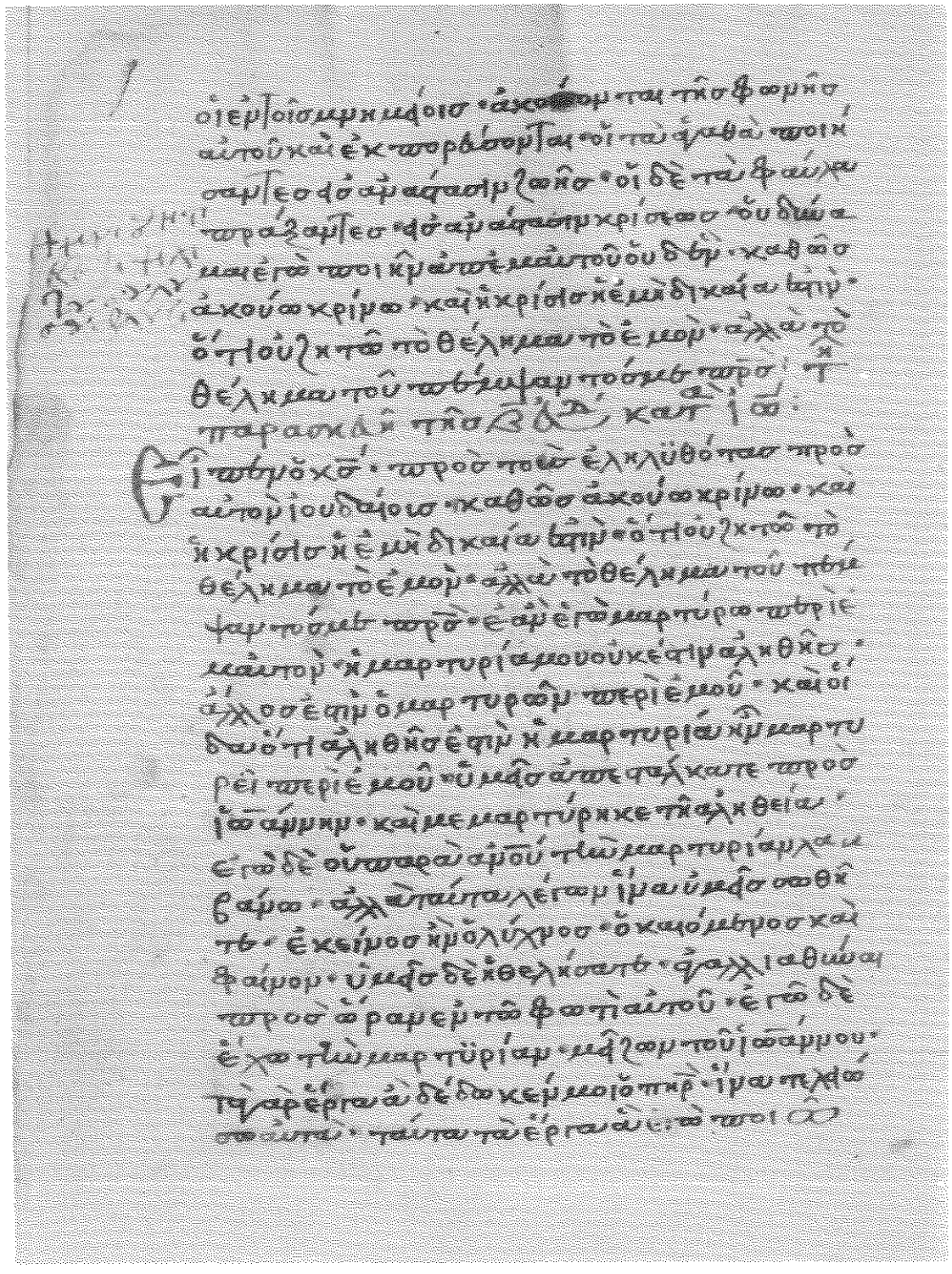
(58.) A.D. 1460–65: Page written by scribe C (unknown)
Grammatical, rhetorical and theological works
Athens, National Library, MS 1077 (f. 93r)
(Reduction 95%; orig. 220 × 155 mm.)



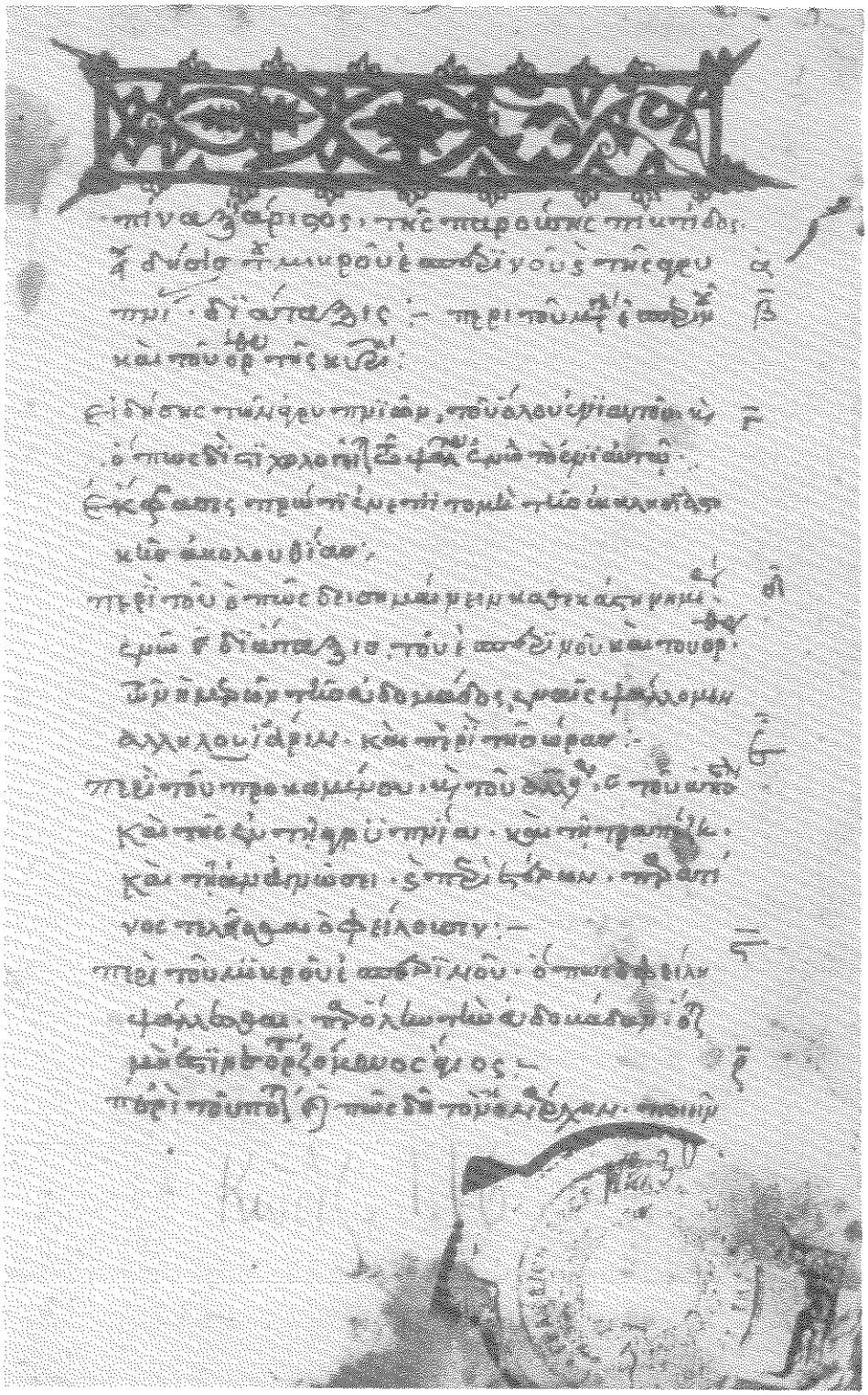
(59.) A.D. 1466: Written by Constantine, *skeuophylax* of Paphos
Hōrologion, liturgies and theological texts
Sinai, Monastery of St. Catherine, MS Gr. 880 (f. 23r)
(orig. 210 × 140 mm.)



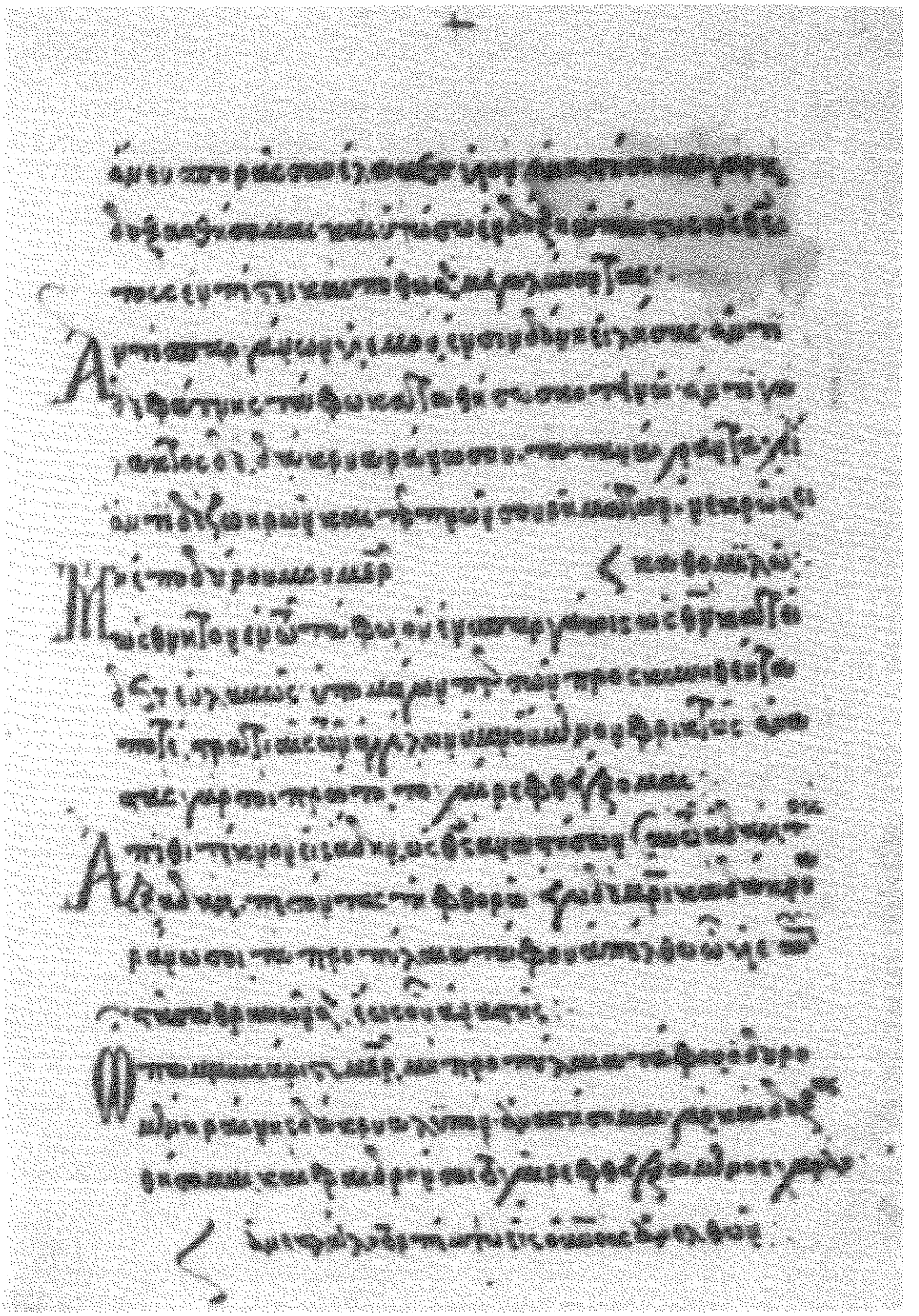
(60.) A.D. 1469: Written by Antonios Synkritikos
Assizes of the Kingdom of Jerusalem translated into Greek from the French original
Paris, Bibliothèque Nationale, MS Gr. 1390 (f. 22^{v})
(orig. 205 × 140 mm.)



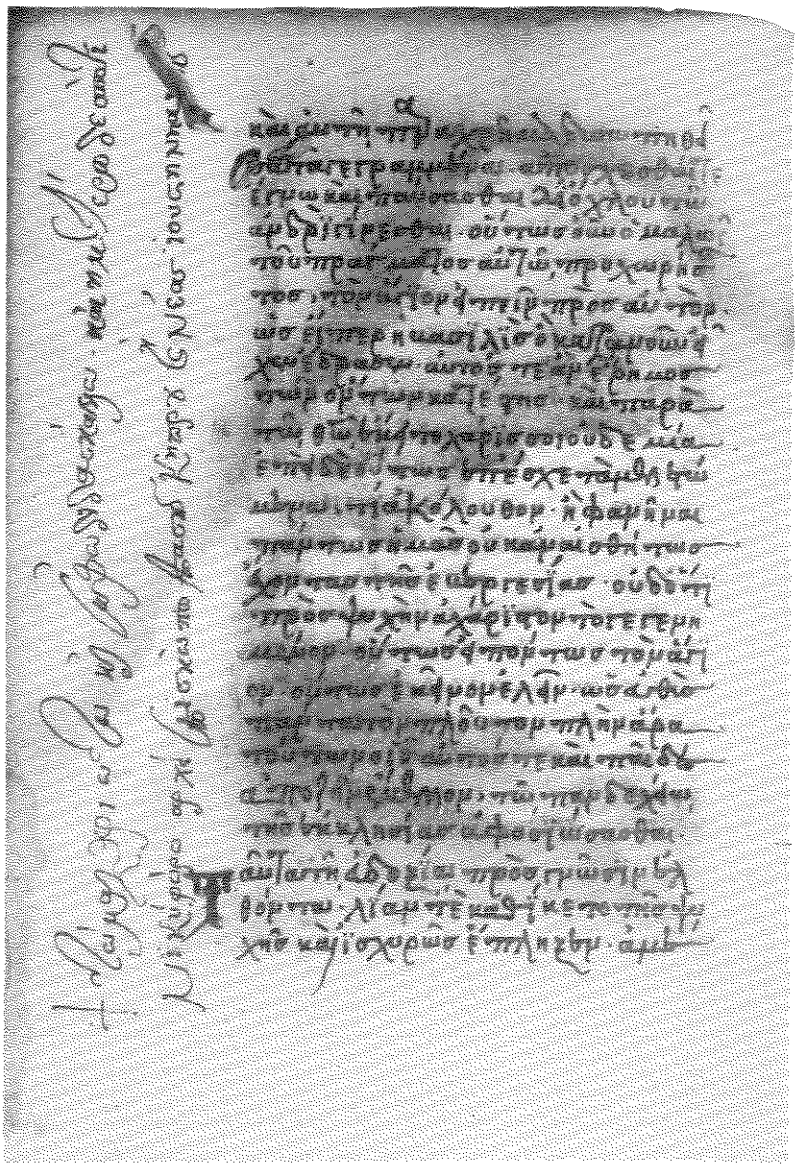
(61.) A.D. 1472: Written by the monk Symeon Xenikos
Gospel Lectionary
Paphos, Metropolis, MS 6 (f. 8ᵛ)
(Reduction 71%; orig. 295 × 210 mm.)



(62.) A.D. 1475: Written by Gregory, *prōtopapas* of Myrianthousa
Instructions for the year's ecclesiastical celebrations
Constantinople, Chalke, Panagia Kamariotissa, MS 116 (f. 1ᵛ)
(Reduction 95%; orig. 220 × 145 mm.)

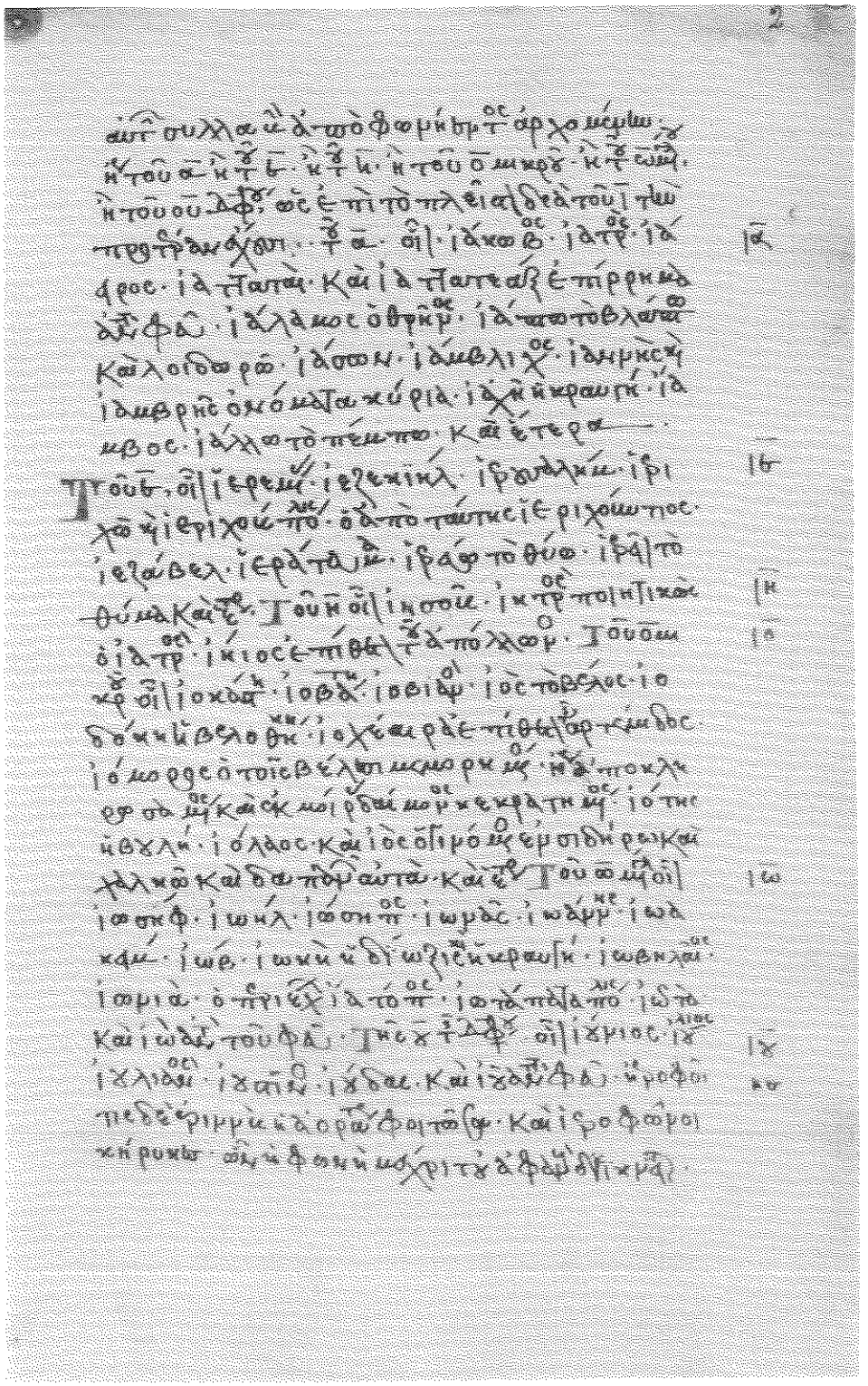


(63.) A.D. 1483: Written by the monk Neophytos
Psalter and *Hōrologion*
Alexandria, Greek Patriarchate, MS 195 (f. 367ᵛ)
(orig. 220 × 155 mm.)

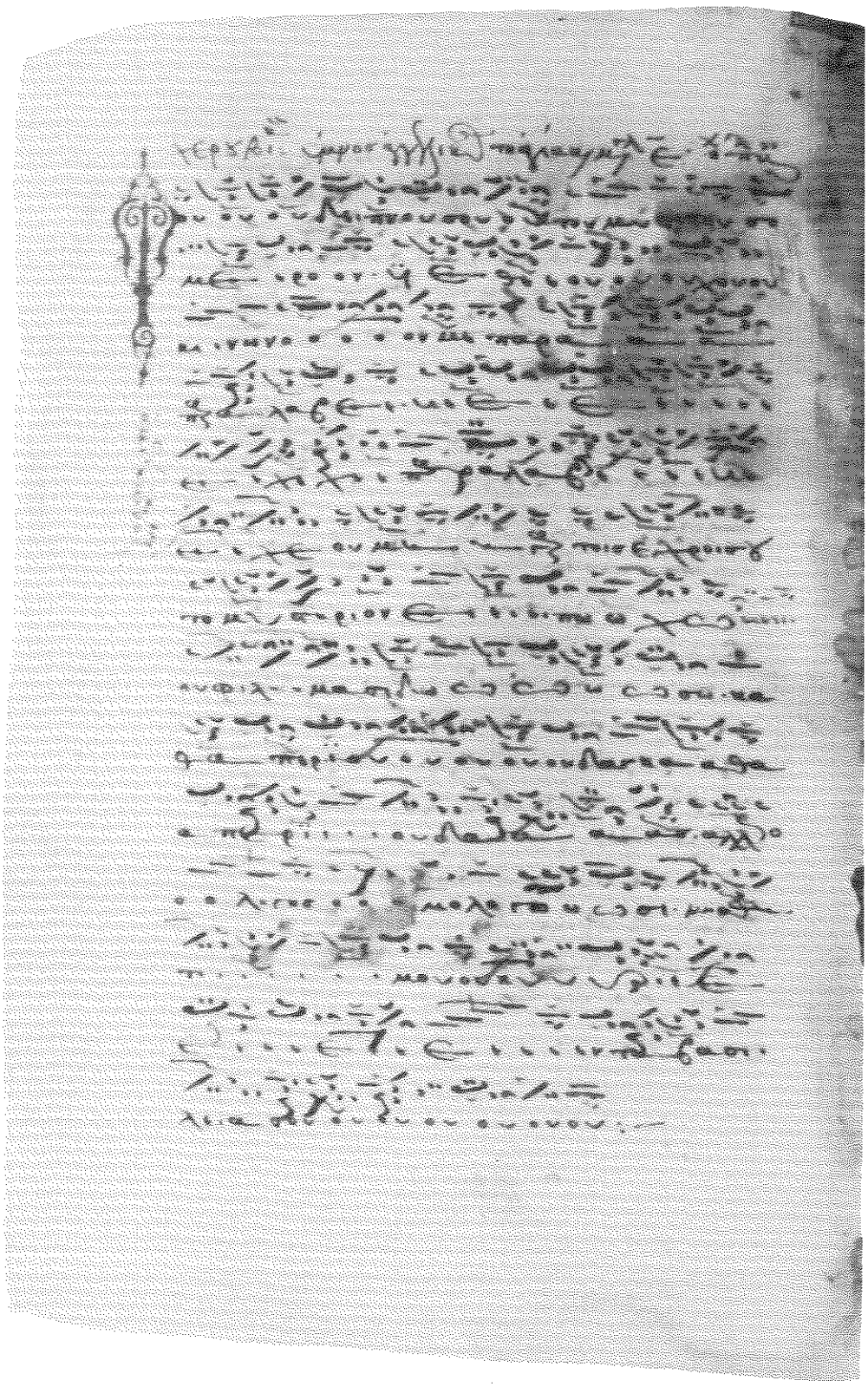


(64.) A.D. 1483: Written by the monk Gregory
Anonymous (Symeon Metaphrastes?) Vita of St. John Chrysostom
Paris, Bibliothèque Nationale, MS Gr. 1155 (f. 59ᵛ)
(orig. 155 × 105 mm.)

Plate 100

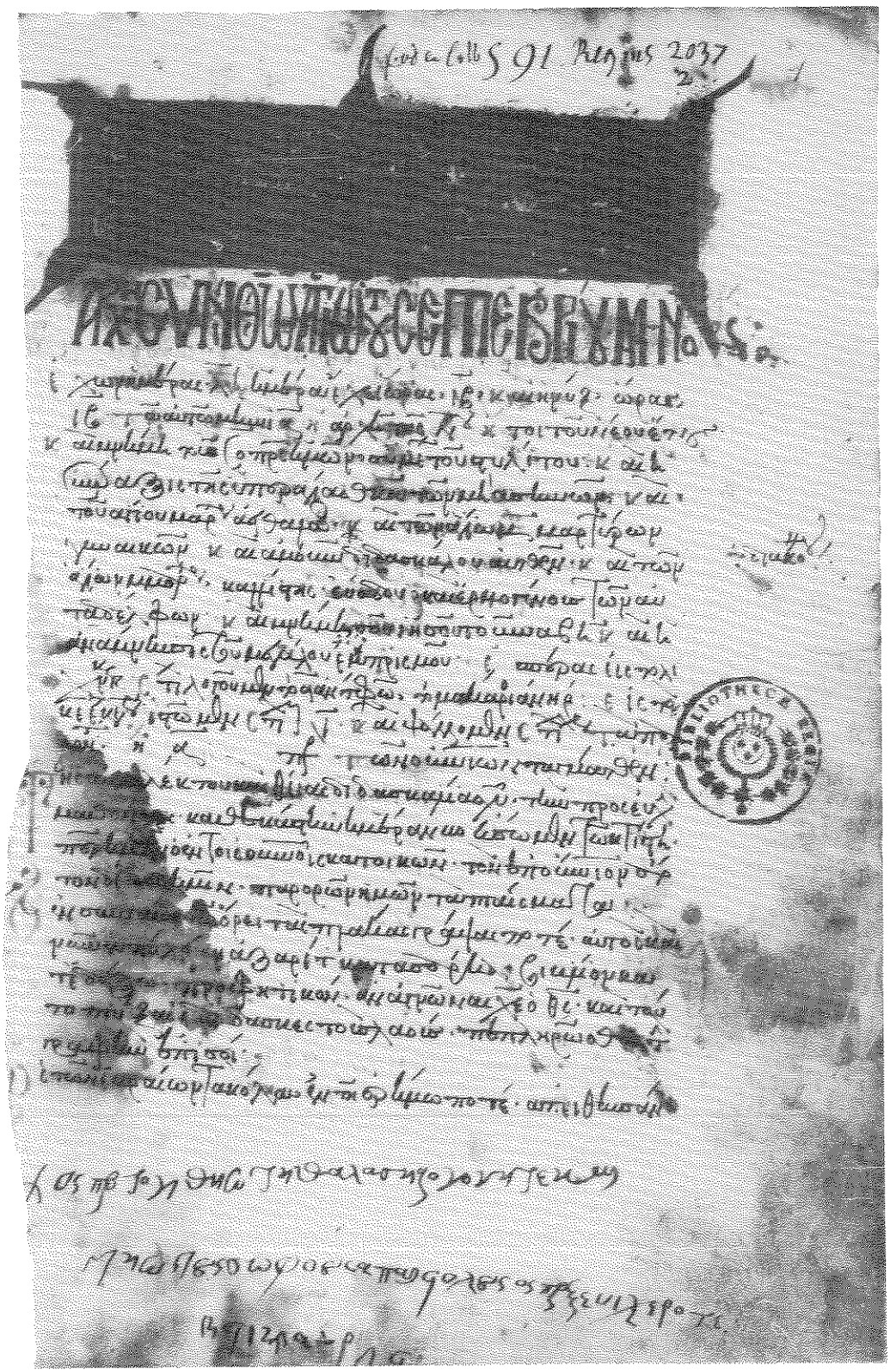


(65.) A.D. 1492/93: Written by the monk Theophanes
Grammar, including Manuel Moschopoulos, *Schedographia*
Nicosia, Archbishopric collection, MS 5 (f. 2r)
(orig. 213 × 145 mm.)

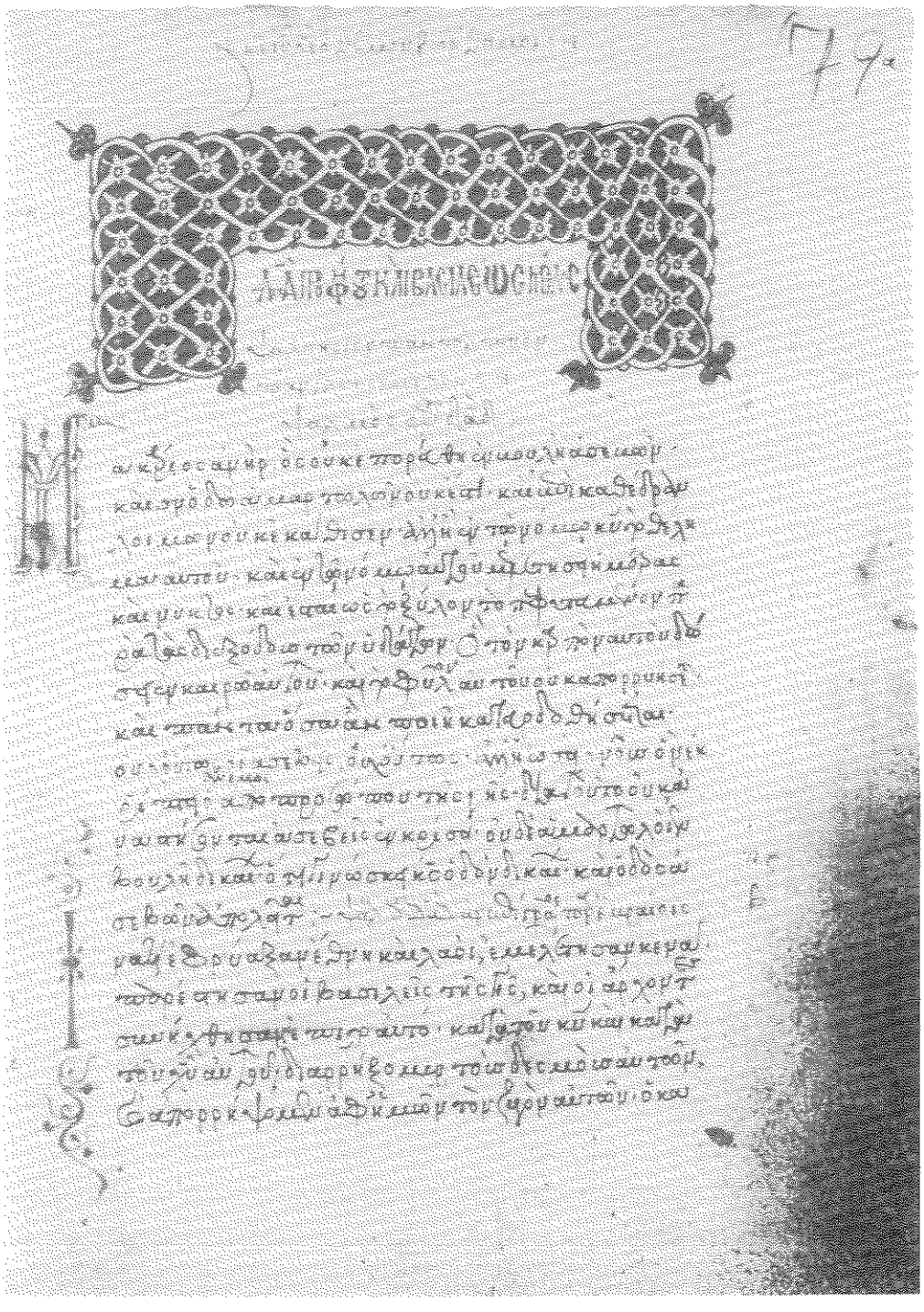


(66.) *circa* A.D. 1500: Page written by the priest John Kordokotos
Μαθηματάριον τοῦ Στιχηραρίου
Lesbos, Monastery of Leimonos, MS 300 (f. 124^{v})
(Reduction 98%; orig. 215 × 150 mm.)

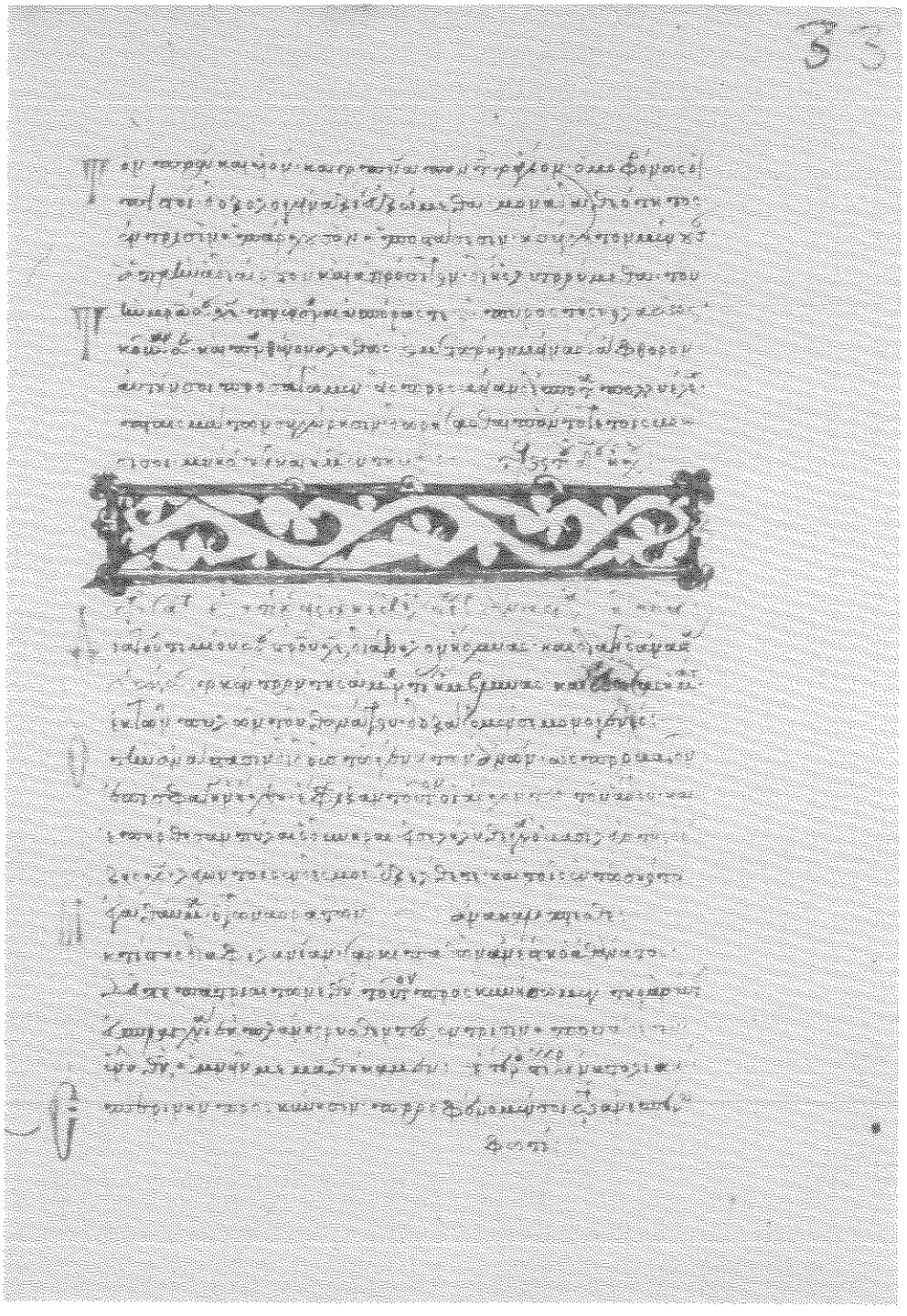
Plate 102



(67.) A.D. 1509: Written by the priest Paul
Mēnaion for September
Paris, Bibliothèque Nationale, MS Gr. 254 (f. 1ᵛ)
(Reduction 71%; orig. 297 × 207 mm.)

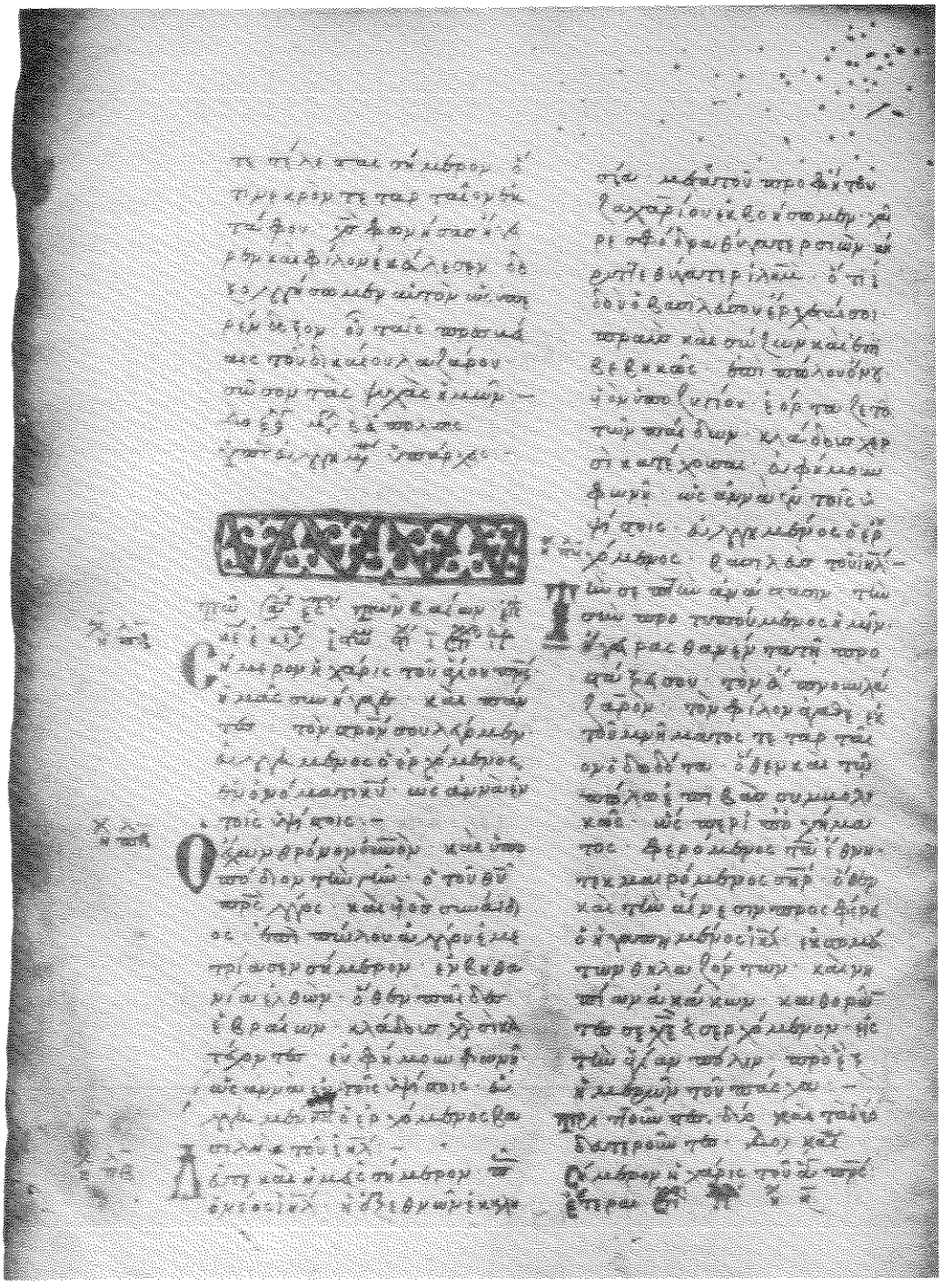


(68.) A.D. 1507–10: Page written by the monk Makarios Eukolios
Octōēchos, Psalter and Canticles and various hymns
Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 79ᵛ)
(orig. 198 × 143 mm.)

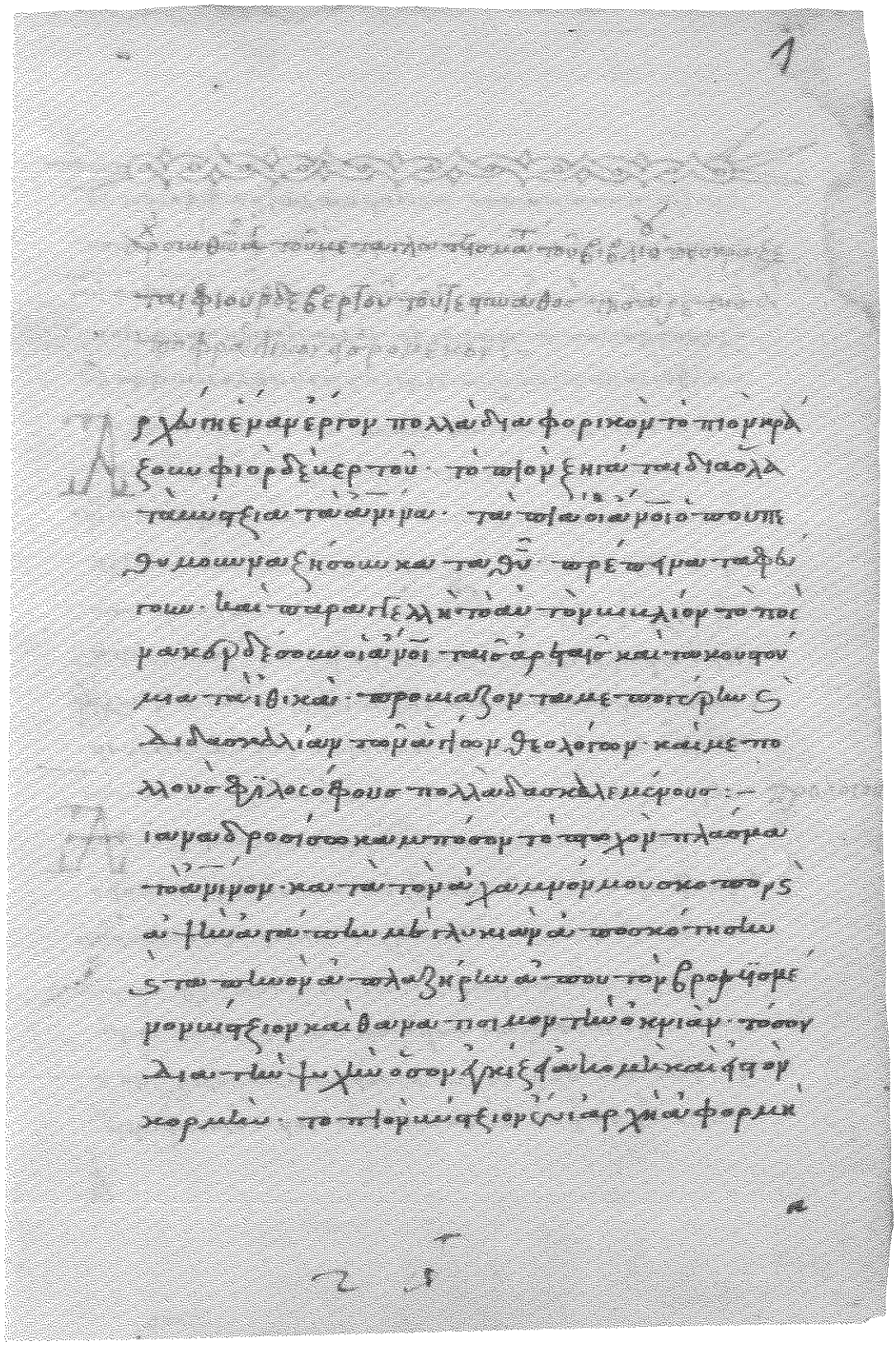


(68.) A.D. 1507–10: Page written by scribe B (unknown)
Octōēchos, Psalter and Canticles and various hymns
Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 33^{v})
(orig. 198 × 143 mm.)

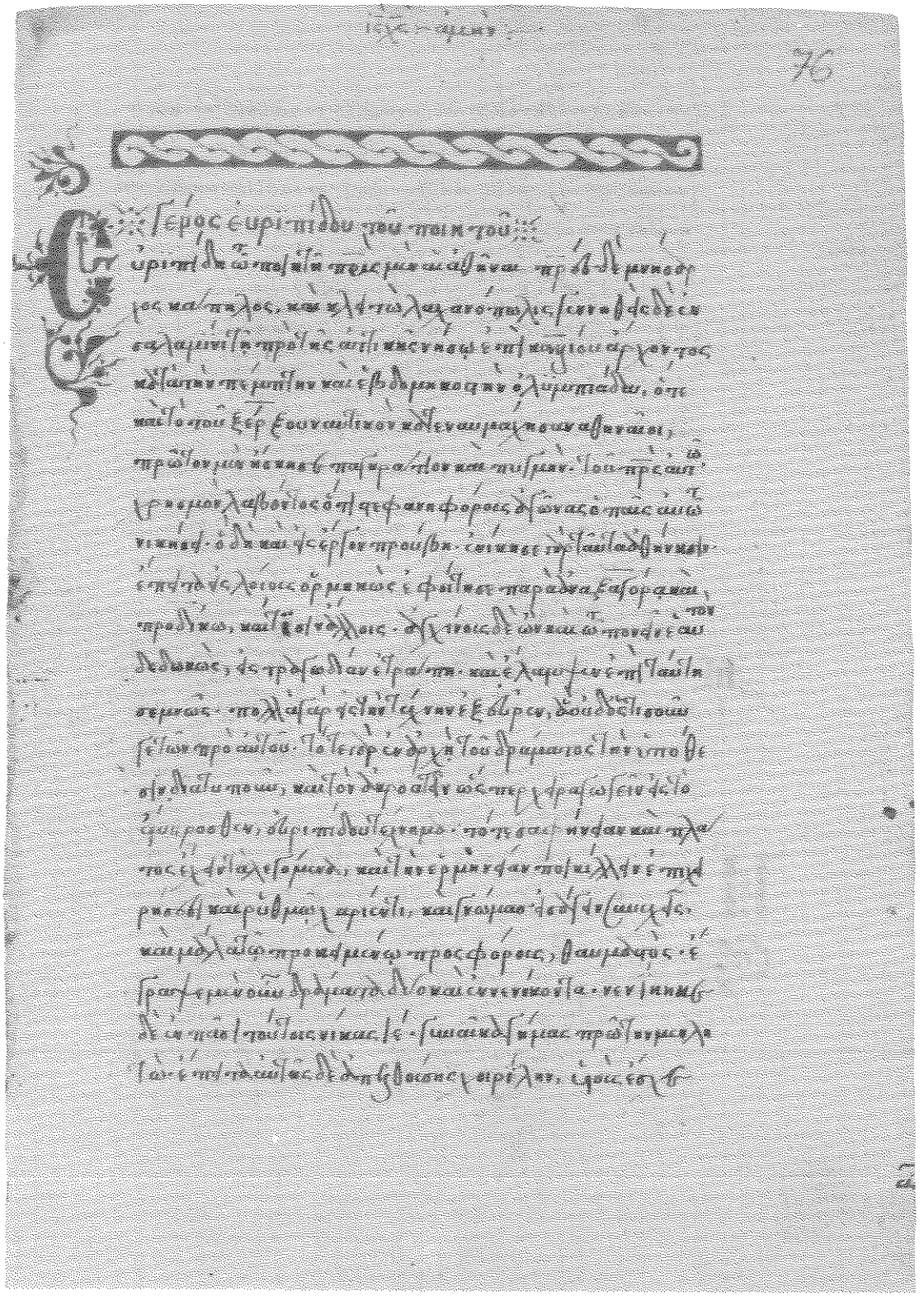
(69.) A.D. 1512: Written by an unknown scribe
Assizes of the Kingdom of Jerusalem translated into Greek from the original French text
Paris, Bibliothèque Nationale, MS Supp. Gr. 465 (f. 1r)
(orig. 212 × 155 mm.)



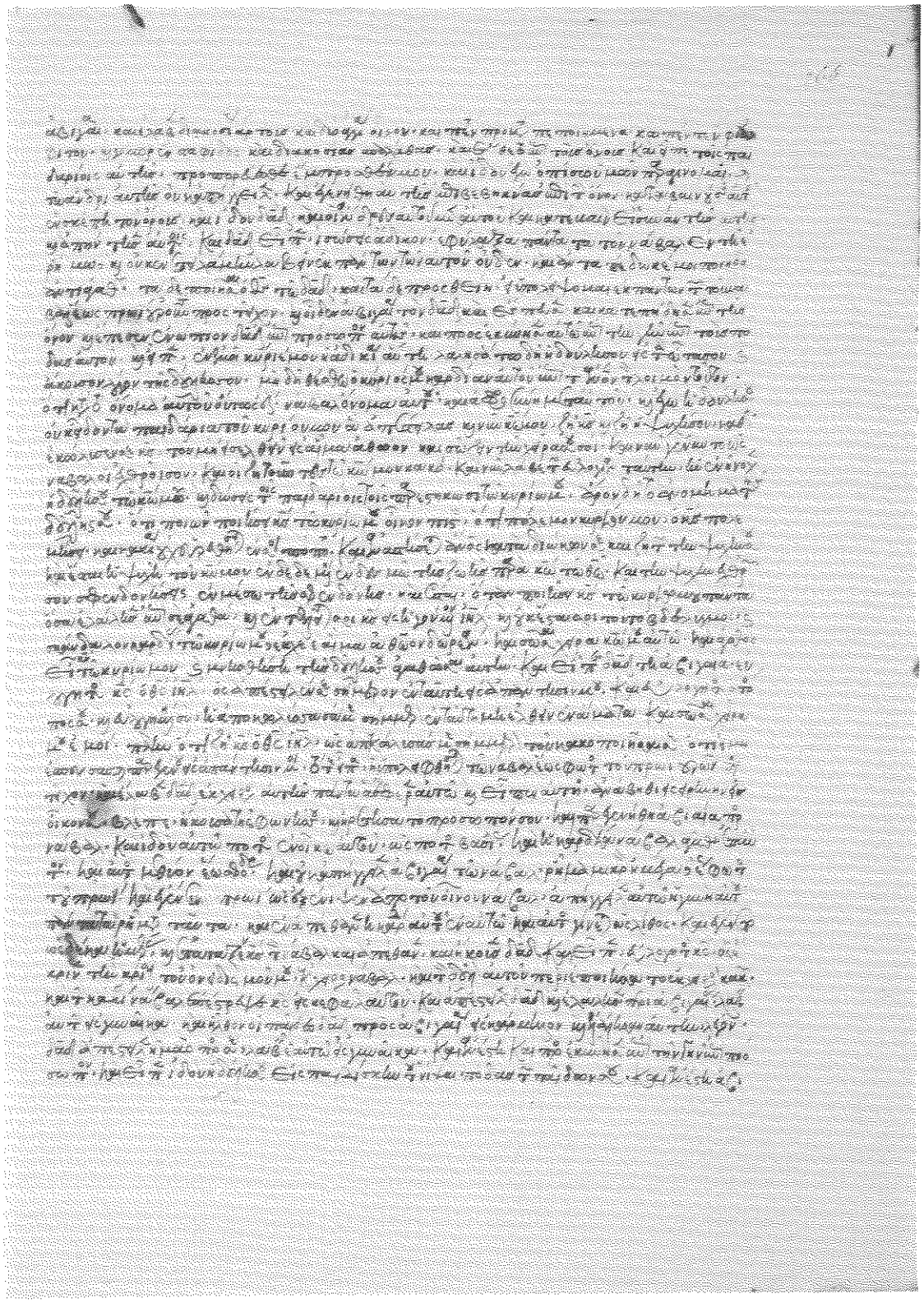
(70.) A.D. 1519: Written by the monk Ioakeim
Triōdion
Larnaca, Metropolis of Kition, MS 50 (f. 182ᵛ)
(Reduction 63%; orig. 320 × 225 mm.)



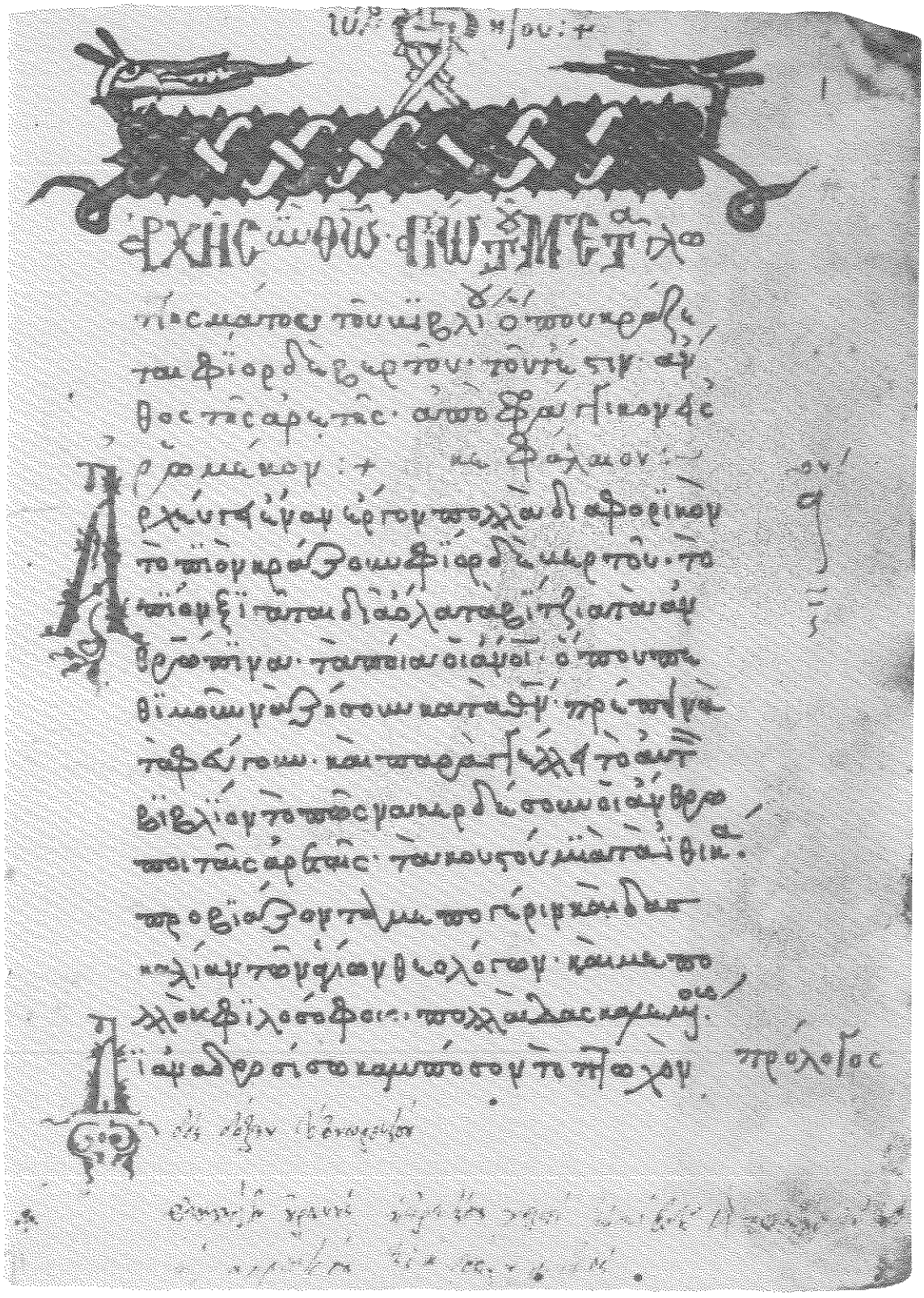
(71.) *circa* A.D. 1500–1525: Page written by scribe A (unknown)
Fior di Virtù
Vienna, Nationalbibliothek, MS Phil. Gr. 218 (f. 1r)
(Reduction 98%; orig. 215 × 145 mm.)



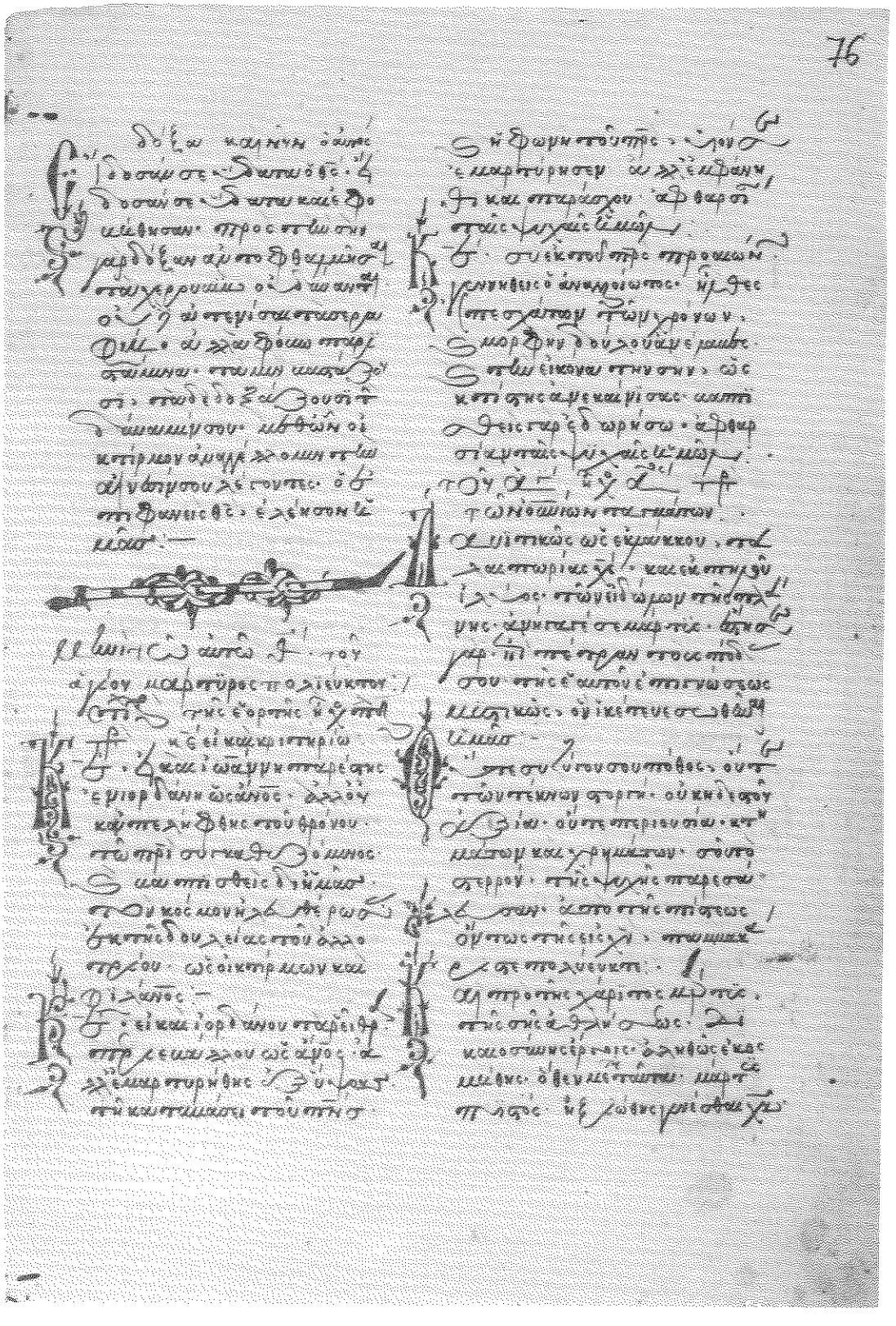
(71.) *circa* A.D. 1500–1525: Page written by scribe B (John of Korone?)
Euripides, *Hecuba*
Vienna, Nationalbibliothek, MS Phil. Gr. 218 (f. 76ᵛ)
(Reduction 98%; orig. 215 × 145 mm.)



(72.) A.D. 1525/26: Page written by the monk Gregory of Cyprus
Old Testament with the exception of the Psalms
Paris, Bibliothèque Nationale, MS Coislin 4 (f. 166ᵛ)
(Reduction 55%; orig. 379 × 277 mm.)

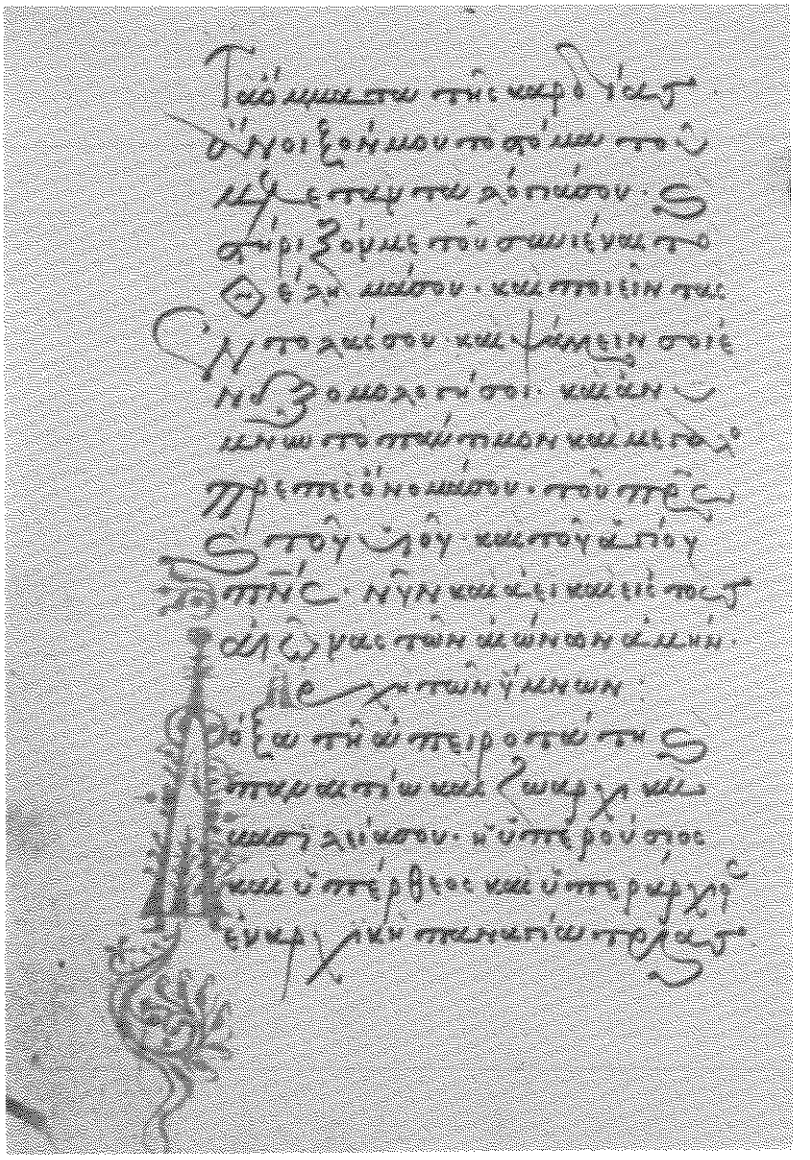


(73.) A.D. 1527: Written by the priest Loukas Ntorgia
Fior di Virtù
Jerusalem, MS St. Saba 284 (f. 1ᵛ)
Reduction 96%; orig. 218 × 160 mm.)

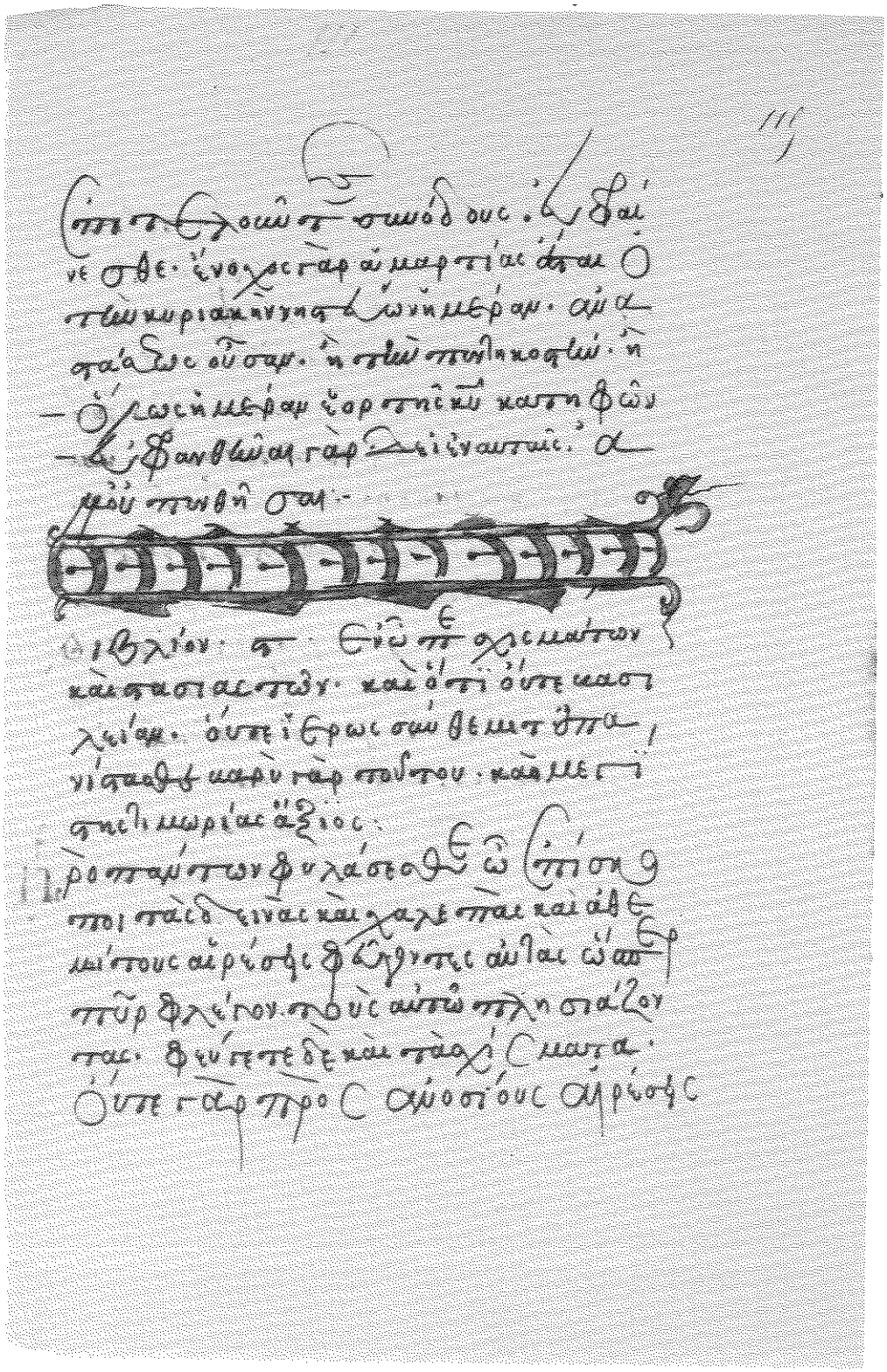


(74.) A.D. 1530: Written by Ambrosios 'Ανδρείων
Mēnaion for January
Athens, Metochion of Panagios Taphos in Cple, MS 19 (f. 76r)
(Reduction 68%; orig. 310 × 207 mm.)

Plate 112

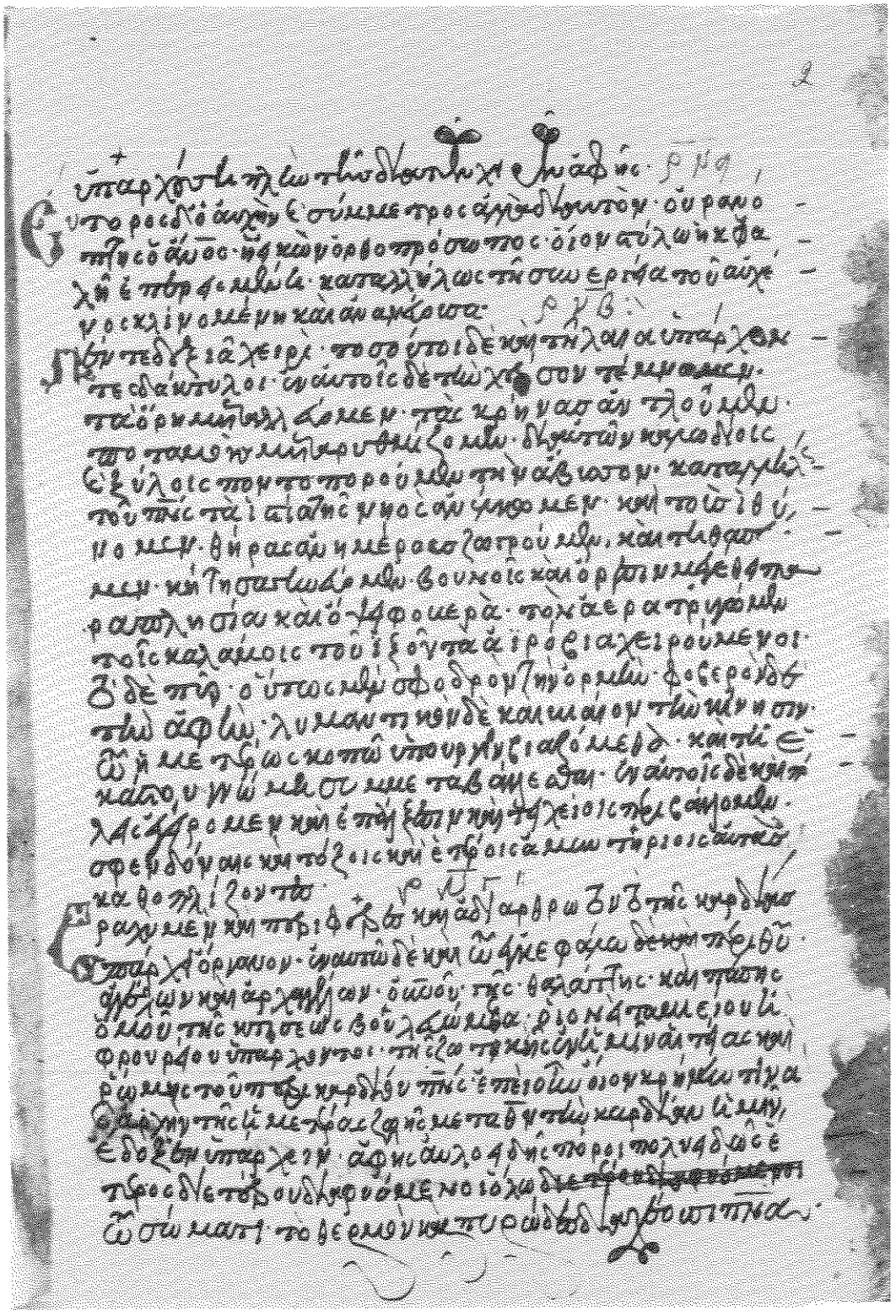


(75.) *circa* 1530: Written by Ambrosios Ἀνδρείων
Hörologion by Thekaras
Sinai, Monastery of St. Catherine, MS Gr. 950 (f. 7ᵛ)
(orig. 153 × 107 mm.)

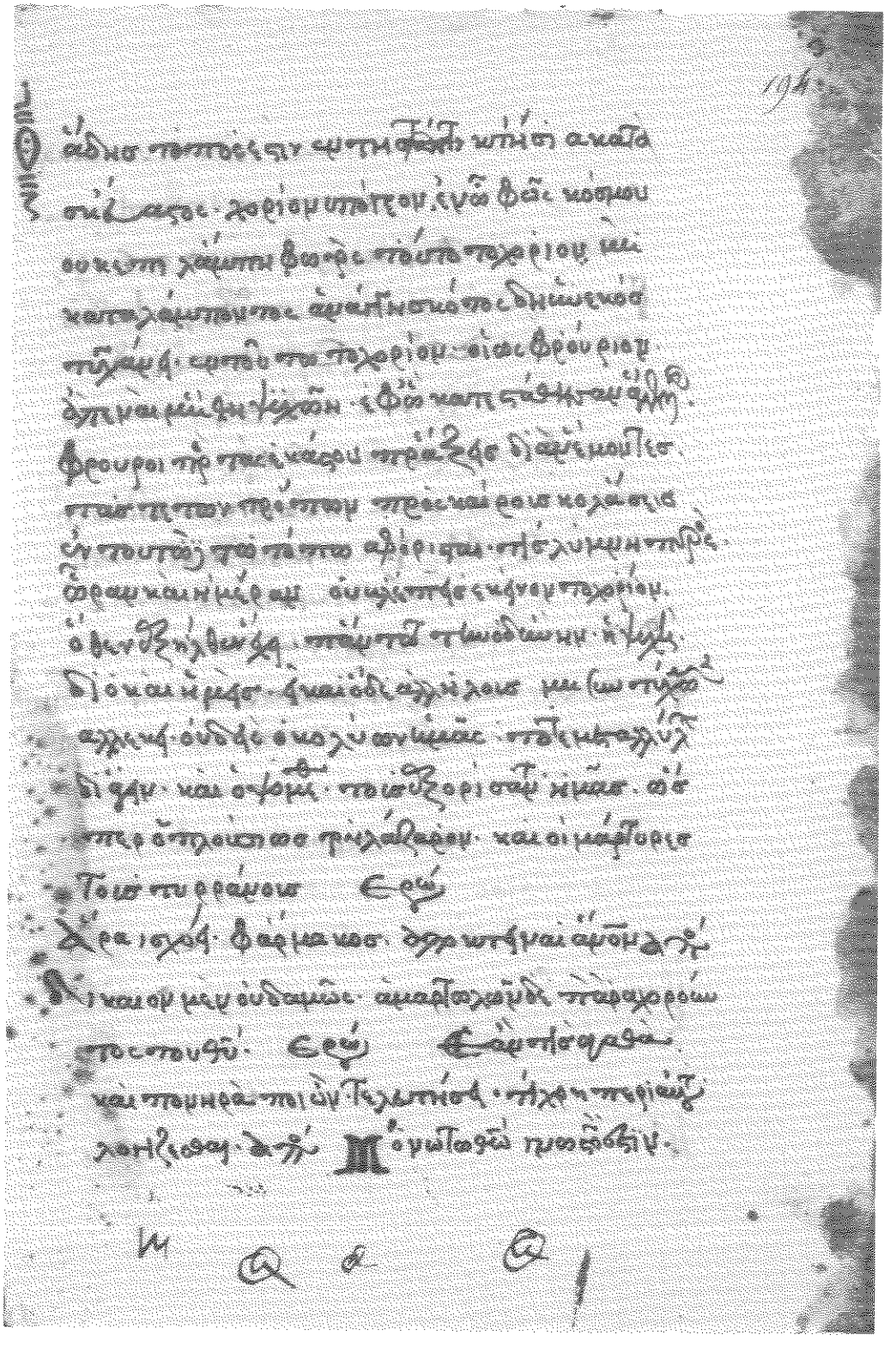


(76.) *circa* A.D. 1530–52: Page written by Ambrosios 'Ανδρείων
St. Clement of Rome, *Constitutiones apostolicae*
Paris, Bibliothèque Nationale, MS Gr. 931 (f. 115^{r})
(orig. 204 × 148 mm.)

Plate 114

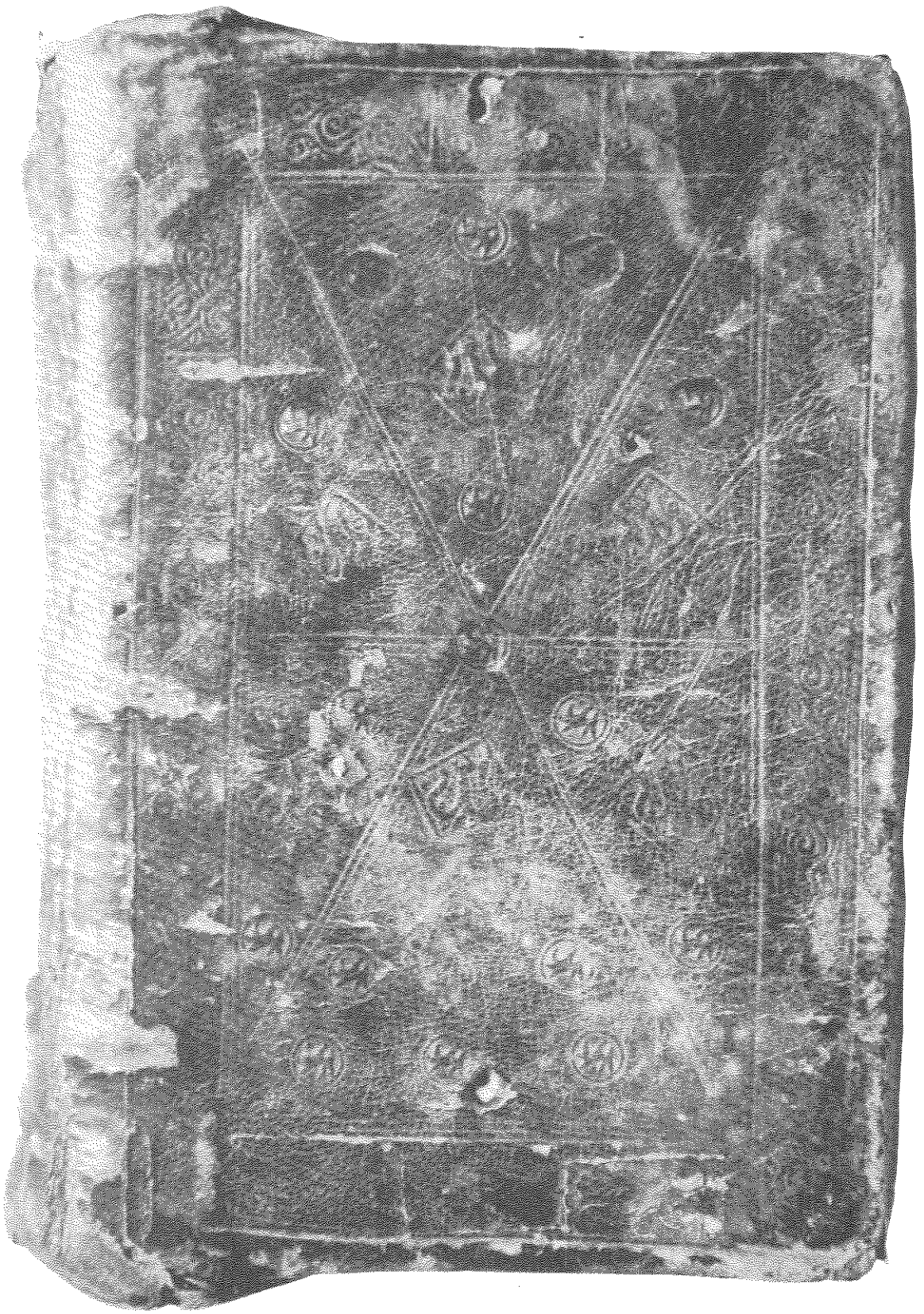


(76.) *circa* A.D. 1530–52: Page written by scribe B (unknown)
Theological texts
Paris, Bibliothèque Nationale, MS Gr. 931 (f. 2r)
(orig. 204 × 148 mm.)



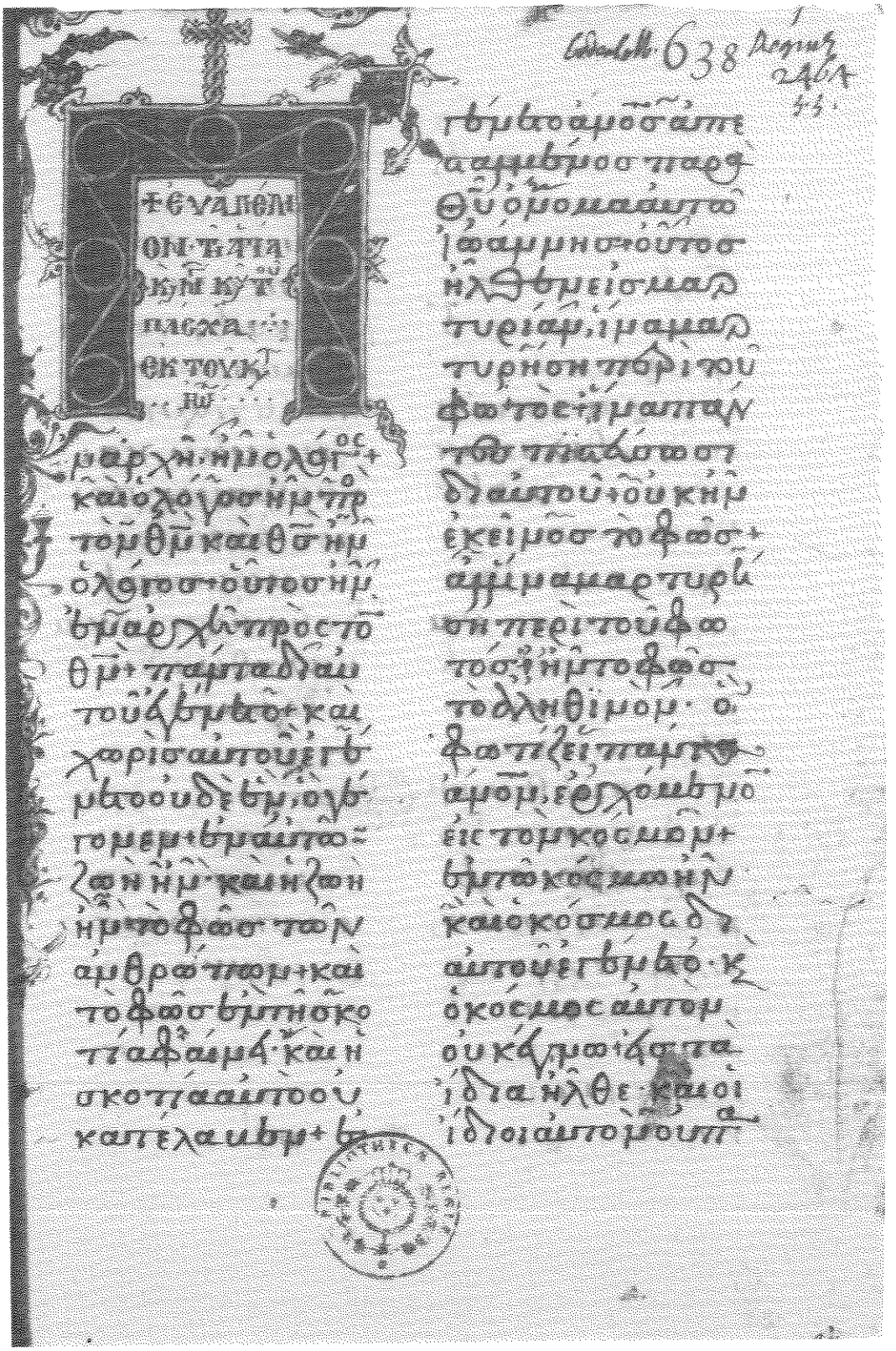
(76.) *circa* A.D. 1530–52: Written by scribe C (unknown)
Interrogationes et responsiones theologicae
Paris, Bibliothèque Nationale, MS Gr. 931 (f. 194r)
(orig. 204 × 148 mm.)

(77.) A.D. 1531: Written by the priest Michael
Gospel Lectionary
Limassol, MS St. Mamas village church, (f. 53ᵛ)
(Reduction 95%; orig. 220 × 160 mm.)



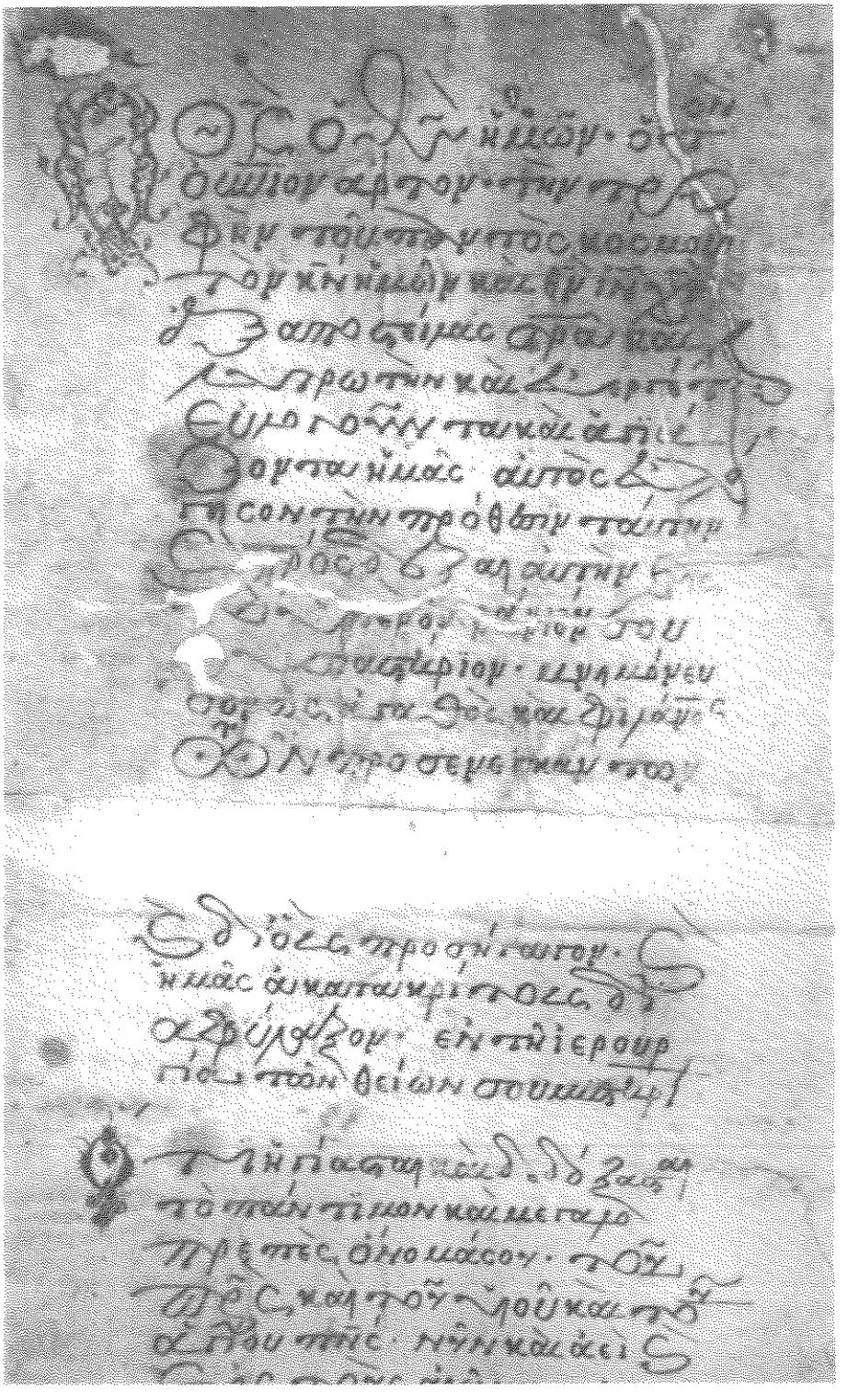
(77.) A.D. 1531: Original (?) binding (front cover)
Gospel Lectionary
Limassol, MS St. Mamas village church.
(Reduction 95%; orig. 220 × 160 mm.)

Plate 118

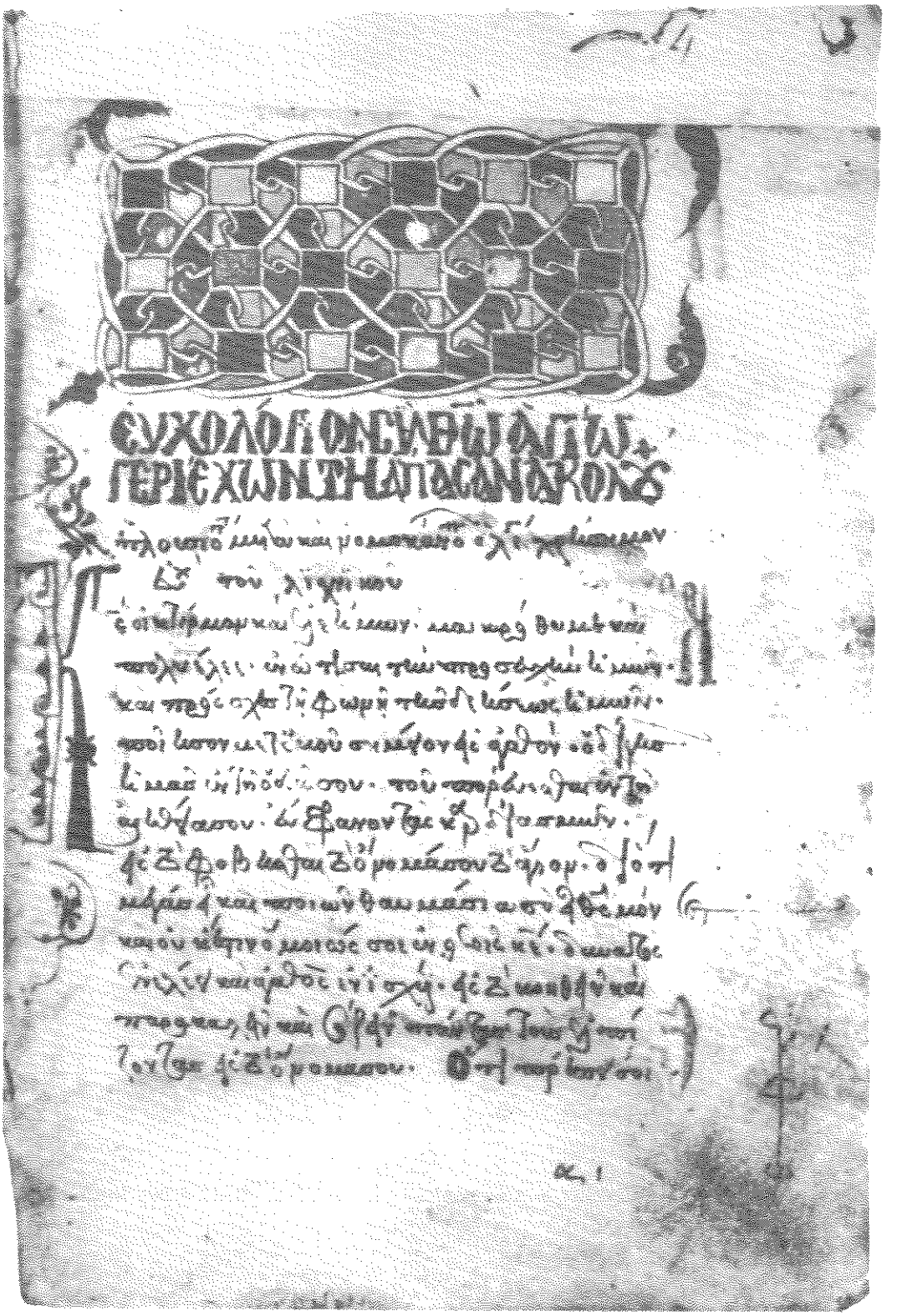


(78.) A.D. 1533: Written by the *anagnōstēs* Stephanos
Gospel Lectionary
Paris, Bibliothèque Nationale, MS Gr. 317 (f. 1ʳ)
(Reduction 70% orig. 298 × 208 mm.)

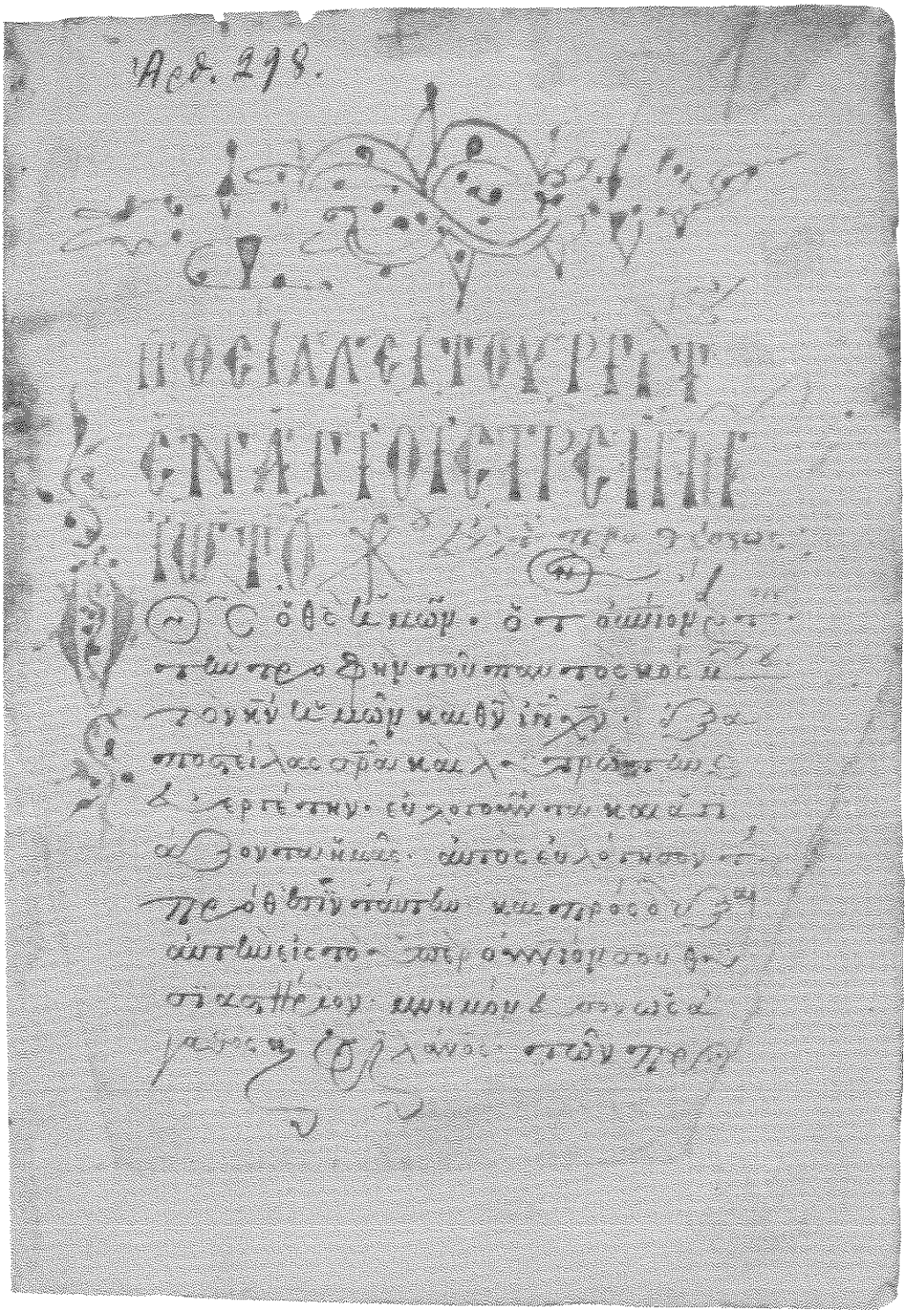
(79.) A.D. 1535: Written by Ambrosios 'Ανδρείων
Gospel Lectionary
Jerusalem, MS Staurou 9 (f. 1ʳ)
(Reduction 60%; orig. 350 × 238 mm.)



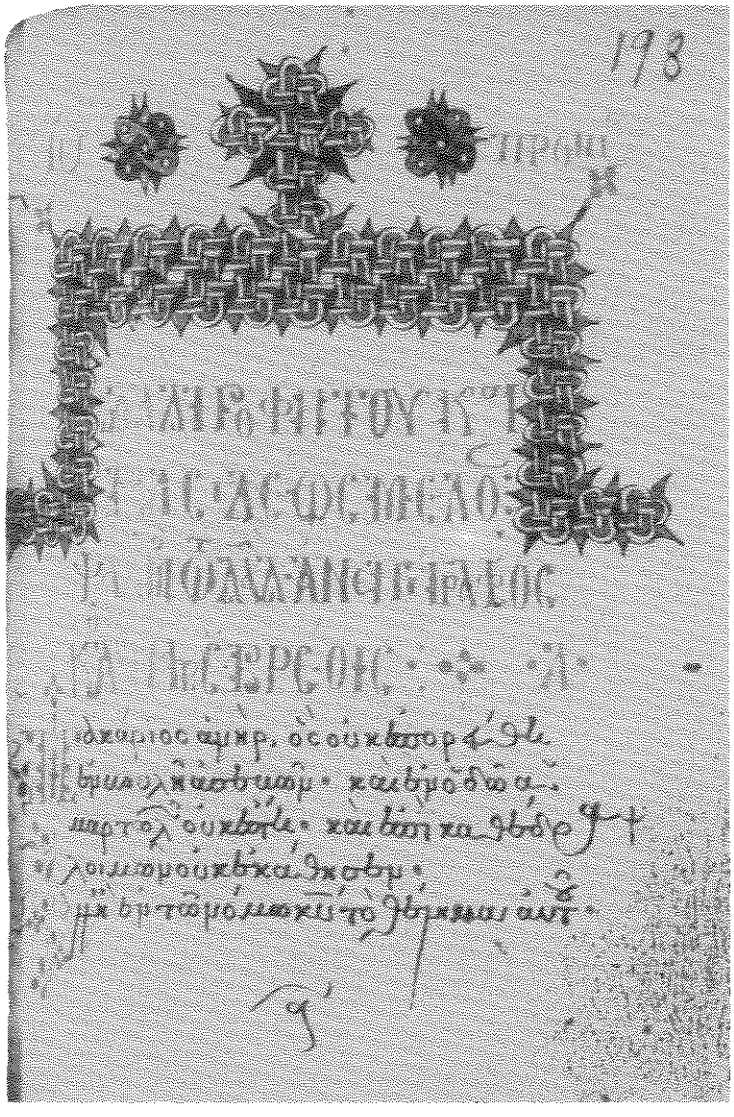
(80.) *circa* A.D. 1535–52: Written by Ambrosios Ἀνδρείων
Liturgy of St. John Chrysostom
Athos, Dionysiou, MS 795 (*Eiletarion*, beginning)
(Reduction 75%; orig. 5.300 × 222 mm.)



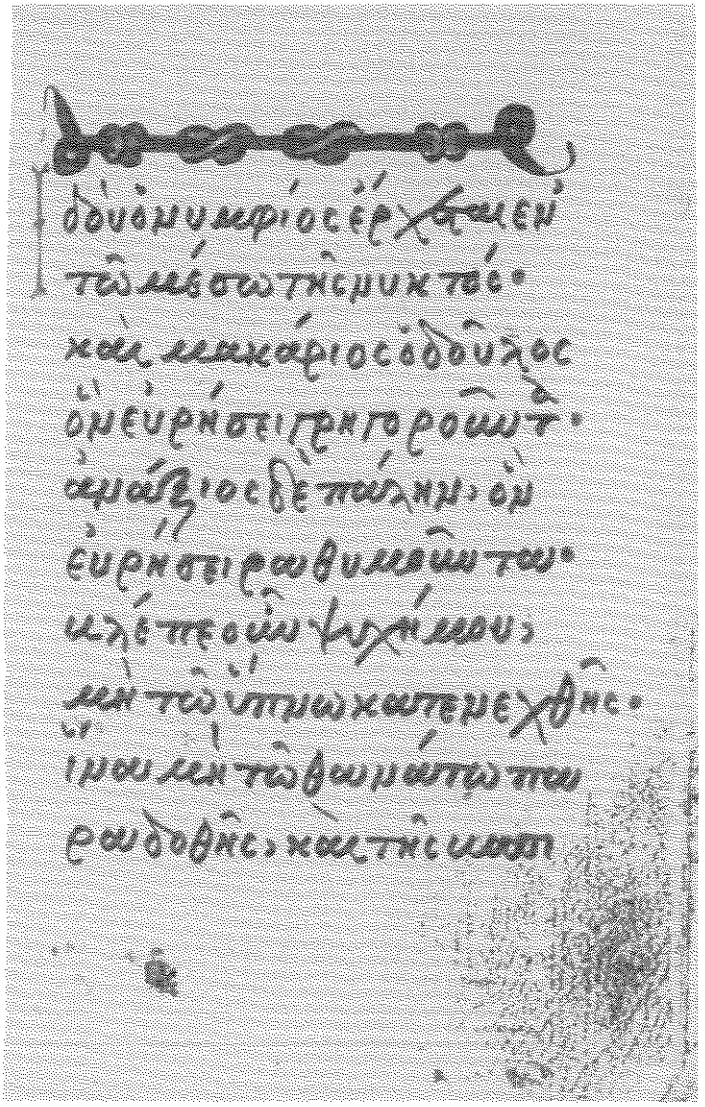
(81.) A.D. 1536: Written by the monk Luke
Euchologion
Athos, Laura, MS Θ 91 (f. 4ᵛ)
(Reduction 96%; orig. 219 × 156 mm.)



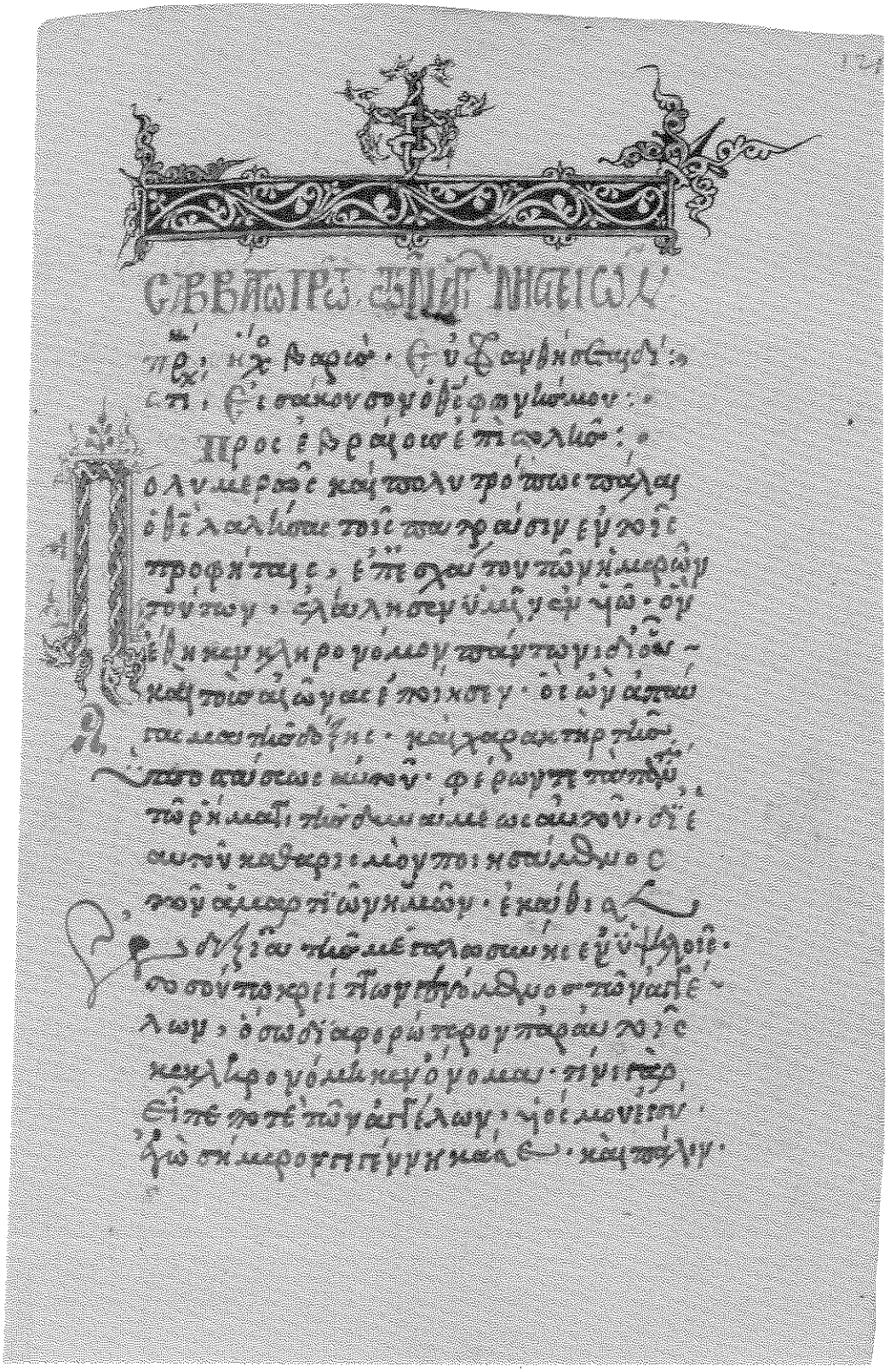
(82.) A.D. 1537: Written by Ambrosios Ἀνδρείων
Liturgies
Kosinitsa, MS 298 (now Ivan Dujčev Centre Gr. 17) (f. 1r)
(orig. 196 × 150 mm.)



(83.) A.D. 1539: Page written by Sophronios Seiros from Cyprus
Hōrologion by Thekaras, Psalter and Canticles
Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 198r)
(orig. 146 × 105 mm.)

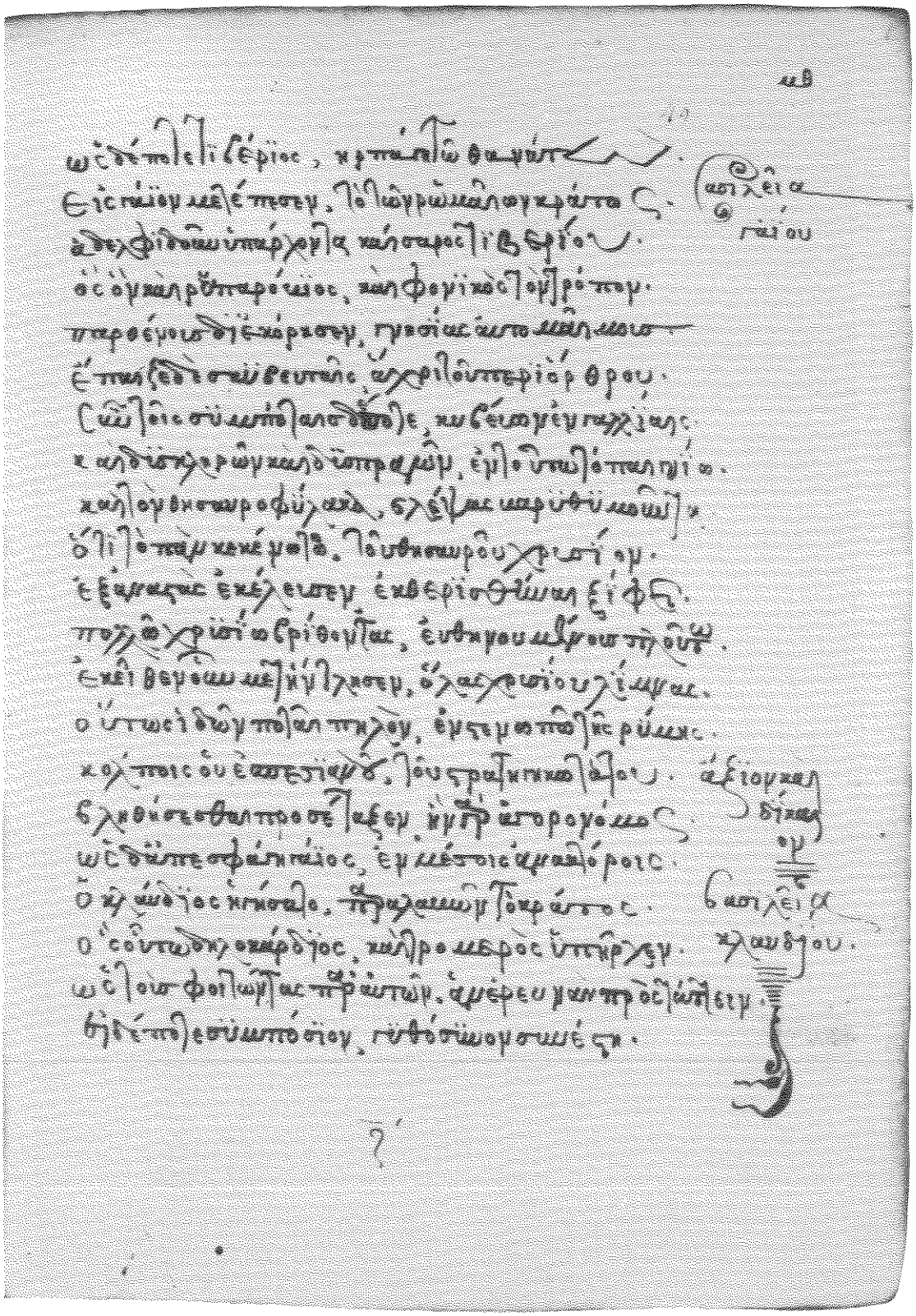


(83.) A.D. 1539: Page written by scribe B (unknown)
Hōrologion by Thekaras, Psalter and Canticles
Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 1ᵛ)
(orig. 146 × 105 mm.)

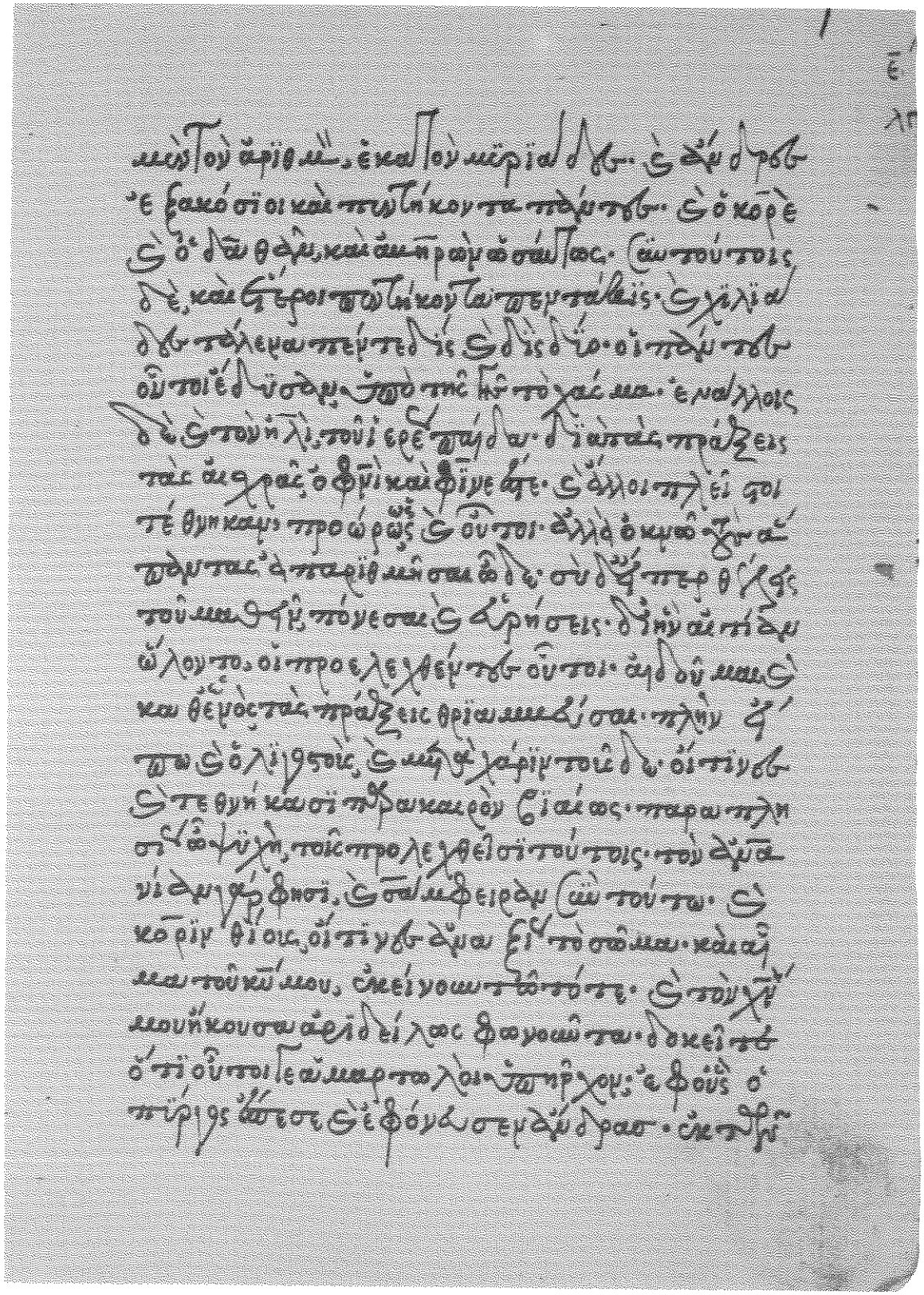


(84.) A.D. 1544: Written by an unknown scribe in Famagusta, Cyprus
Ἀποστολοευαγγέλια for the whole ecclesiastical year
Sydney, University Rare Book Library, Stewart MS 1 (f. 121r)
(Reduction 83%; orig. 254 × 164 mm.)

Plate 126

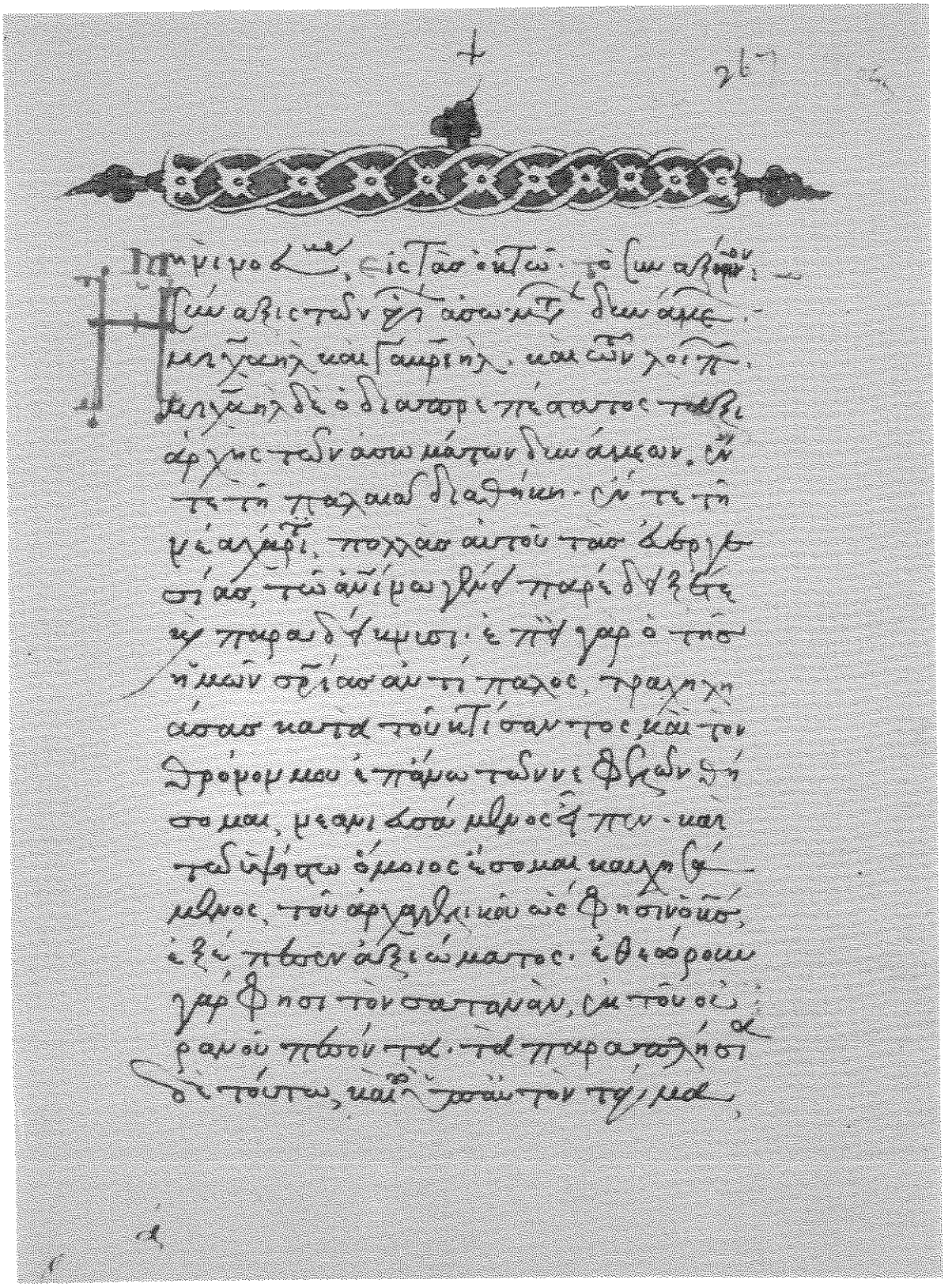


(85.) A.D. 1545: Written by Hieronymos Tragoudistes
Constantine Manasses, *Chronicle*
Paris, Bibliothèque Nationale, MS Gr. 1770 (f. 49r)
(Reduction 95%; orig. 221 × 160 mm.)



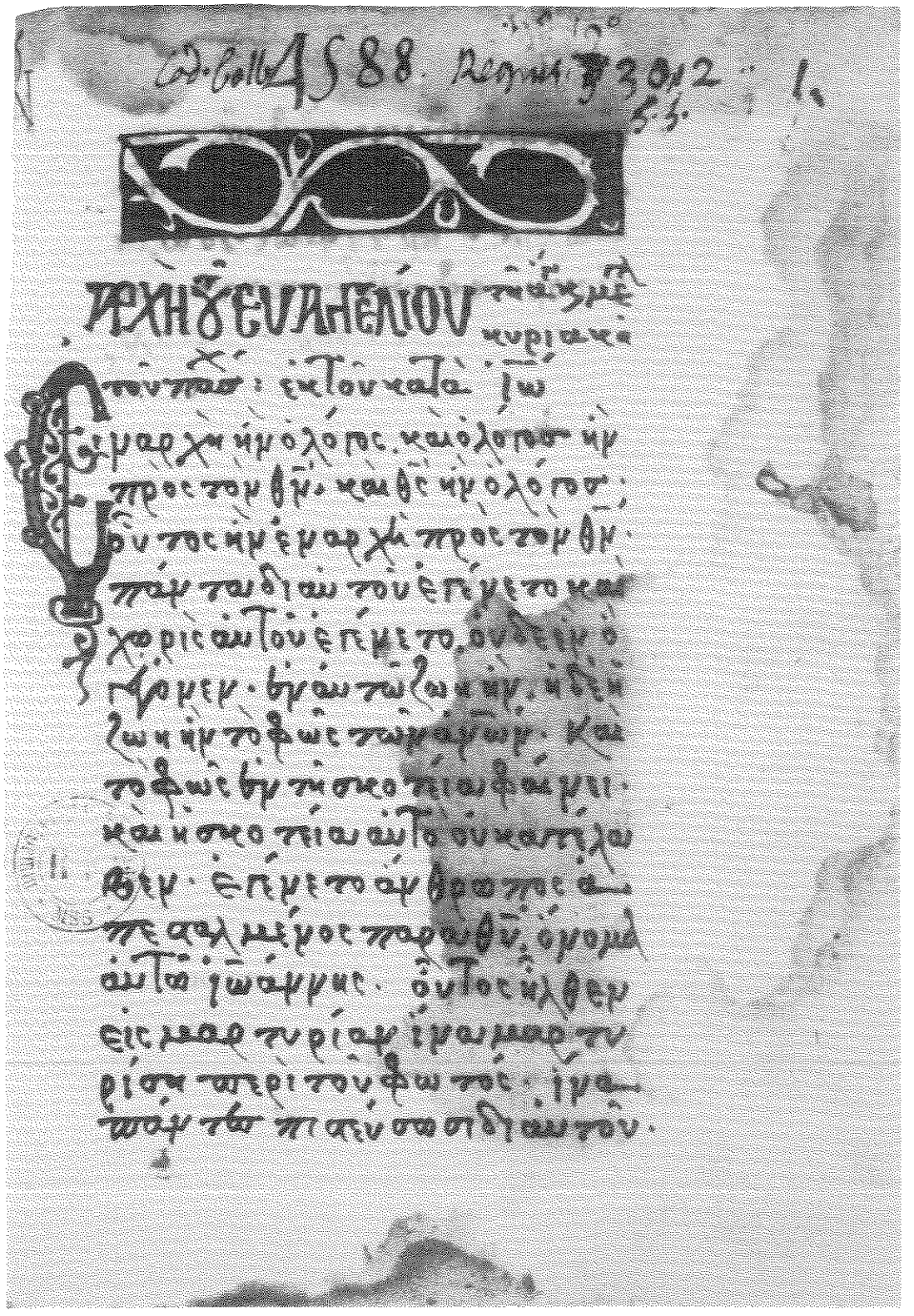
(86.) A.D. 1547: Page written by the monk Antonios (scribe A)
Theological, rhetorical and astronomical works
Jerusalem, MS Taphou 281 (f. 1r)
(orig. 212 × 158 mm.)

Plate 128

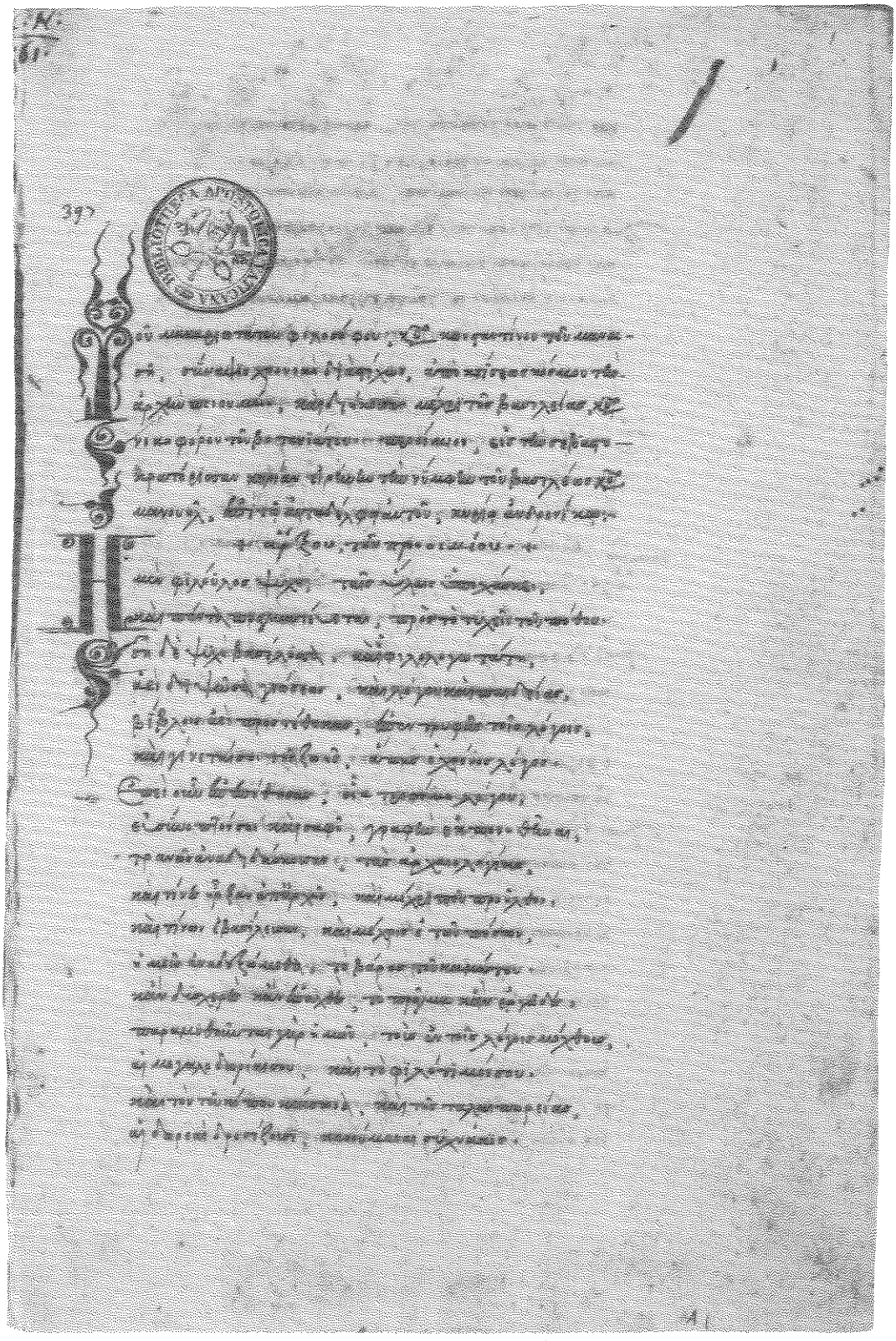


(86.) A.D. 1547: Page written by scribe B (unknown)
Theological, rhetorical and astronomical works
Jerusalem, MS Taphou 281 (f. 267r)
(orig. 212 × 158 mm.)

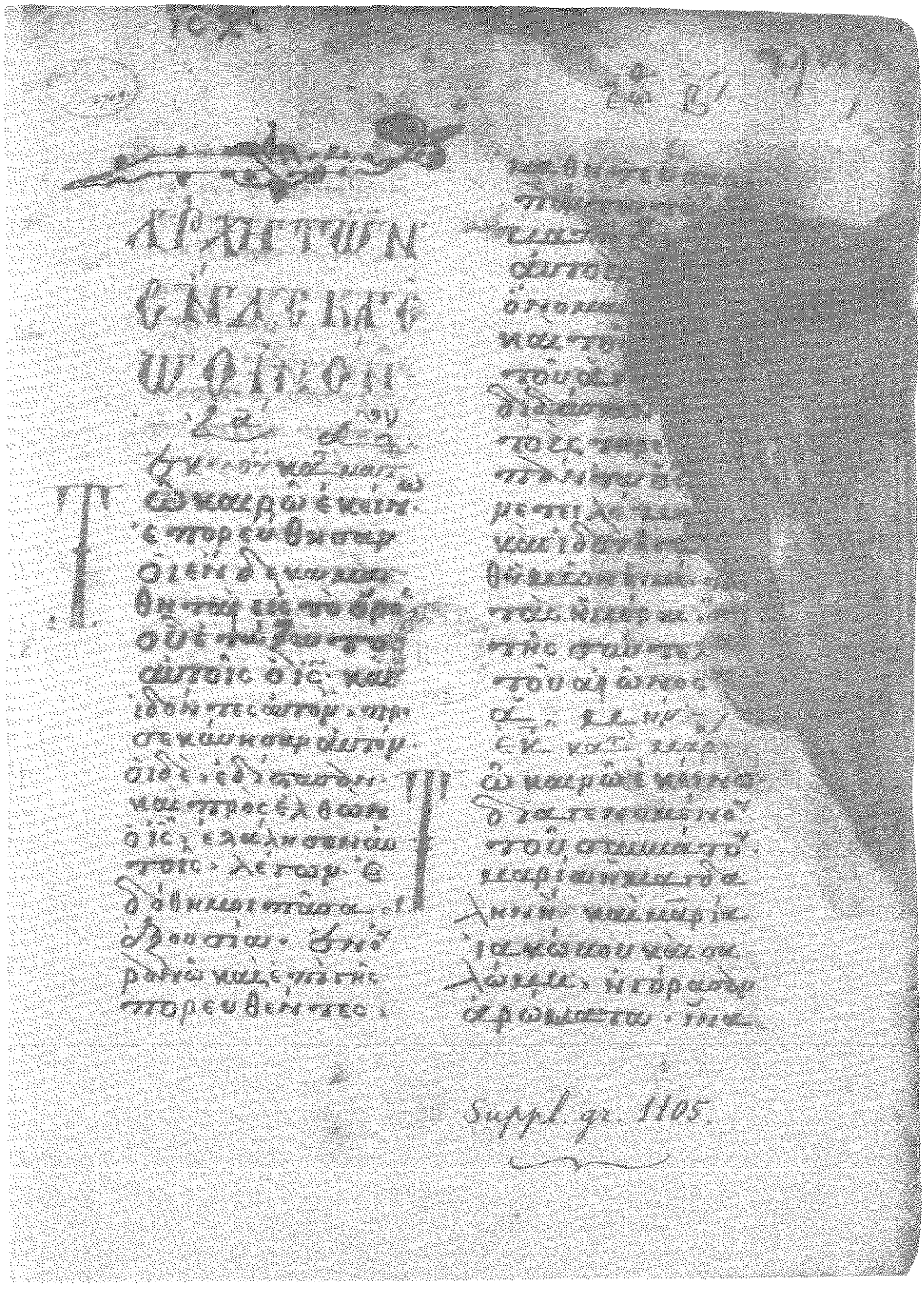
(87.) A.D. 1548/49: Written by Mathousalas Macheir
Commentaries on Aristotle's *Physics* and excerpts from Nikephoros Blemmydes' *Logic*
and the Orations 1–2 of Demosthenes
Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 7ᵛ)
(Reduction 98%; orig. 214–217 × 158 mm.)



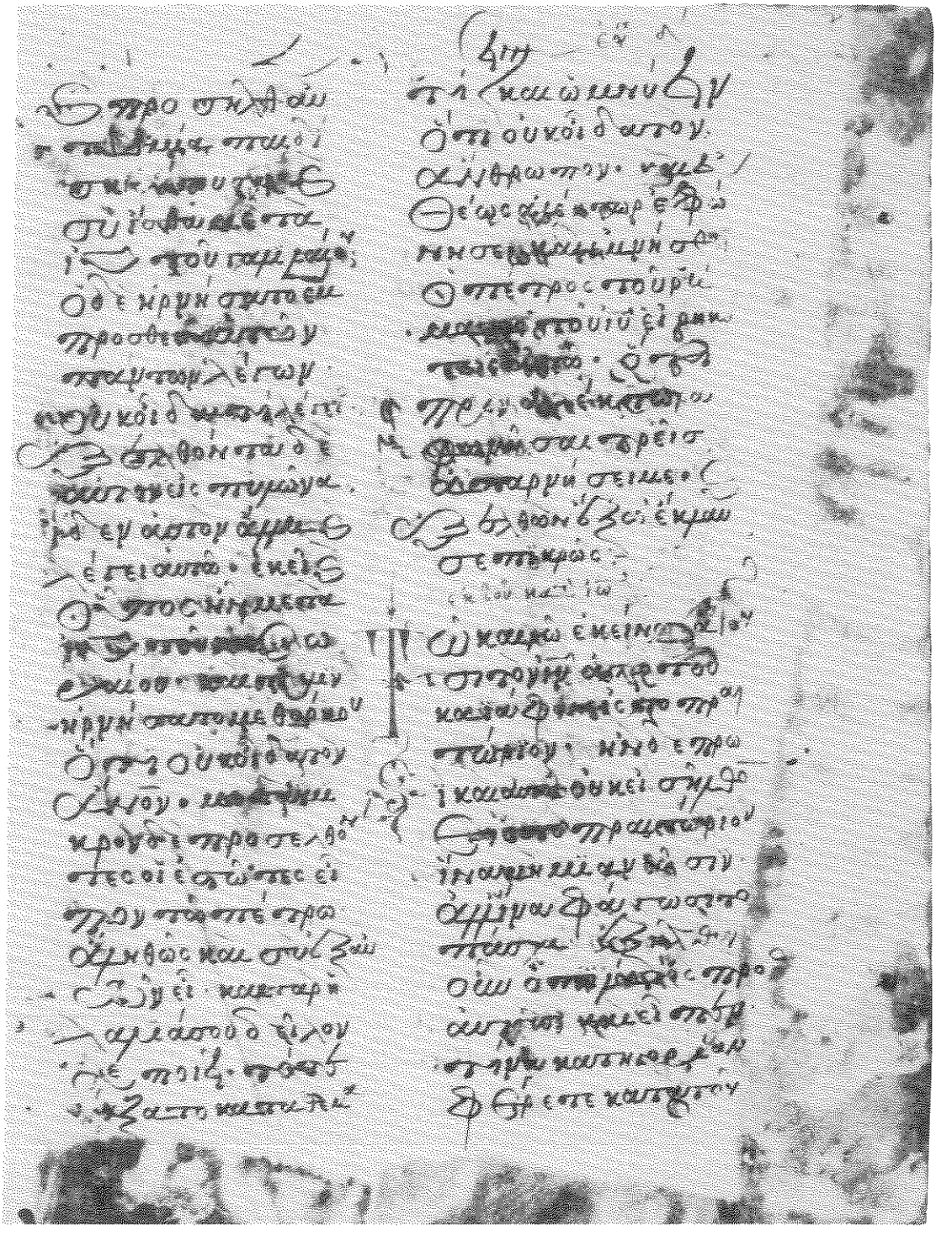
(88.) A.D. 1550: Written by the priest Michael Maurikes
Gospel Lectionary
Paris, Bibliothèque Nationale, MS Gr. 381 (f. 1ᵛ)
(orig. 210 × 150 mm.)



(89.) *circa* A.D. 1550; Written by Hieronymos Tragoudistes
Constantine Manasses, *Chronicle*
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 397 (f. 1ᵛ)
(Reduction 71%; orig. 296 × 197 mm.)

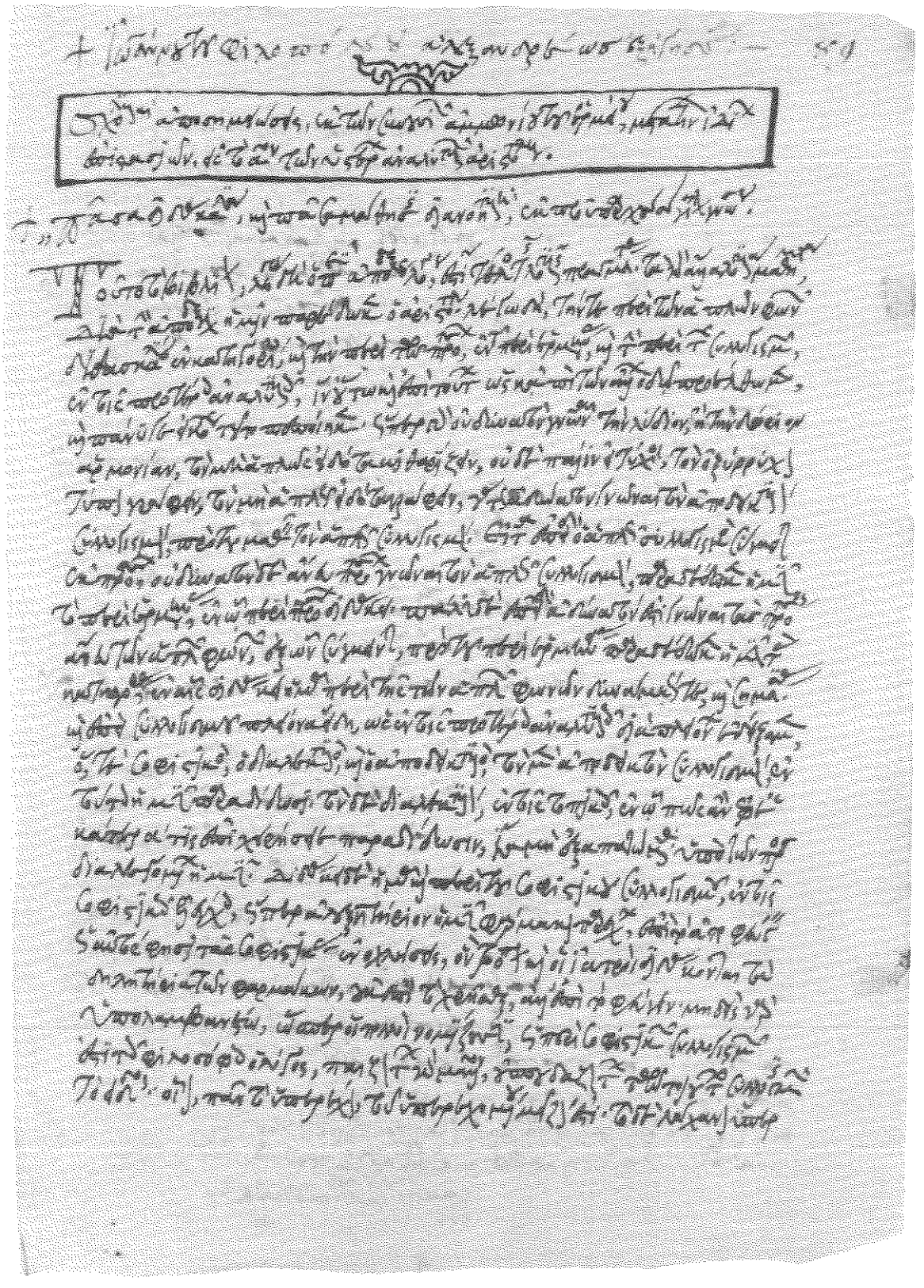


(90.) *circa* A.D. 1550: Written by Ambrosios 'Ανδρείων
Fragmentary Gospel Lectionary
Paris, Bibliothèque Nationale, MS Supp. Gr. 1105 (f. 1r)
(Reduction 76%; orig. 275 × 198 mm.)

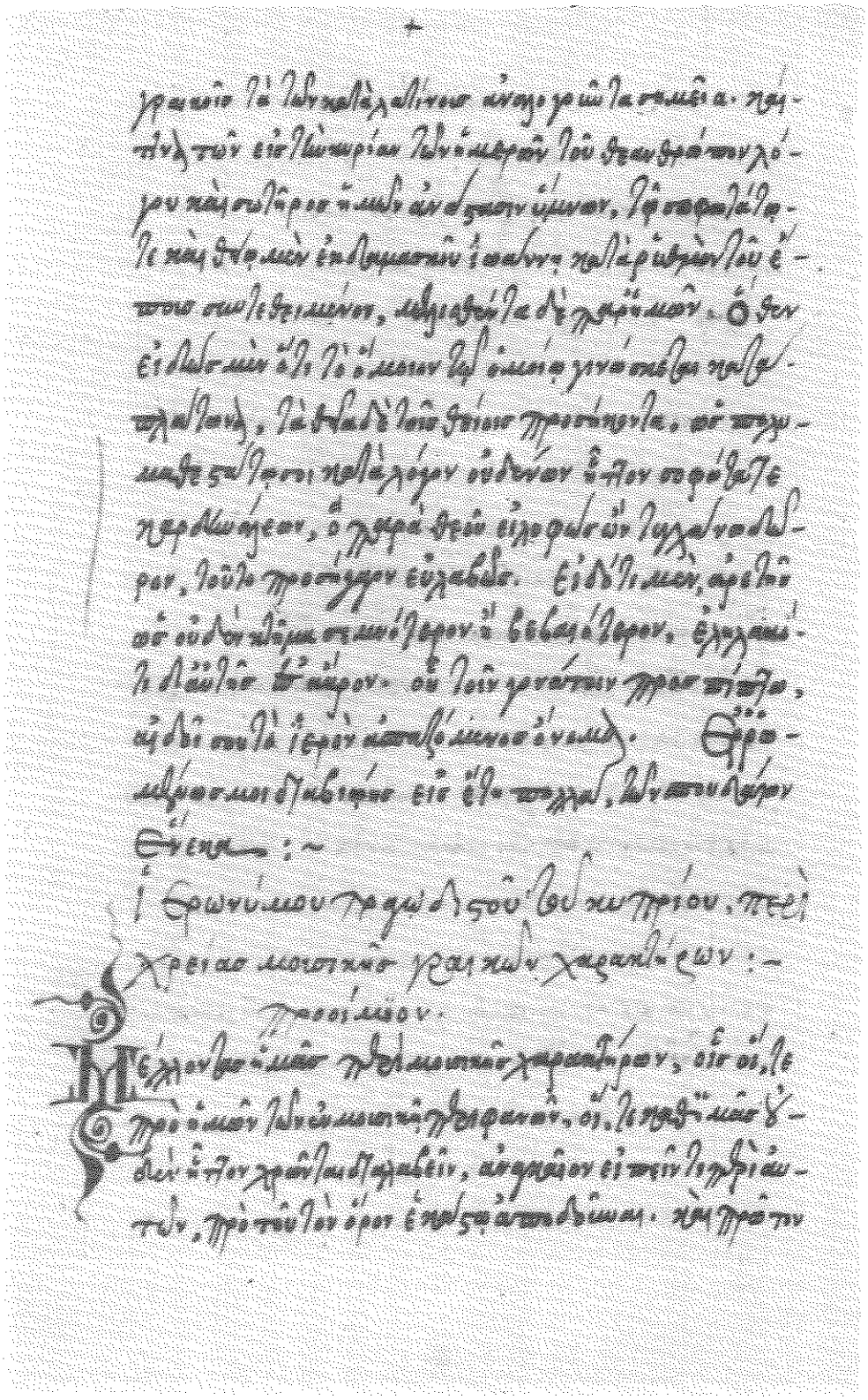


(91.) *circa* A.D. 1550: Written by Ambrosios 'Ανδρειων
Fragmentary Gospel Lectionary
Paphos, Metropolis, MS 11 (f. 7r)
(Reduction 70%; orig. 300 × 210 mm.)

Plate 134



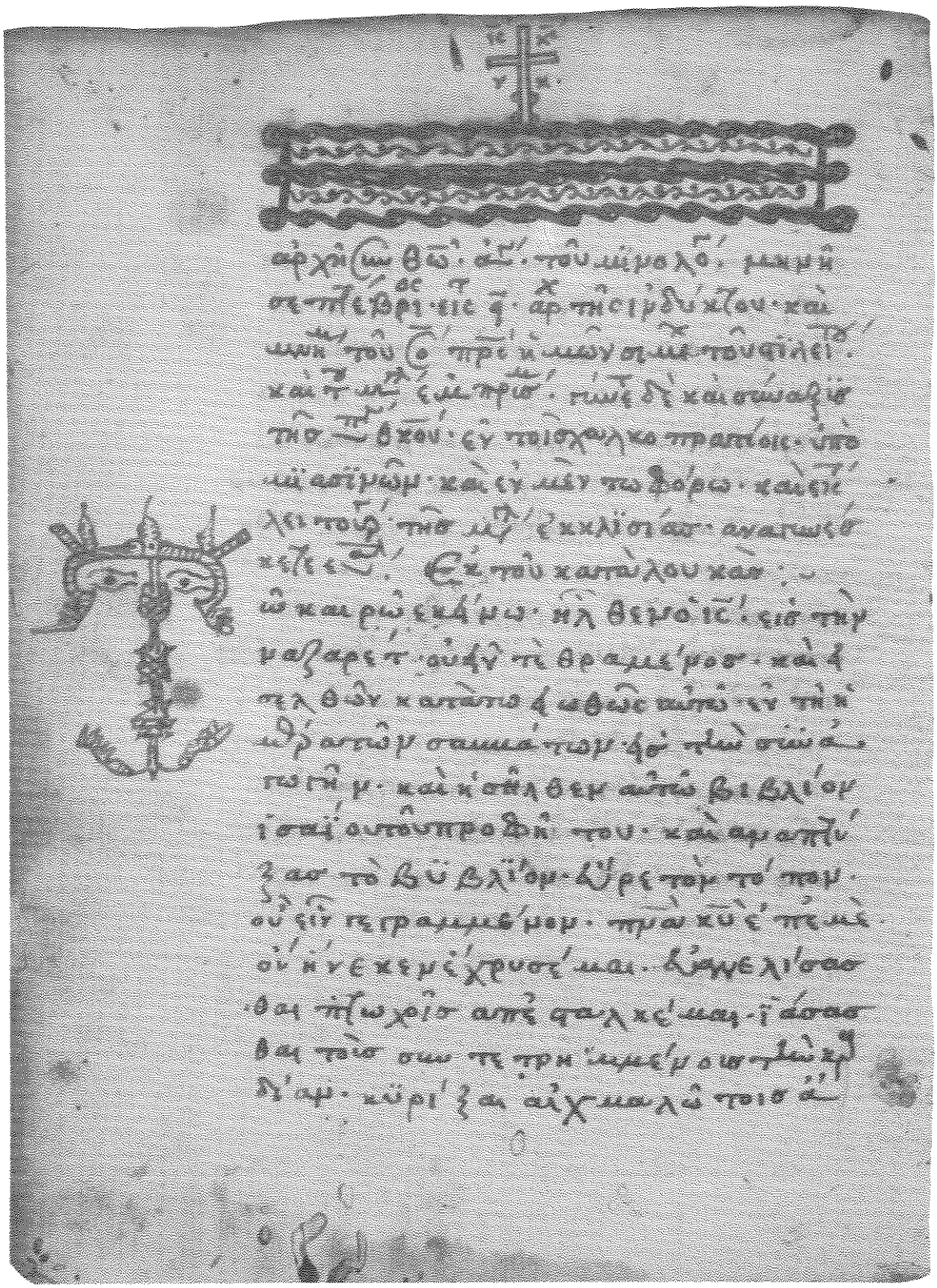
(92.) A.D. 1551/52: Written by the monk Mathousalas Macheir
Commentaries on Aristotle's *Analytica priora et posteriora*
Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 89ᵛ)
(Reduction 98%; orig. 210–220 × 155–160 mm.)



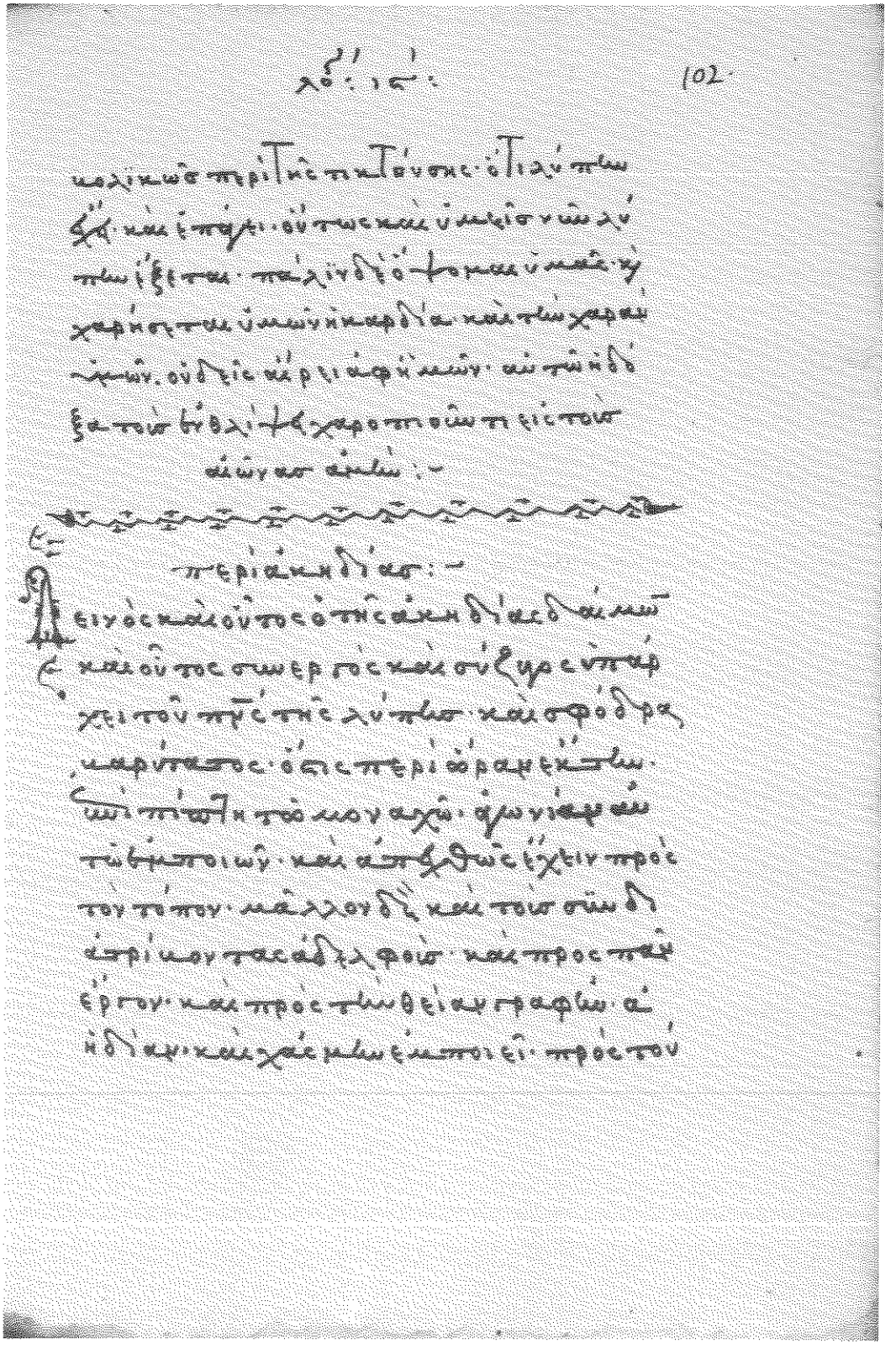
(93.) *circa* A.D. 1551–58: Page written by Hieronymos Tragoudistes
Musical treatises by Hieronymos Tragoudistes and others
Sinai, Monastery of St. Catherine, MS Gr. 1764 (f. 7ᵛ)
(orig. 210 × 158 mm.)

Plate 136

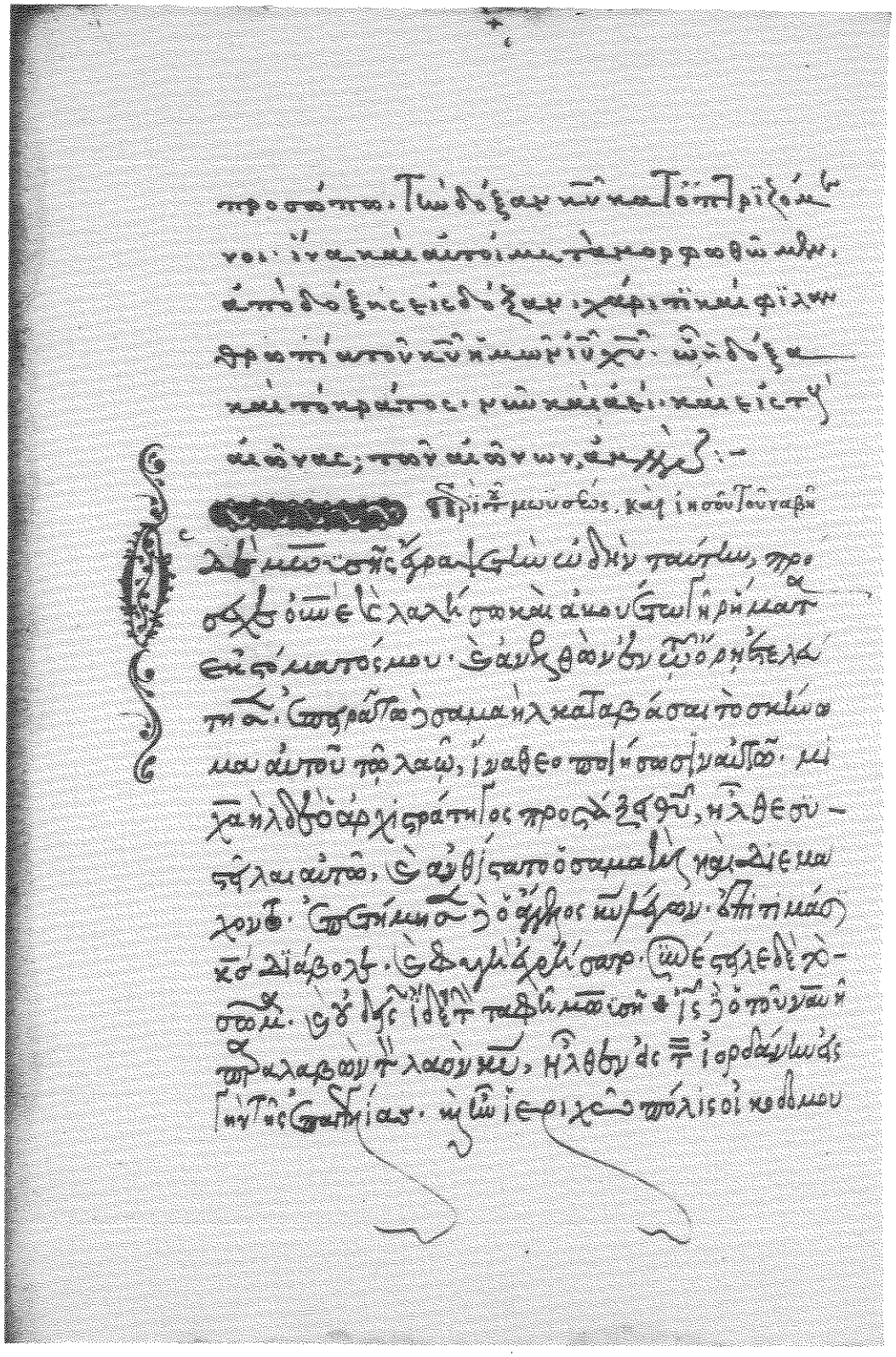
(94.) A.D. 1552: Written by Ambrosios Ἀνδρείων
St. John Klimax, *Scala Paradisi*
Paris, Bibliothèque Nationale, MS Gr. 872 (f. 1ʳ)
(Reduction 66%; orig. 320 × 220 mm.)



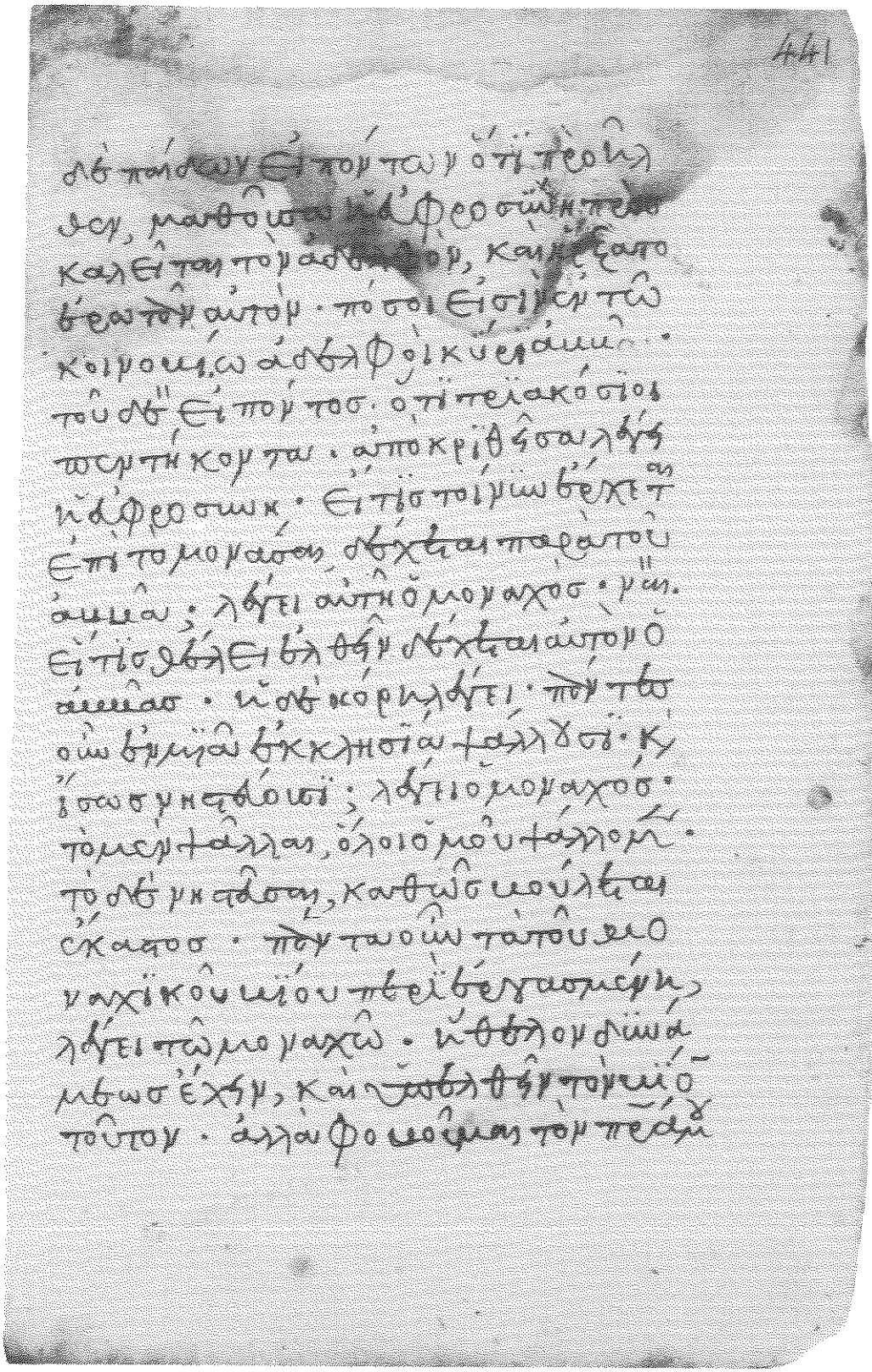
(95.) A.D. 1552: Written by the monk Pachomios
Gospel Lectionary
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 2311 (f. 147ᵛ)
(orig. 210 × 160 mm.)



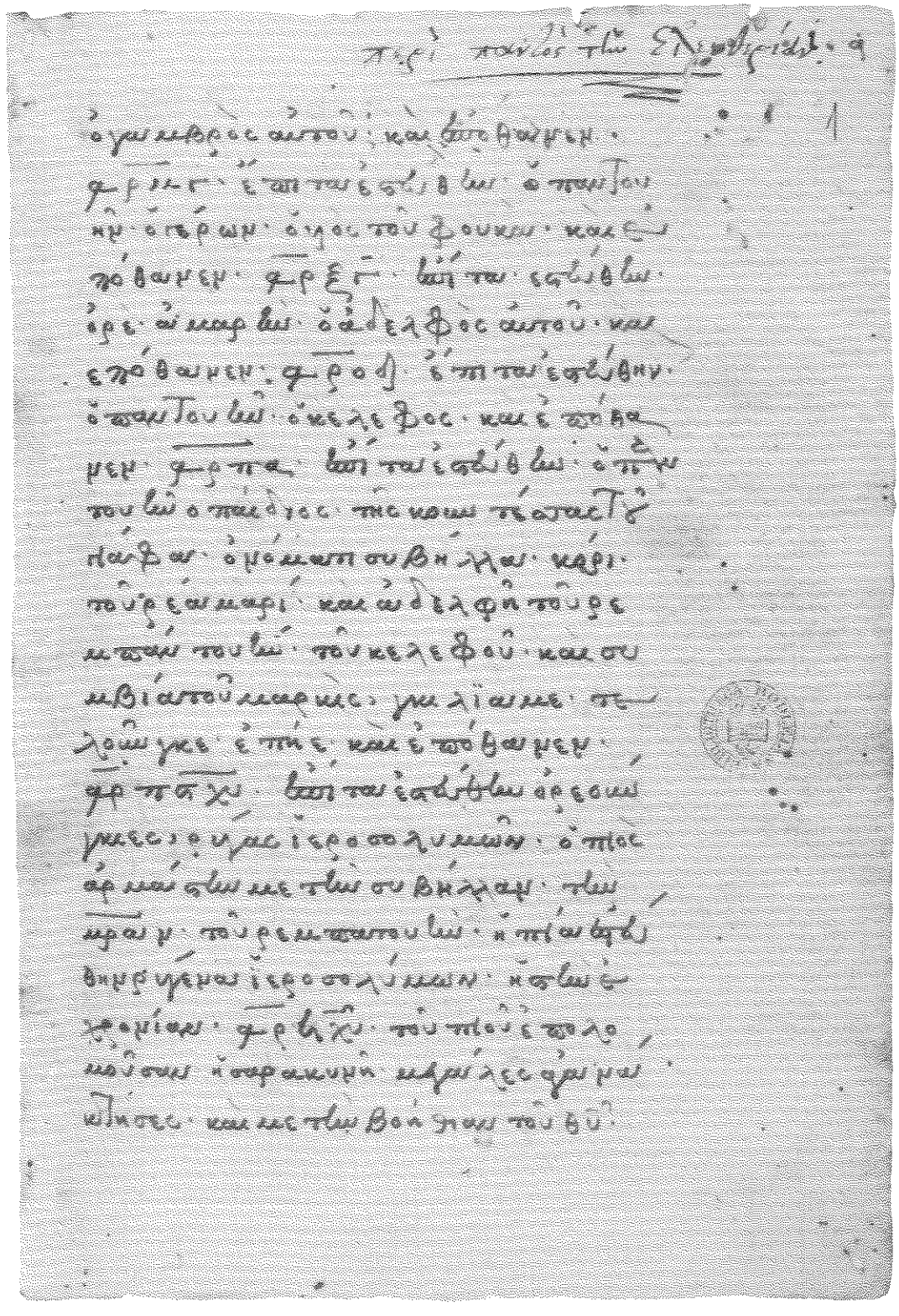
(96.) A.D. 1553: Page written by Peter Blabestes
Lives of saints, martyria, homilies and other theological works
Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 102^{v})
(Reduction 95%; orig. 220 × 157 mm.)



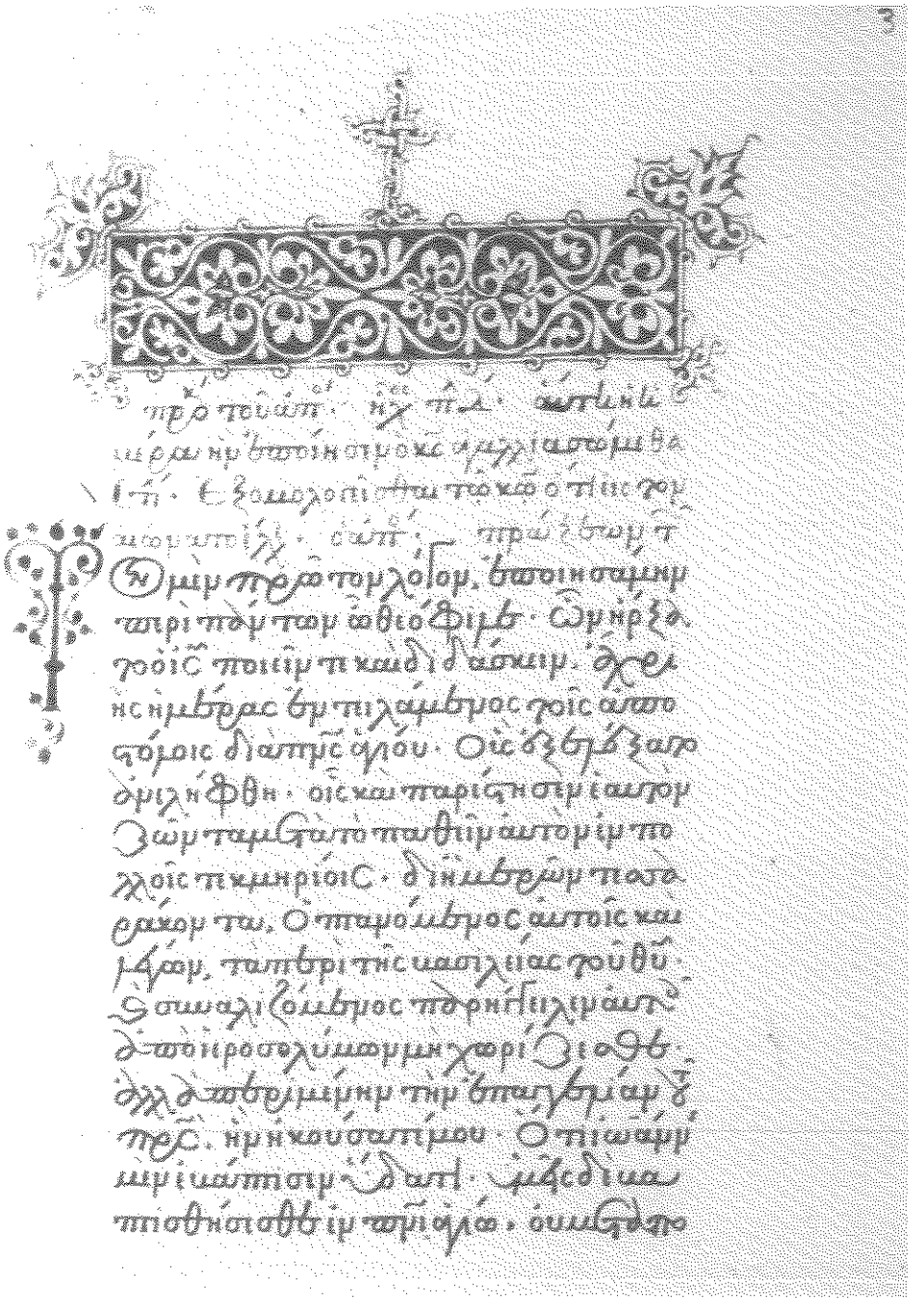
(96.) A.D. 1553: The first six lines written by Peter Blabestes
and the rest of the page by scribe B (unknown)
Lives of saints, martyria, homilies and other theological works
Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 31ᵛ)
(Reduction 95%; orig. 220 × 157 mm.)



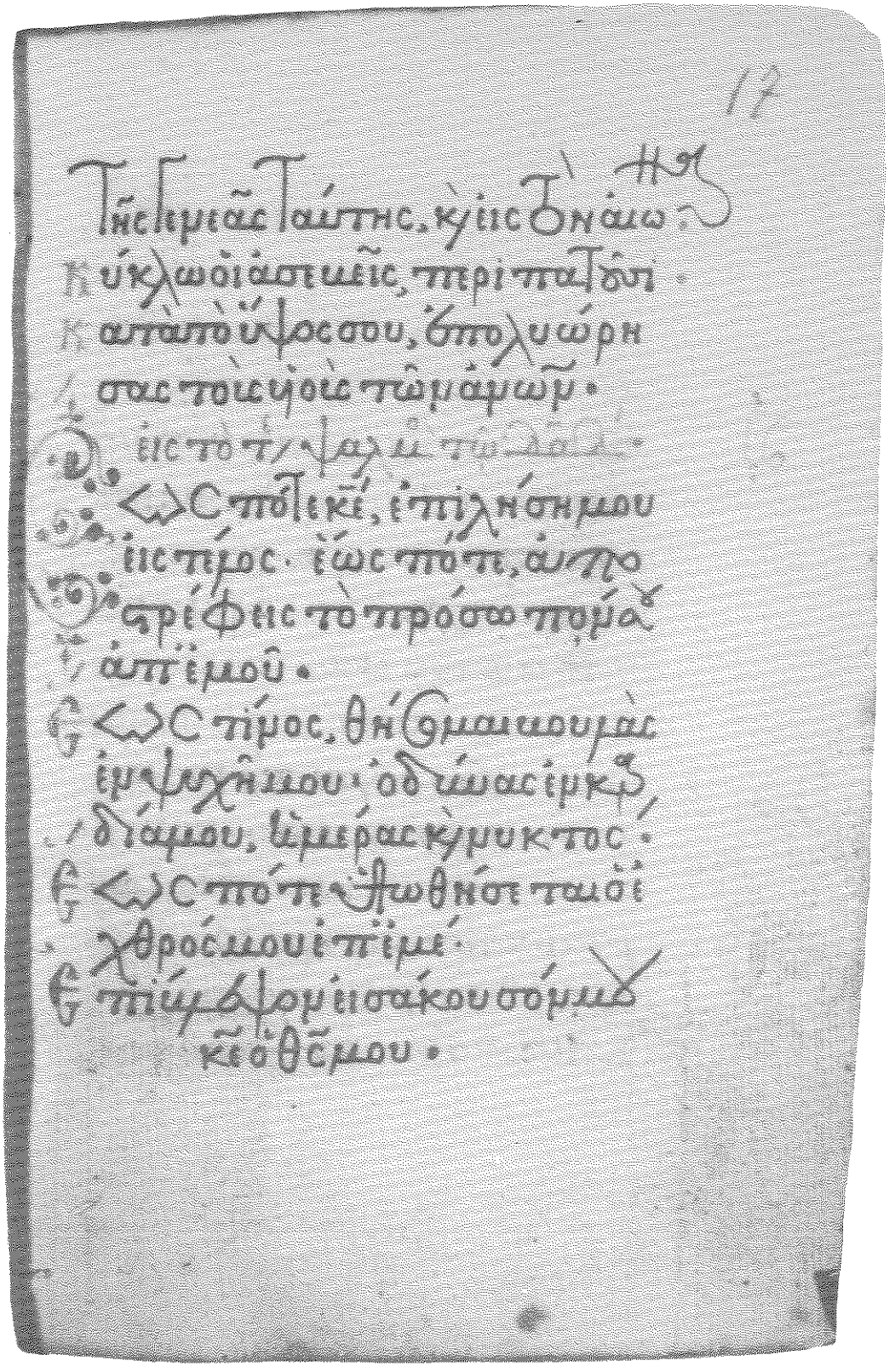
(96.) Page written by an earlier hand (unknown) inserted into the MS
Fragmentary Life of St. Euphrosyne
Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 441ᵛ)
(Reduction 95%; orig. 220 × 157 mm.)



(97.) A.D. 1555: Written by an unknown scribe
Leontios Machairas, Chronicle of Cyprus for the years 1359–1458
Oxford, MS Selden Supra 14 (f. 1r)
(orig. 203 × 157 mm.)

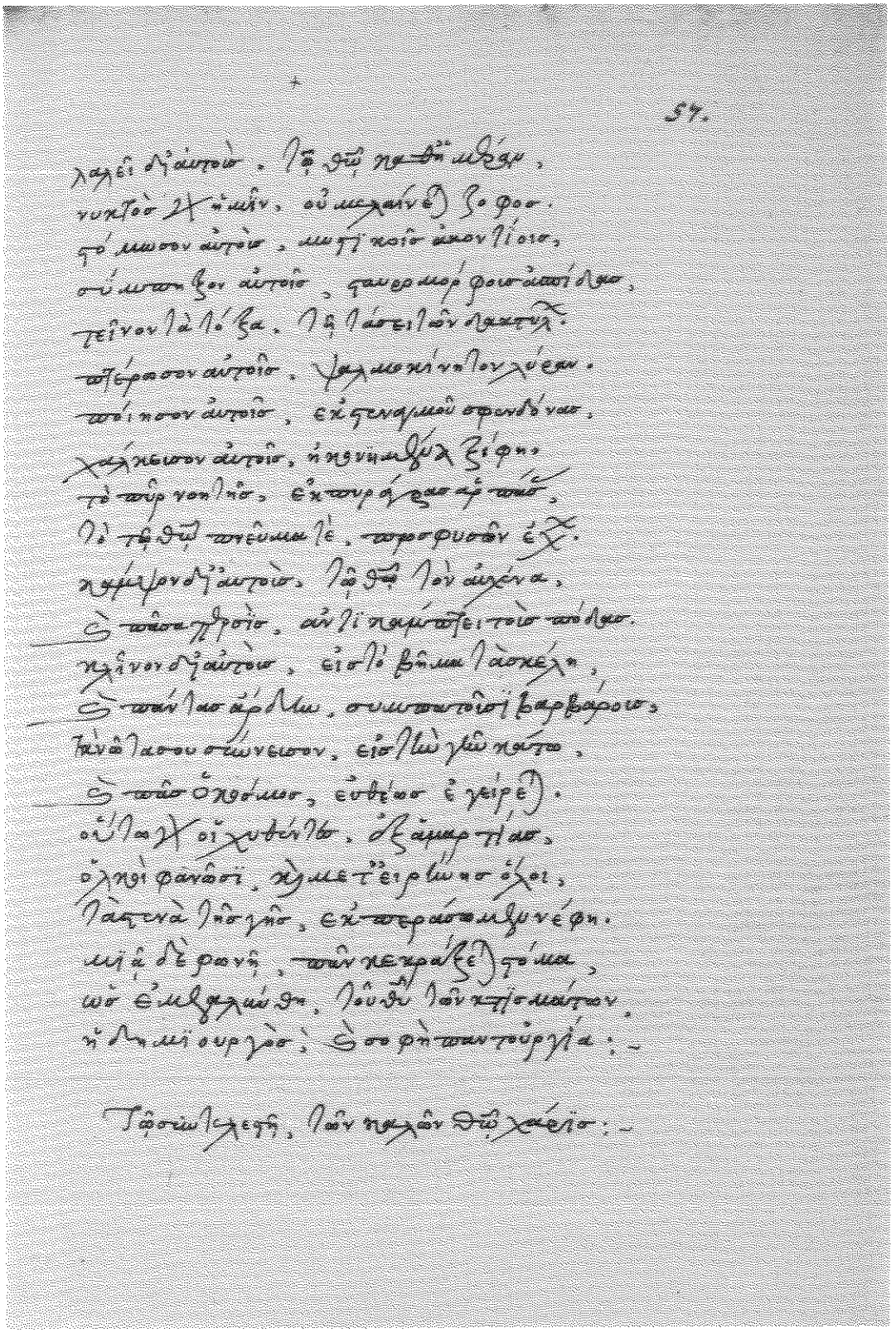


(98.) A.D. 1556: Written by the monk Ioasaph Sarbos from Cyprus
Praxapostolos
Jerusalem, MS St. Saba 145 (f. 3r)
(Reduction 66%; orig. 320 × 220 mm.)

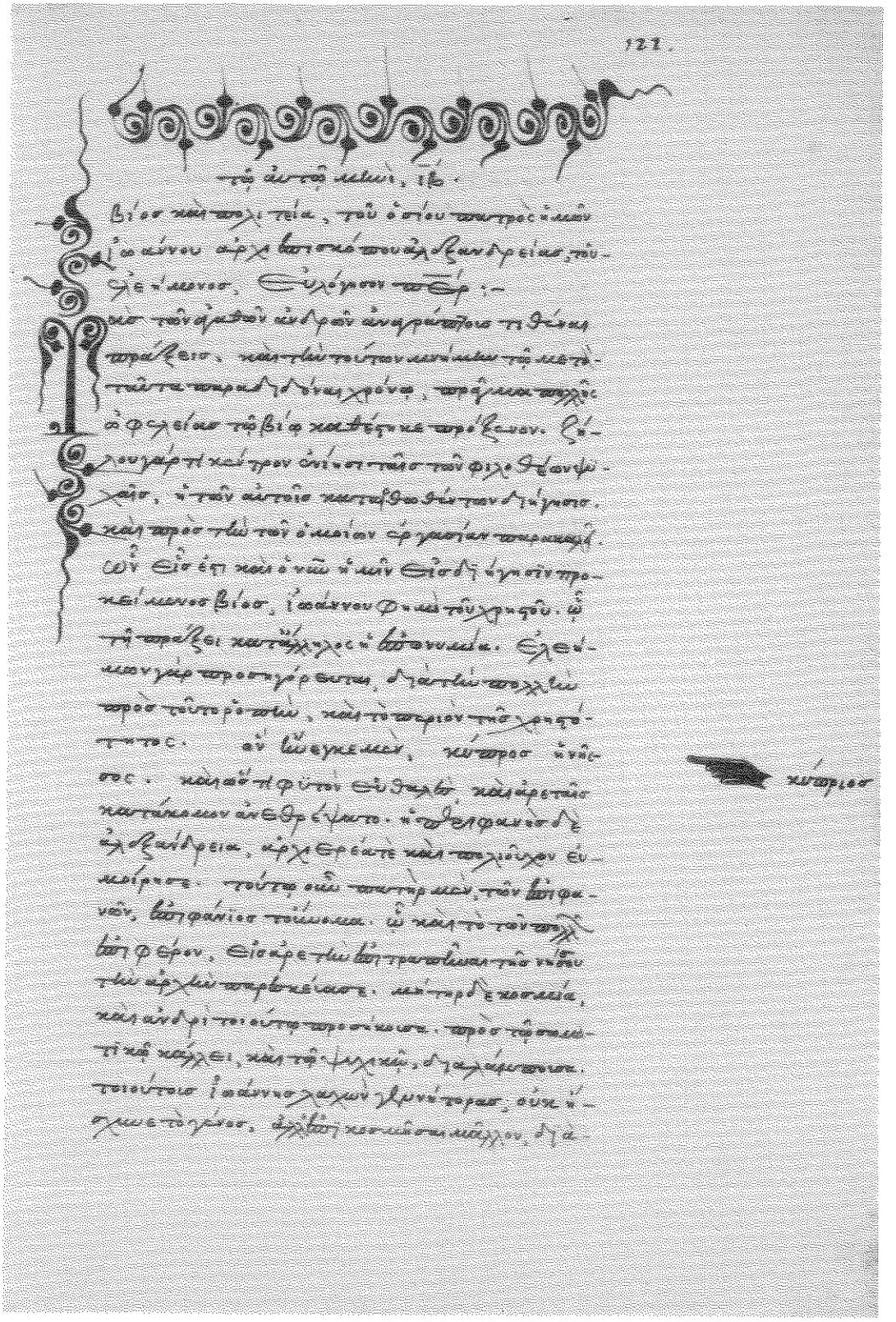


(99.) A.D. 1556/57: Written by Ioasaph Sarbos from Cyprus
Psalter
Jerusalem, MS St. Saba 396 (f. 17r)
(orig. 210 × 165 mm.)

Plate 144

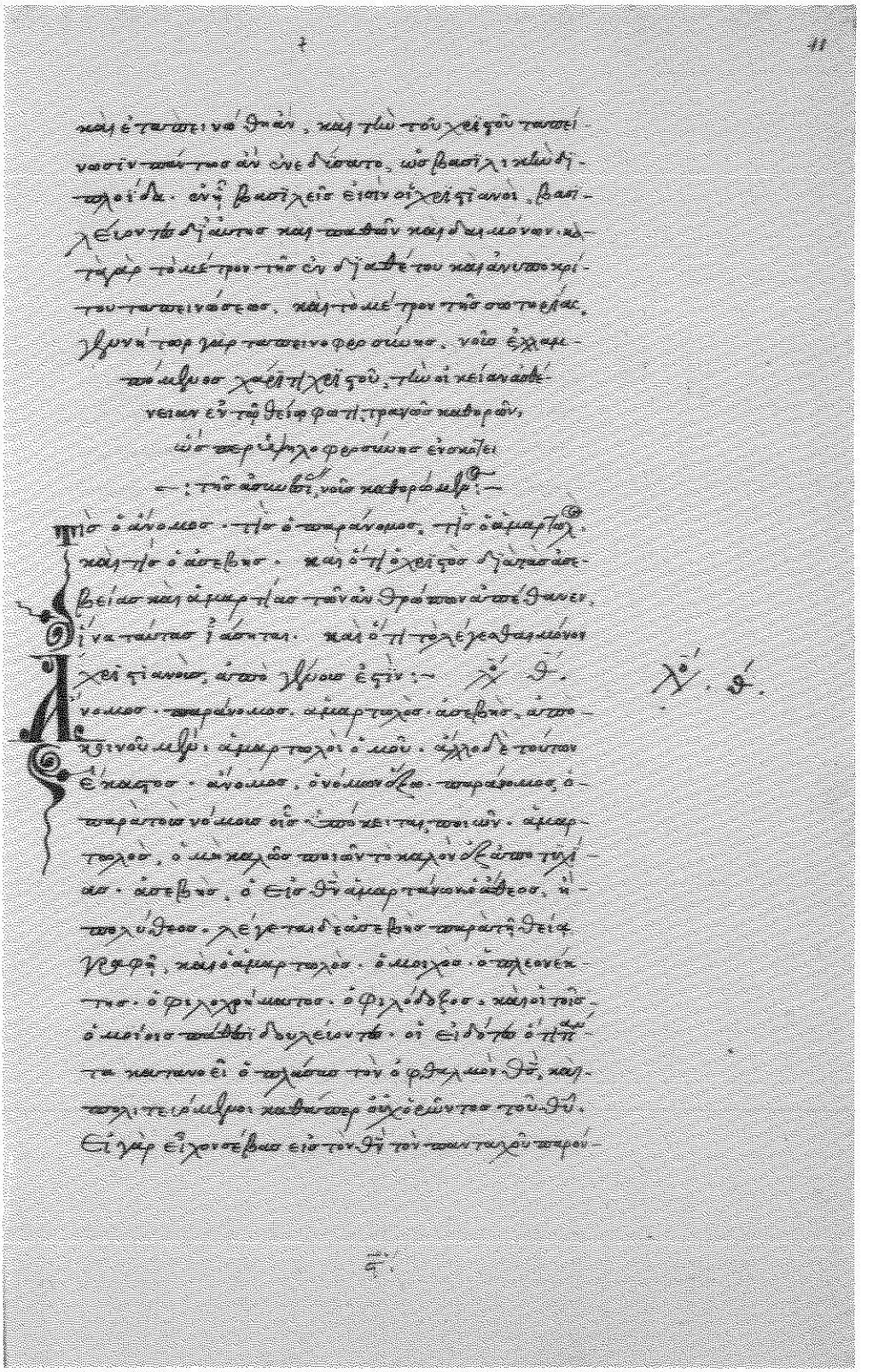


(100) A.D. 1558: Written by Hieronymos Tragoudistes
Michael Psellos, Commentary on the *Song of Songs*,
George Pisides, Poem on the *Hexaëmeron* and Constantine Manasses, *Chronicle*
Munich, Bayerische Staatsbibliothek, MS Gr. 189 (f. 57r)
(Reduction 70%; orig. 300 × 200 mm.)

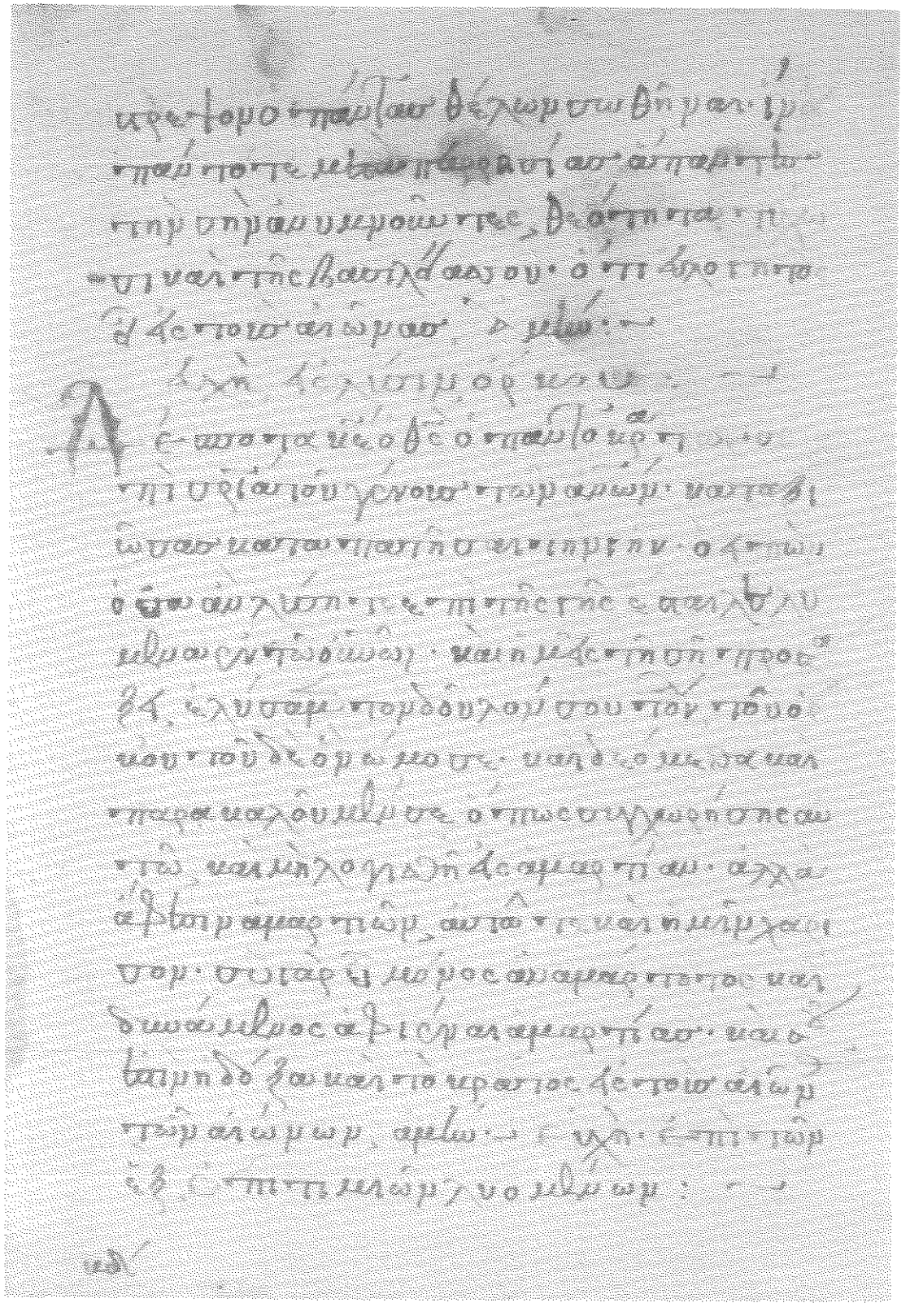


(101.) A.D. 1559: Written by Hieronymos Tragoudistes
Symeon Metaphrastes, Lives of saints for November 1–13
Munich, Bayerische Staatsbibliothek, MS Gr. 143 (f. 122r)
(Reduction 70%; orig. 300 × 203 mm.)

Plate 146

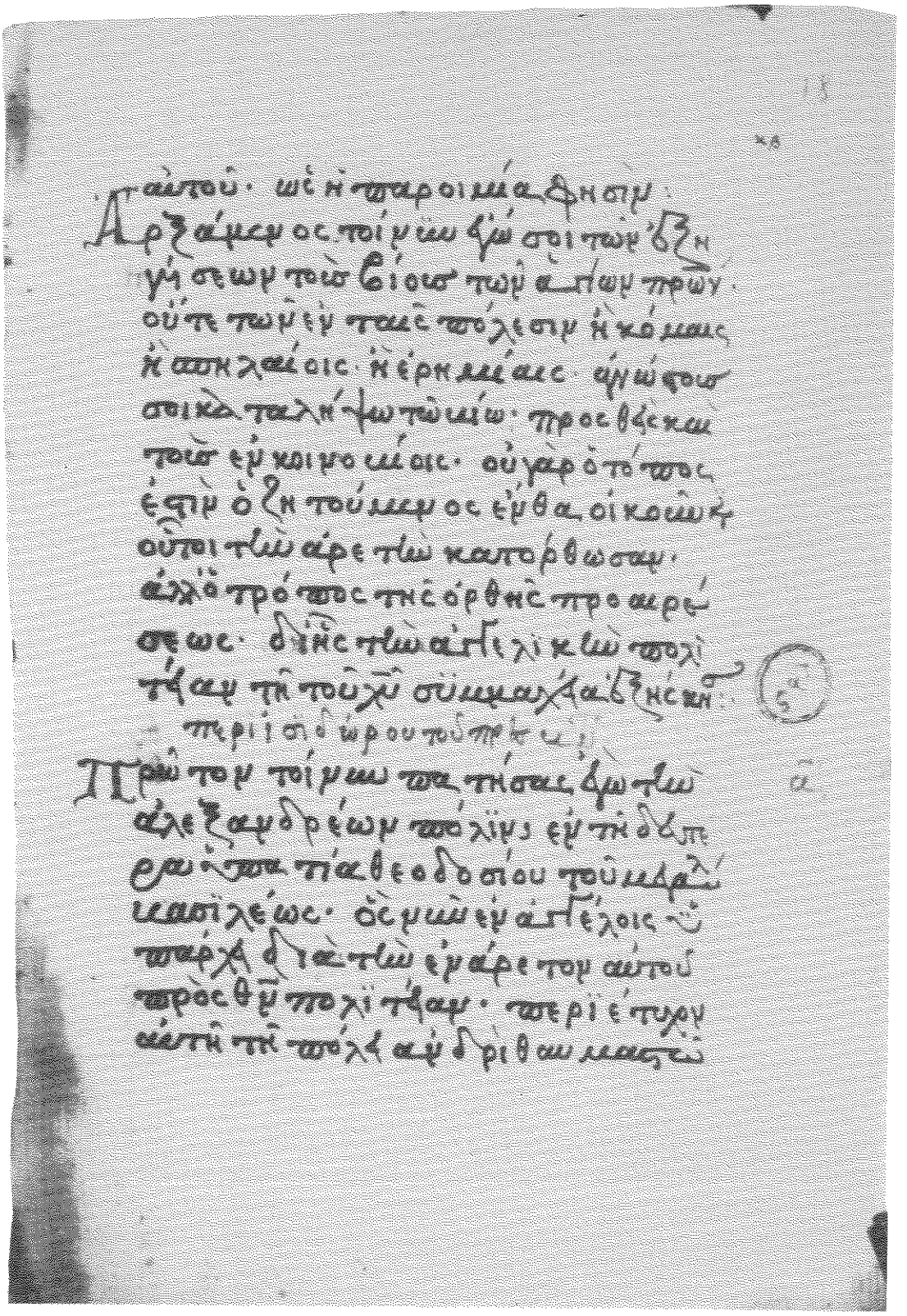


(102.) A.D. 1559: Written by Hieronymos Tragoudistes
Symeon the New Theologian, *Orations* and *Hymns*
Munich, Bayerische Staatsbibliothek, MS Gr. 177 (f. 41ᵛ)
(Reduction 70%; orig. 303 × 203 mm.)

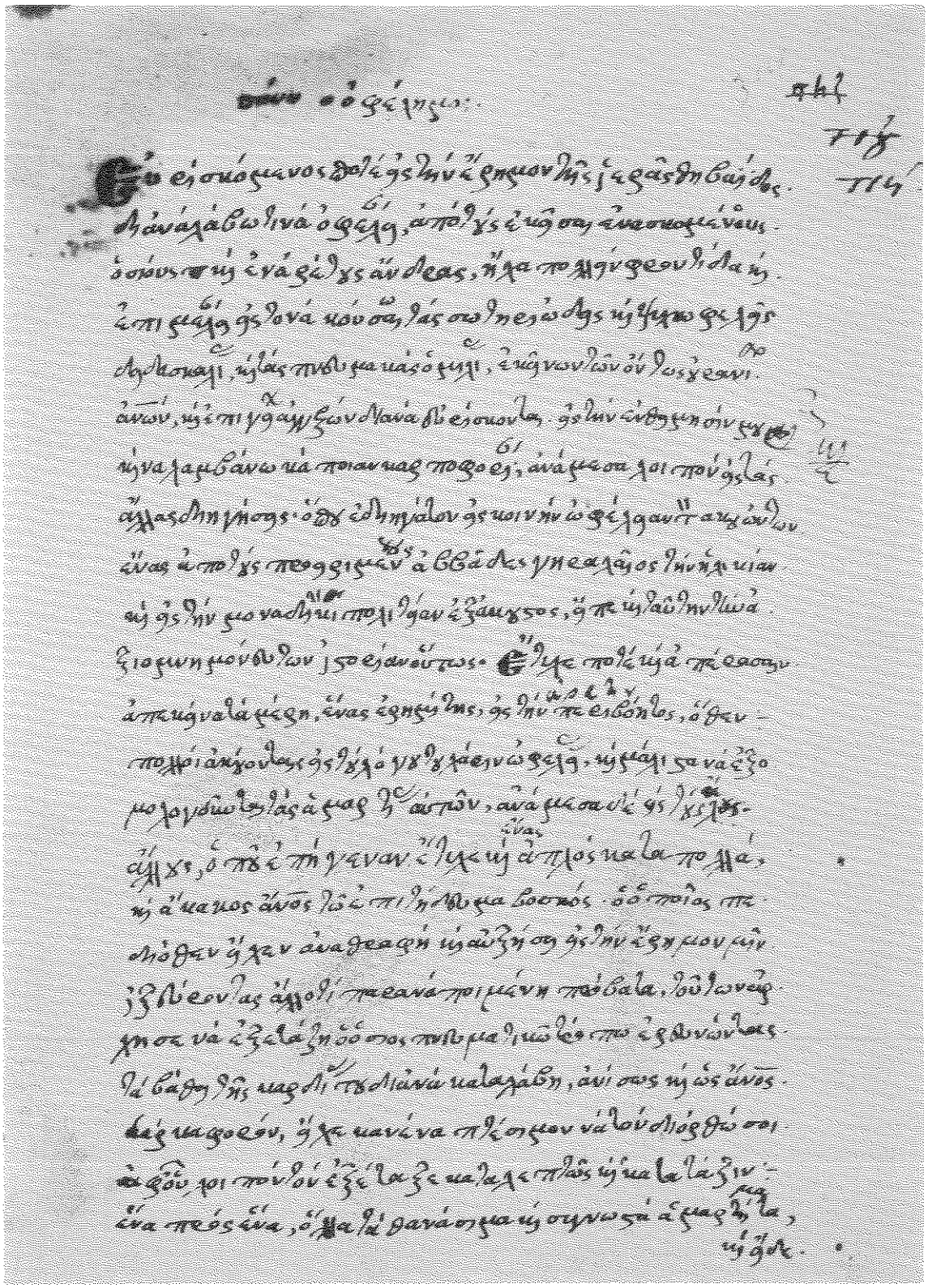


(103.) A.D. 1563: Written by the priest George–Nikephoros
Euchologion
Karditsa, Korones, MS 8 (f. 193ᵛ)
(Reduction 98%; orig. 215 × 155 mm.)

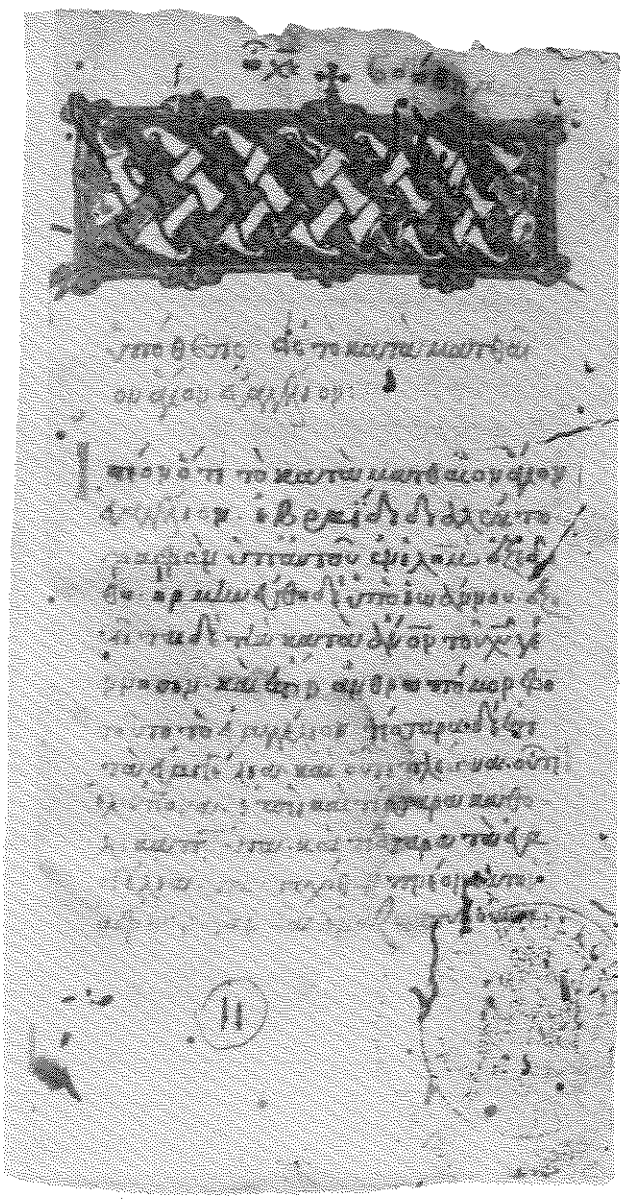
(104.) A.D. 1564/65: Written by Philotheos, abbot of the monastery of Arakos
Works of St. Neilos, Epictetus and Evagrios Pontikos
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 1ᵛ)
(Reduction 63%; orig. 335 × 218 mm.)



(105.) A.D. 1566: Written by the *anagnōstēs* Leontios from Cyprus
Palladios, *Lausiac History* and theological works
Jerusalem, MS St. Saba 369 (f. 18ᵛ)
(Reduction 95%; orig. 220 × 160 mm.)

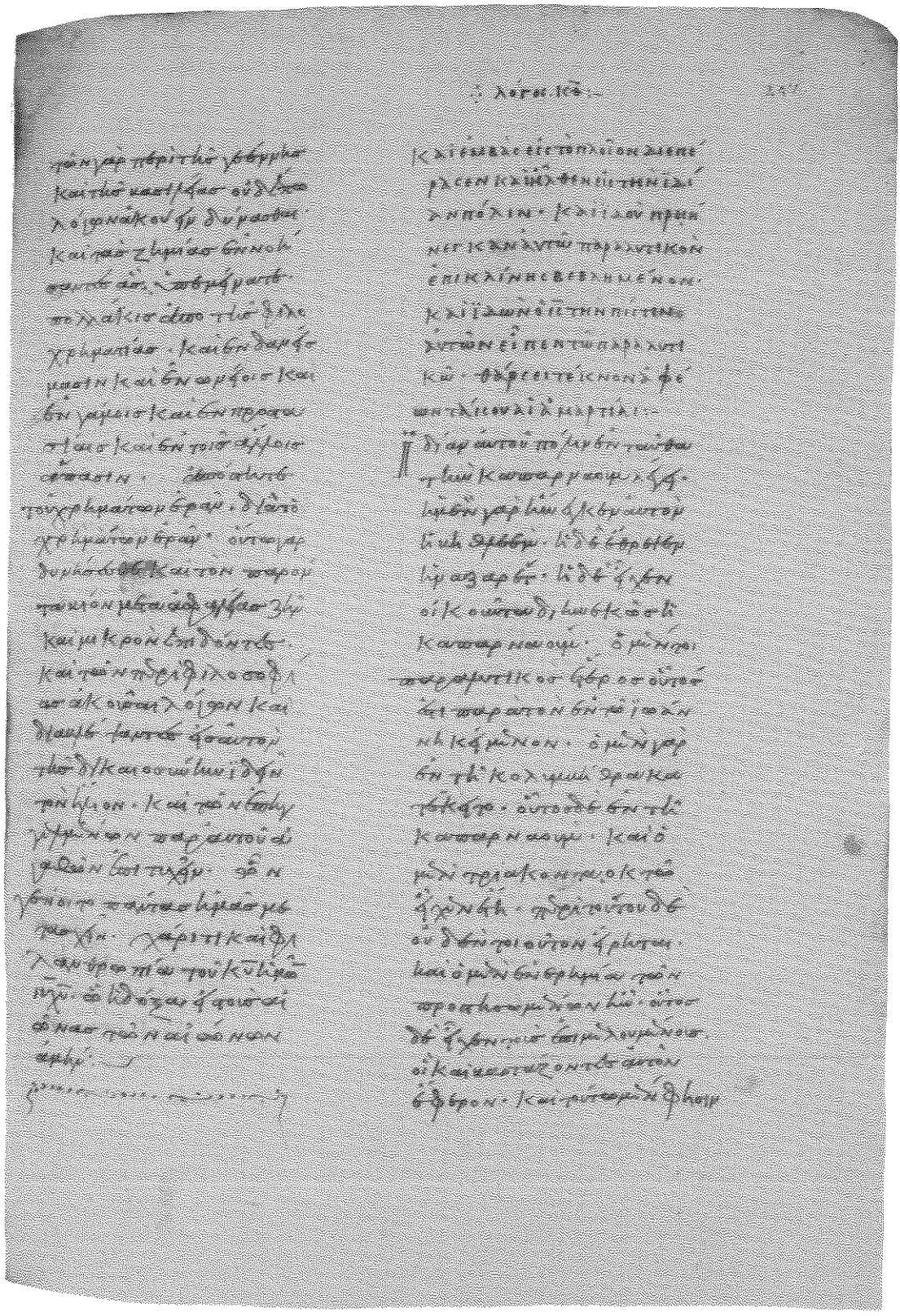


(105.) A.D. 1566: Page written by scribe B (unknown)
Palladios, *Lausiac History* and theological works
Jerusalem, MS St. Saba 369 (f. 314ʳ)
(Reduction 95%; orig. 220 × 160 mm.)

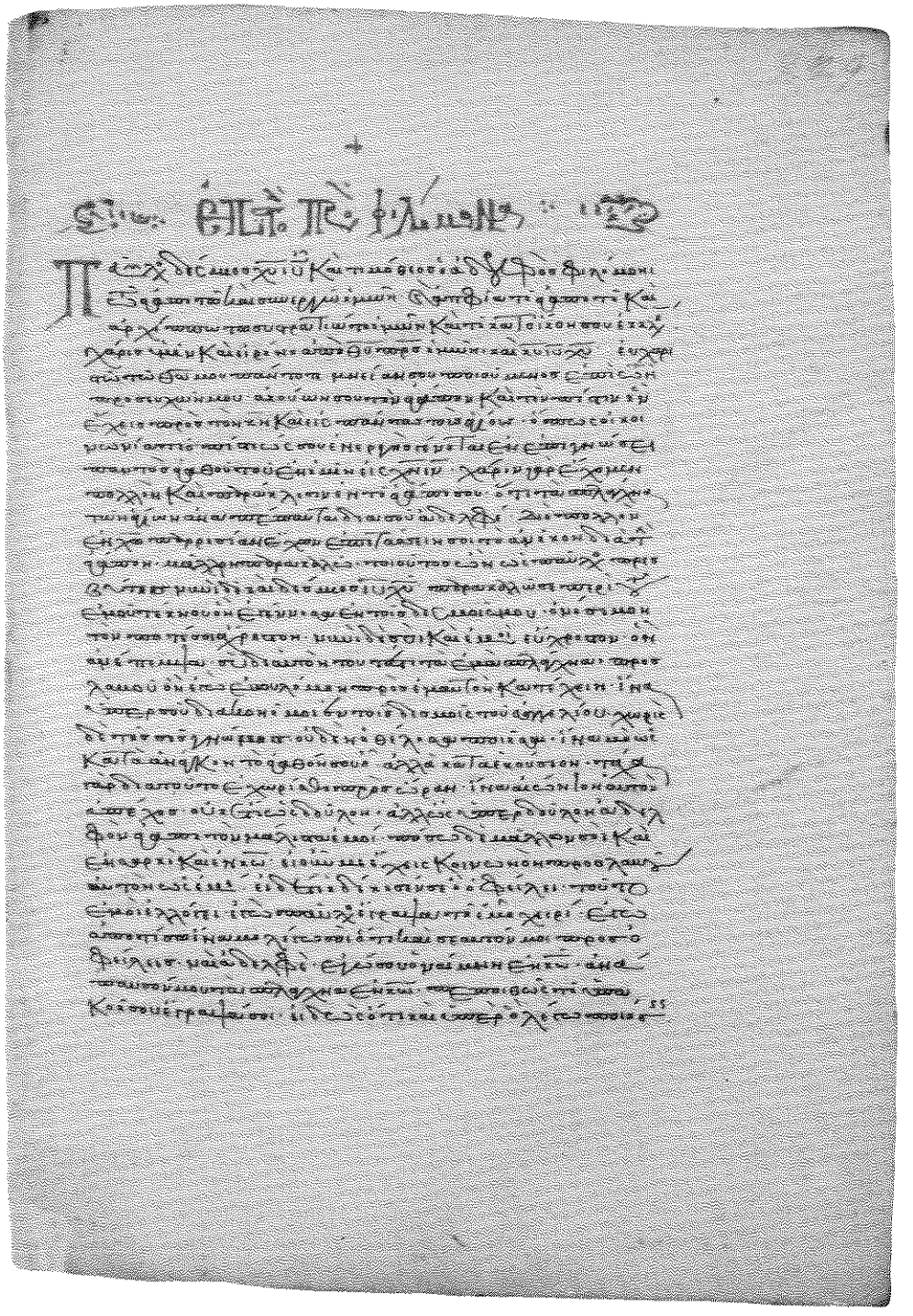


(106.) A.D. 1569: Written by Leontios *ἐκ κώμης Μαραθέων*
Four Gospels
Nicosia, Archbishopric collection, MS 11 (f. 4^{v})
(orig. 156 × 105 mm.)

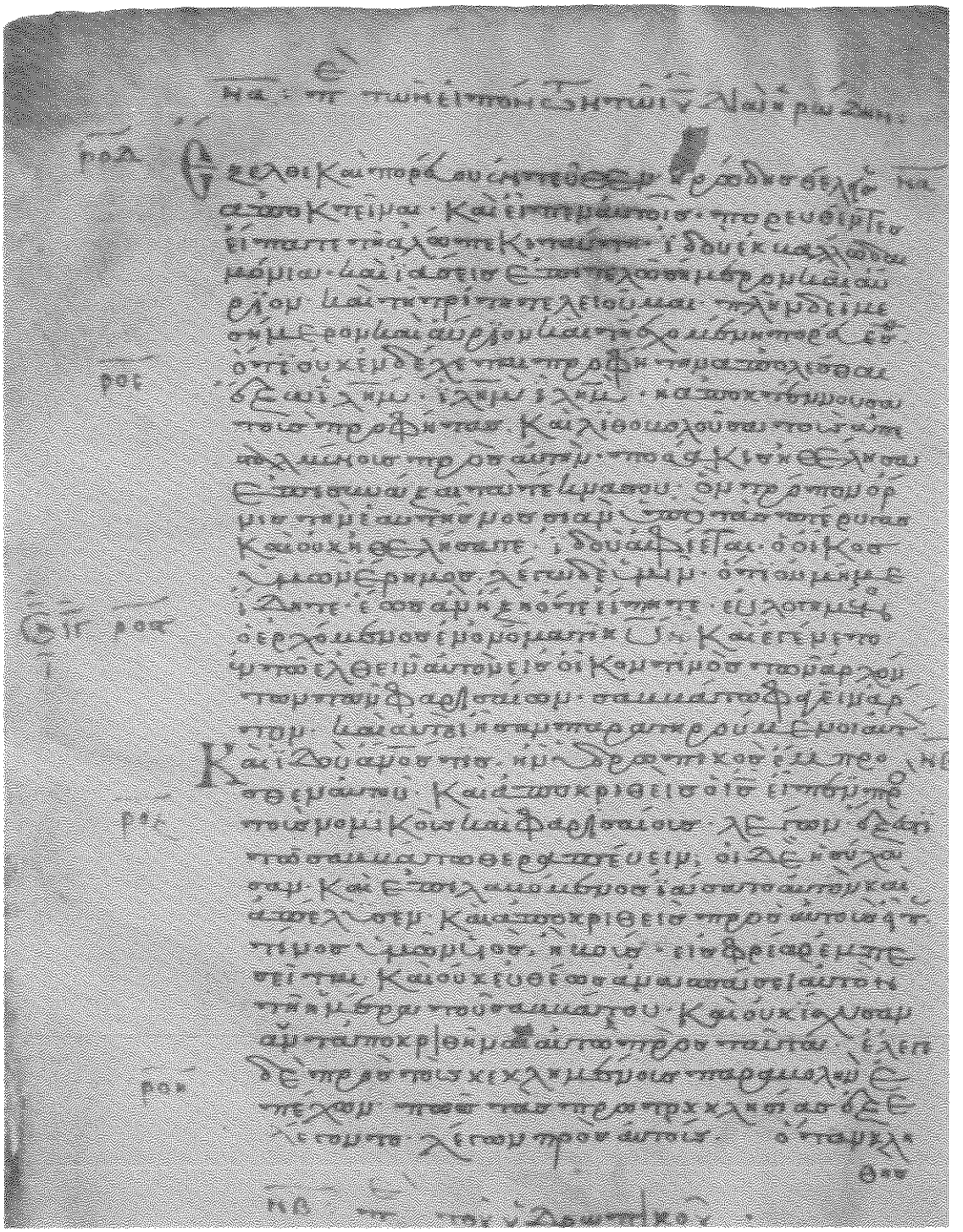
Plate 152



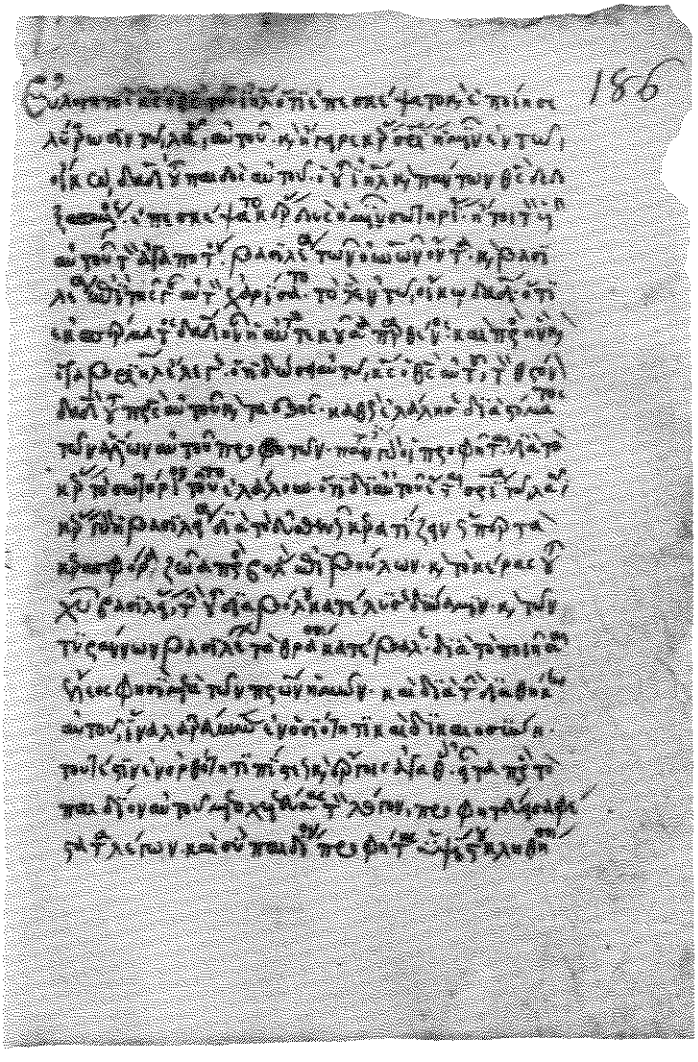
(107*.) A.D. 954: Written by the priest John (most probably in Cyprus)
St. John Chrysostom, XLIV homilies on Matthew
Paris, Bibliothèque Nationale, MS Gr. 668 (f. 251ᵛ)
(Reduction 59%; orig. 358 × 270 mm.)



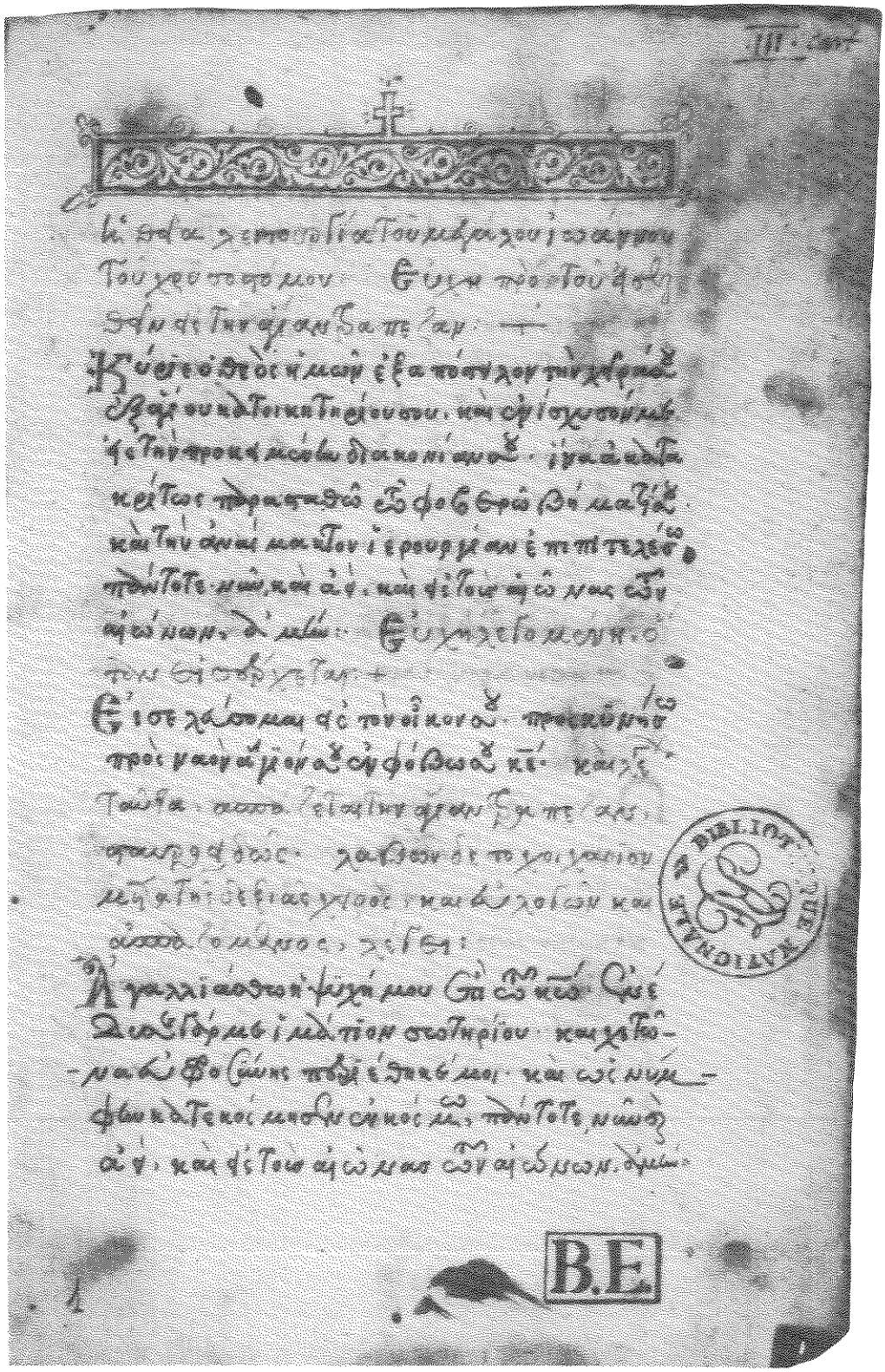
(108*.) *circa* A.D. 1150–80: Written by an unknown scribe (probably in Cyprus)
Four Gospels, Acts, Epistles and Canticles
London, British Library, MS Additional 11836 (f. 229^{r})
(orig. 187 × 140 mm.)



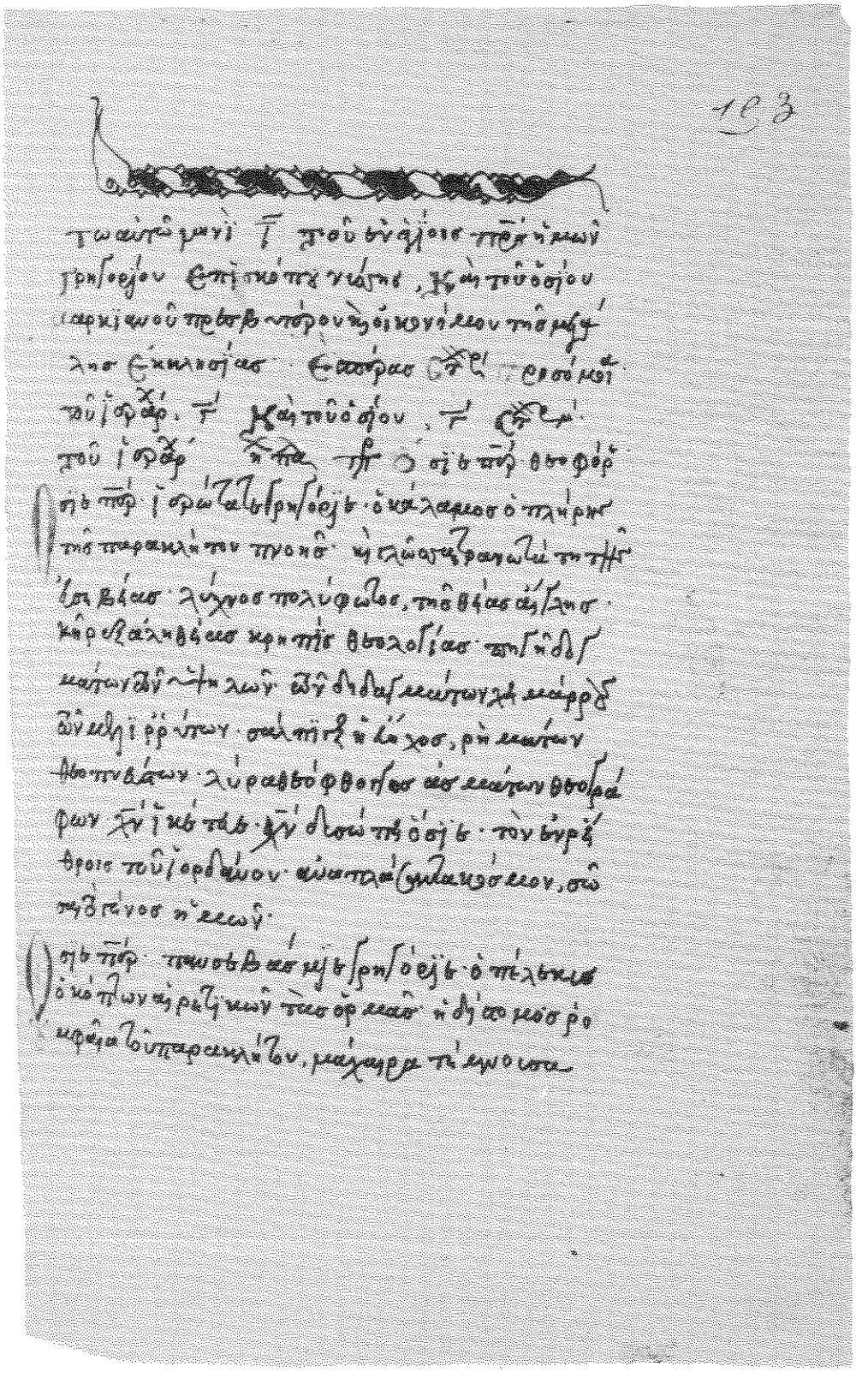
(109*.) *circa* A.D. 1180–90: Written by an unknown scribe
Four Gospels
Nicosia, Private collection (codex Nicosiensis) (f. 3^{v})
(orig. 195 × 150 mm.)



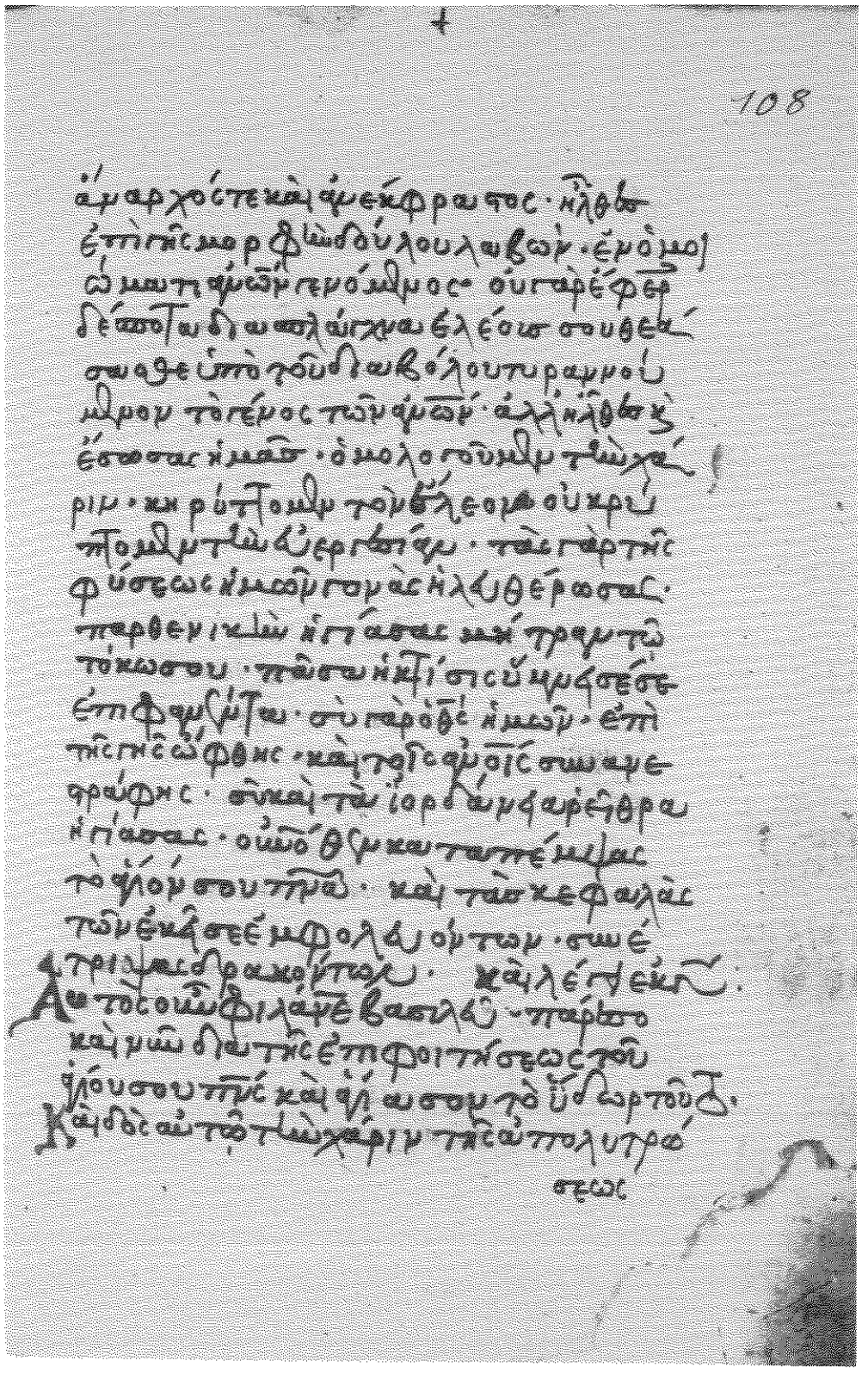
(110*.) A.D. 1322: Written by an unknown scribe (probably in Cyprus)
St. Neophytos the Recluse, Commentary on the Psalms and Canticles
Athos, Dionysiou, MS 94 (f. 186r)
(orig. 136 × 100 mm.)



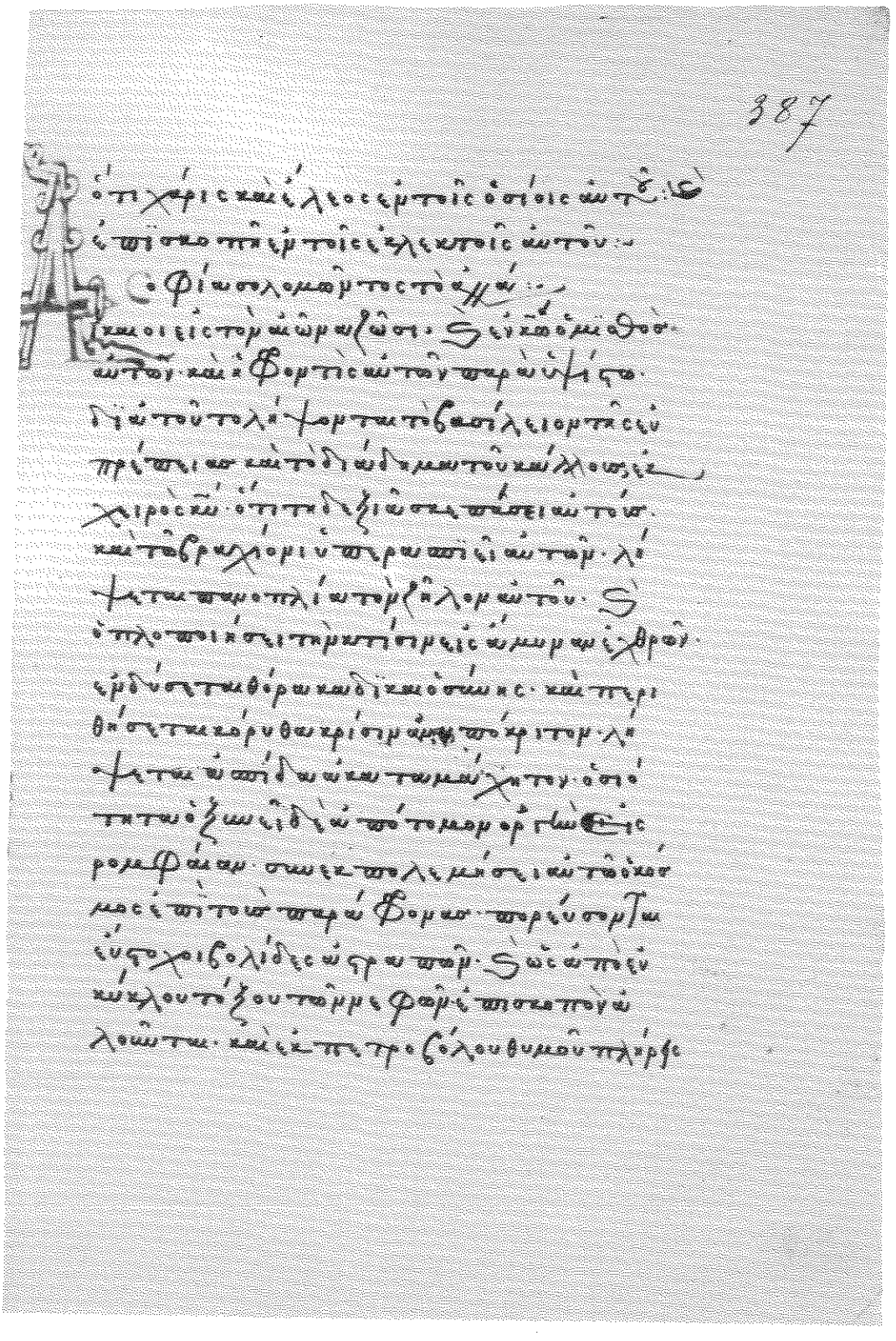
(111*.) A.D. 1519: Page written by scribe A (unknown)
Liturgy of St. John Chrysostom
Modena, Biblioteca Estense, MS Gr. 19 (III A 5) (f. 1r)
(orig. 208 × 140 mm.)



(112*.) *circa* A.D. 1553: Page written by the main scribe A (unknown)
Mēnaion for January
Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 153^{r})
(orig. 212 × 147 mm.)

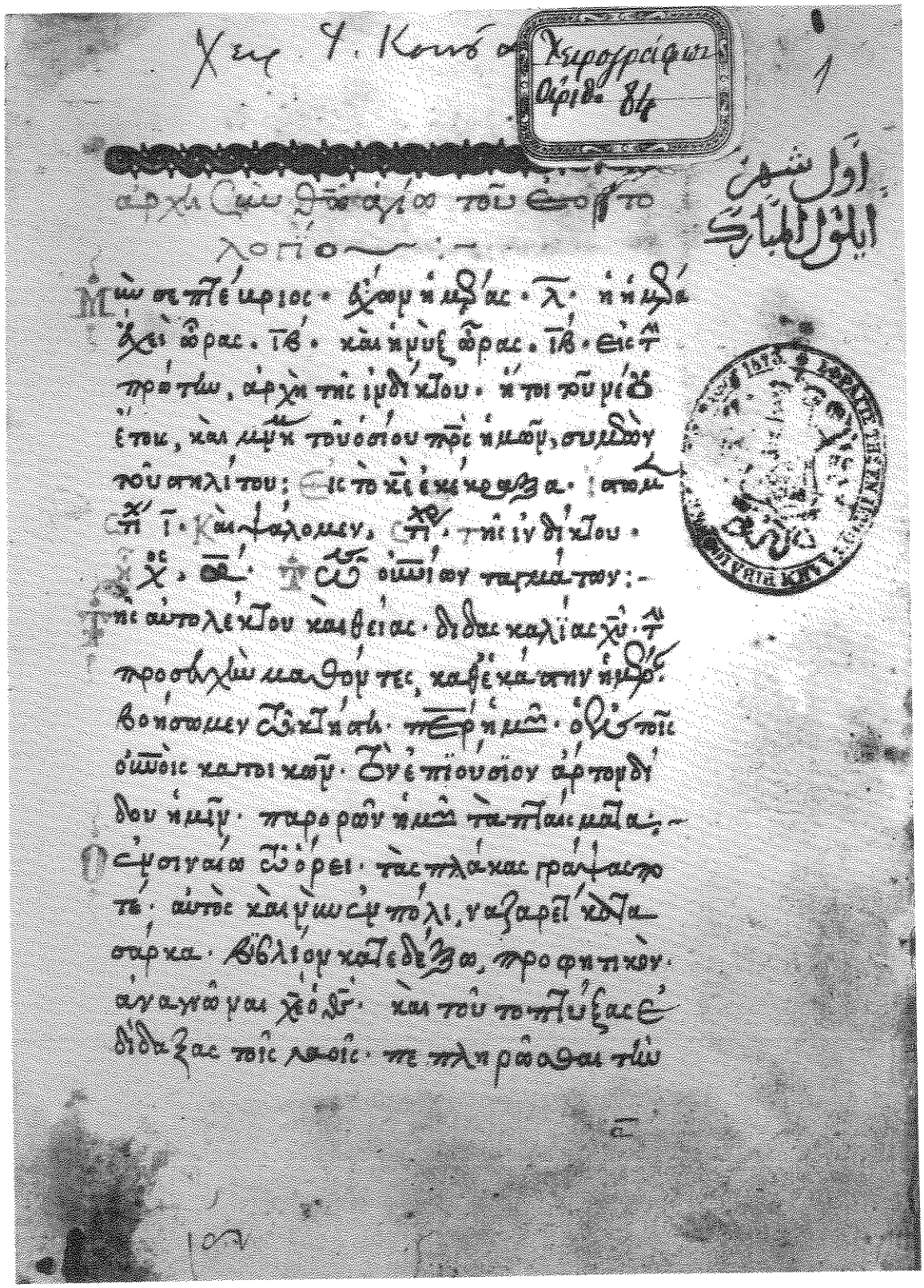


(112*.) *circa* A.D. 1553: Page written by scribe B (unknown)
Mēnaion for January
Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 108^{v})
(orig. 212 × 147 mm.)

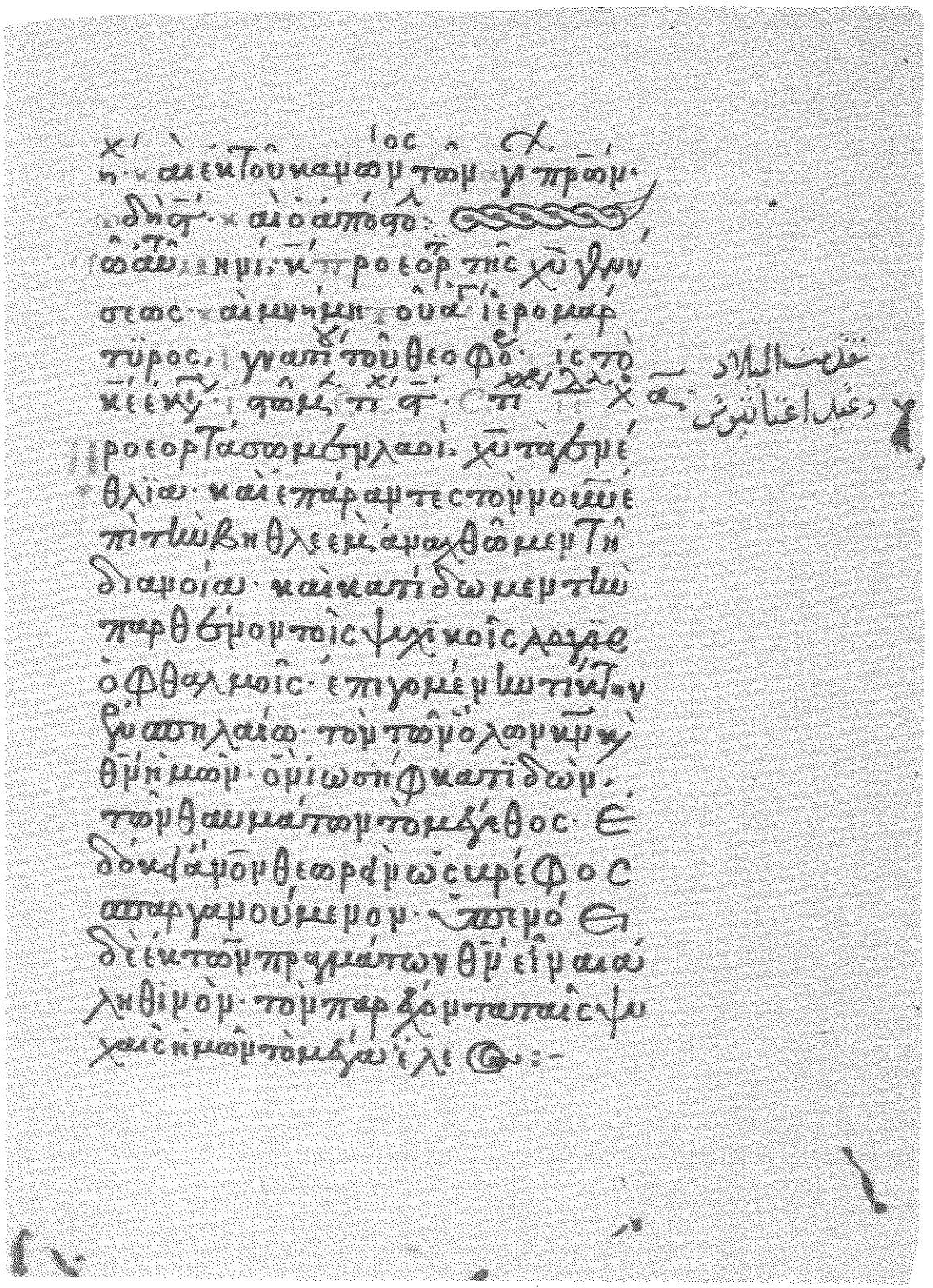


(112*.) *circa* A.D. 1553: Page written by a hand similar to that of Peter Blabestes (scribe C)
Mēnaion for January
Paris, Bibliothèque Nationale, MS Gr. 1615 (f. 387^{v})
(orig. 212 × 147 mm.)

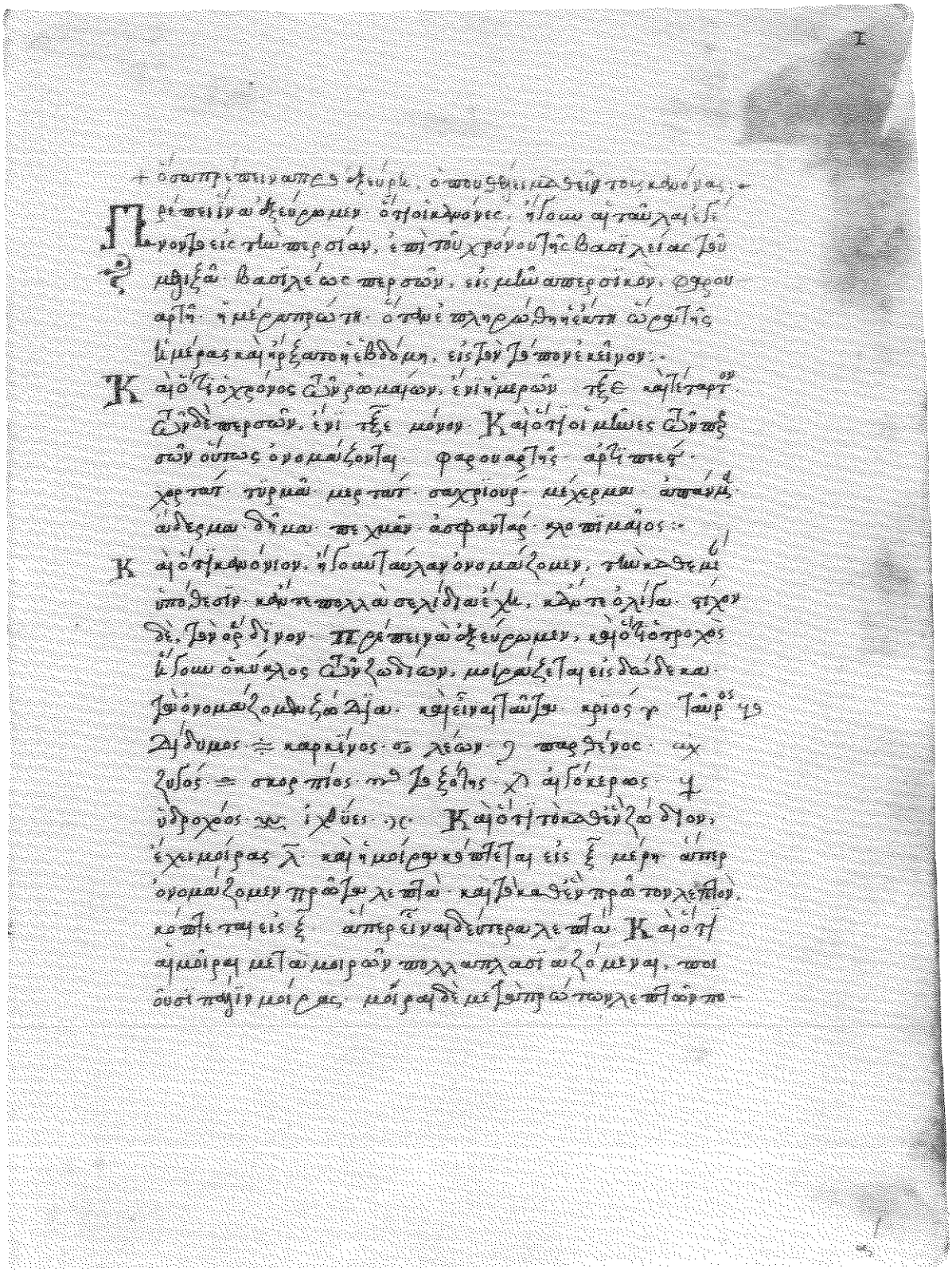
Plate 160



(113*.) A.D. 1555/56: Page written by scribe A (unknown)
Mēnologion containing the main feasts of the ecclesiastical year
Jerusalem, MS Taphou 84 (f. 1r)
(Reduction 96%; orig. 218 × 160 mm.)

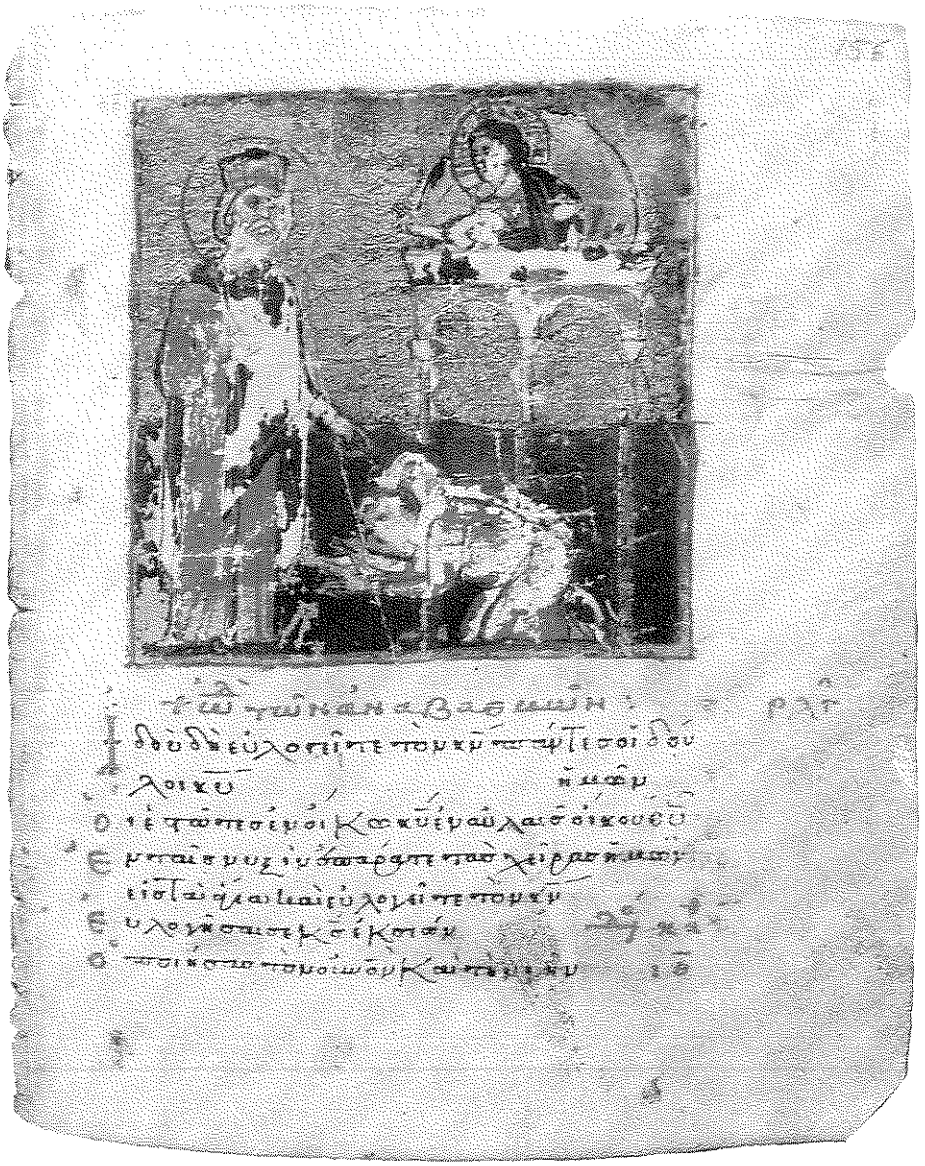


(113*.) A.D. 1555/56: Page written by scribe B (unknown)
Mēnologion containing the main feasts of the ecclesiastical year
Jerusalem, MS Taphou 84 (f. 104r)
(Reduction 96%; orig. 218 × 160 mm.)



(114*.) *circa* A.D. 1570: Written by an unknown scribe (probably in Cyprus)
Astronomical and astrological texts
Oxford, Bodleian Library, MS Barocci 166 (f. 1r)
(Reduction 75%; orig. 279 × 210 mm.)

(8.) A.D. 1153: Written by Manuel Boukellaros, Hagiostephanites
Four Gospels (beginning of Luke, headpiece)
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 119ᵛ)
(Reduction 90%; orig. 234 × 171 mm.)

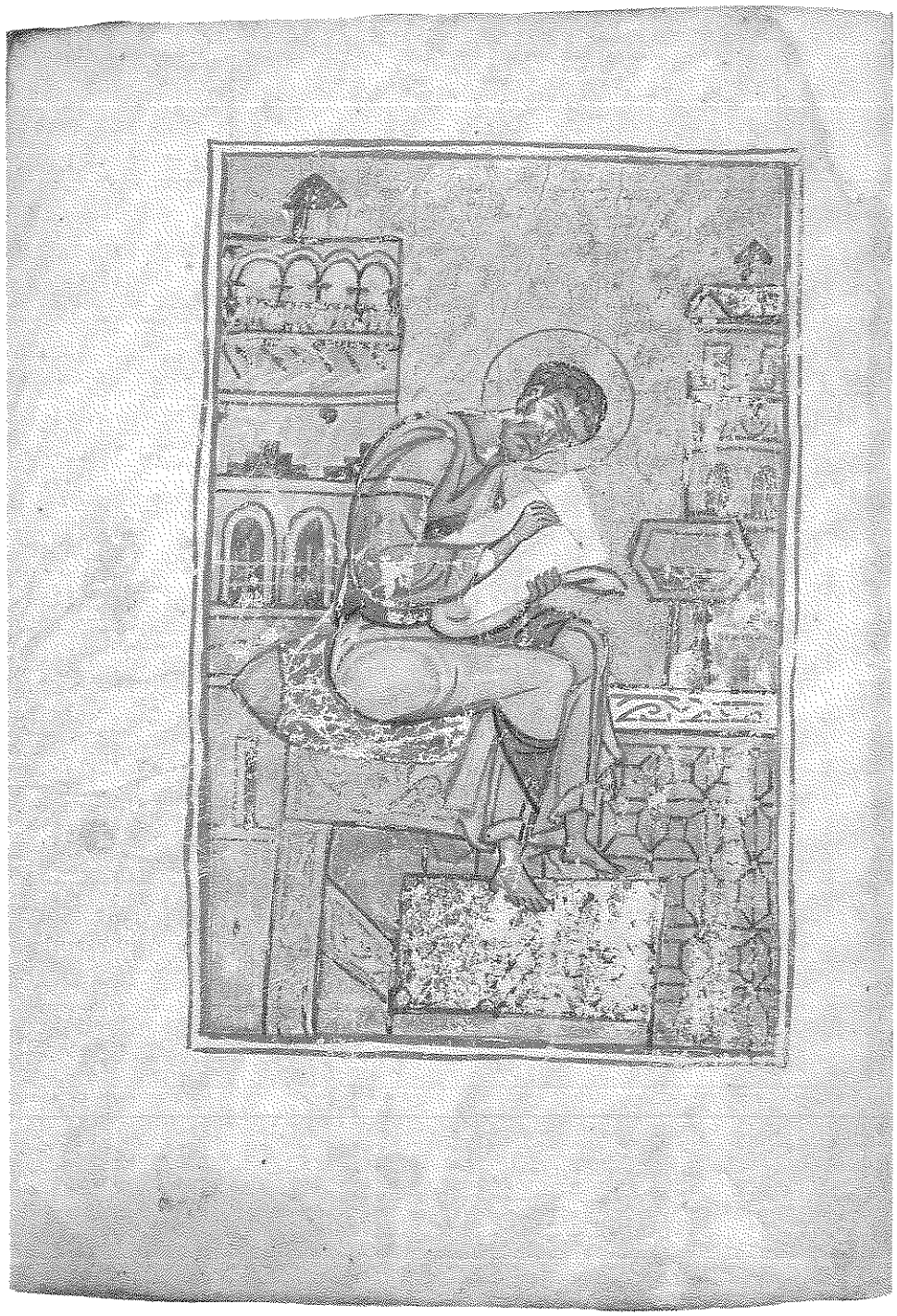


(10.) *circa* 1150–80: Written by the monk Barnabas
Psalter with Canticles and Prayers
Athens, Benaki Museum, MS Vitr. 34,3 (f. 156ᵛ)
(orig. 152 × 120 mm.)

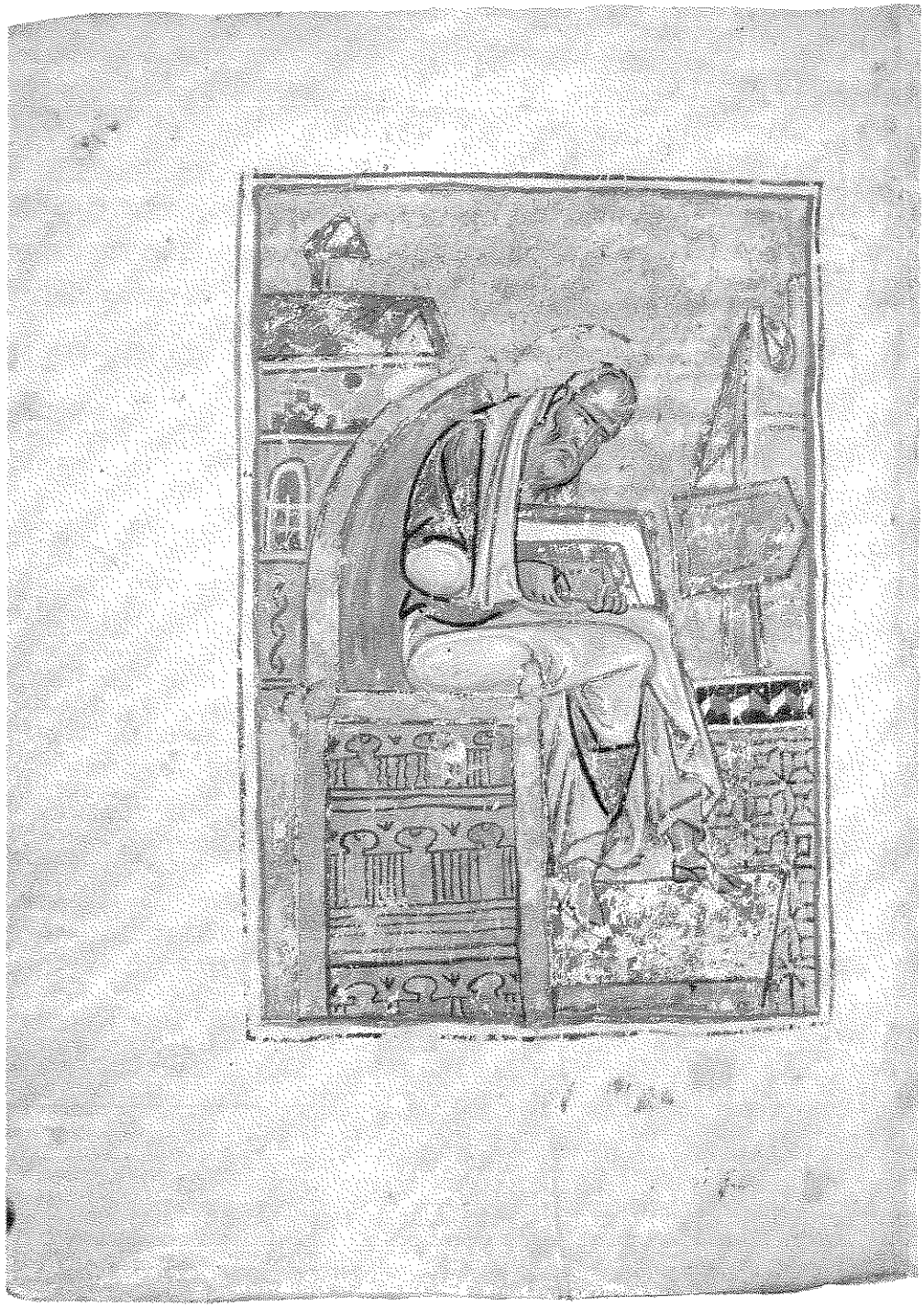
(21.) *circa* A.D. 1300: Written by an unknown scribe
Legal texts (Justinian standing and opening a scroll)
Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 179ᵛ)
(orig. 170 × 130 mm.)

(21.) *circa* A.D. 1300: Written by an unknown scribe
Legal texts (Emperors Leo and Constantine standing and holding opened scrolls)
Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 204^{v})
(orig. 170 × 130 mm.)

(23.) A.D. 1304/5: Written by the monk Neophytos Kyprios
Four Gospels (full-page St. Mark seated)
London, British Library, MS Additional 22506 (f. 87v)
(Reduction 86%; orig. 243 × 182 mm.)

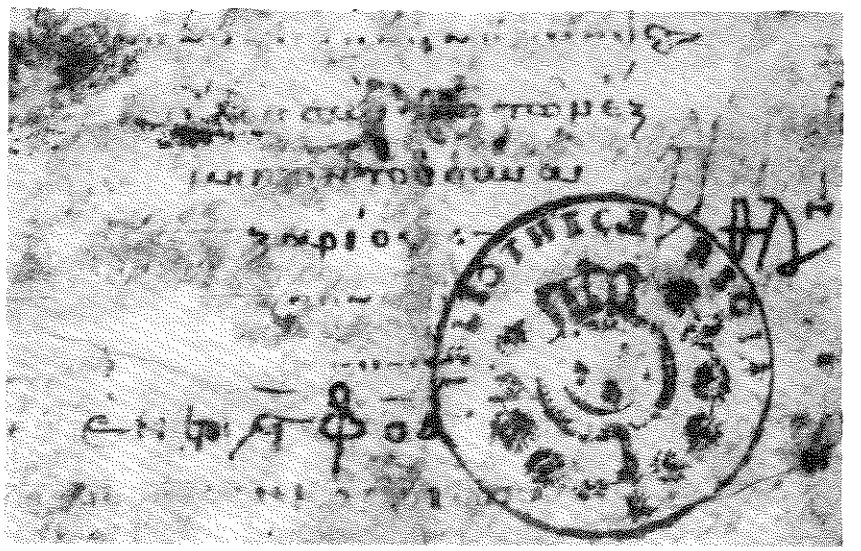


(108*.) *circa* A.D. 1150–80: Written by an unknown scribe (probably in Cyprus)
Four Gospels, Acts, Epistles and Canticles (full-page Luke writing)
London, British Library, MS Additional 11836 (f. 60^{v})
(orig. 187 × 140 mm.)

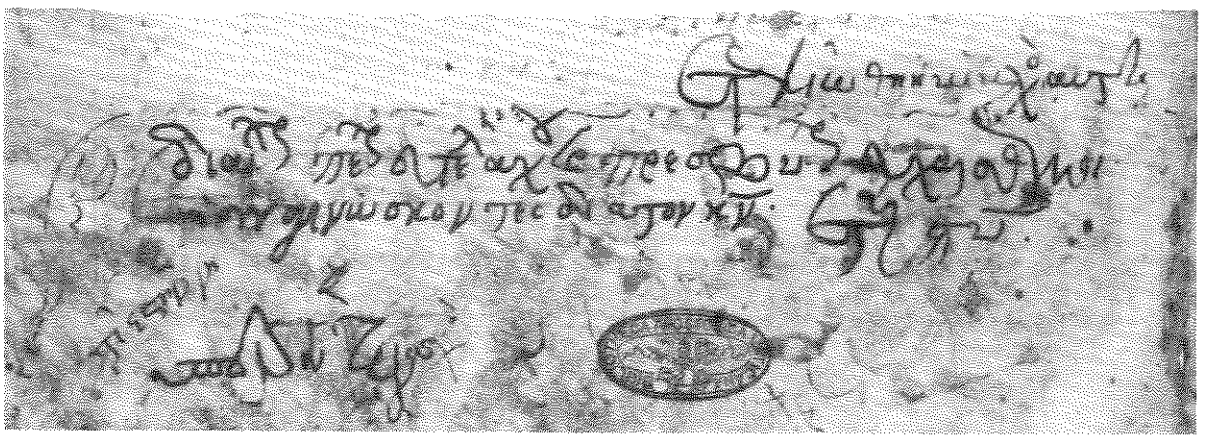


(108*.) *circa* A.D. 1150–80: Written by an unknown scribe (probably in Cyprus)
Four Gospels, Acts, Epistles and Canticles (full-page John holding a codex)
London, British Library, MS Additional 11836 (f. 97ᵛ)
(orig. 187 × 140 mm.)

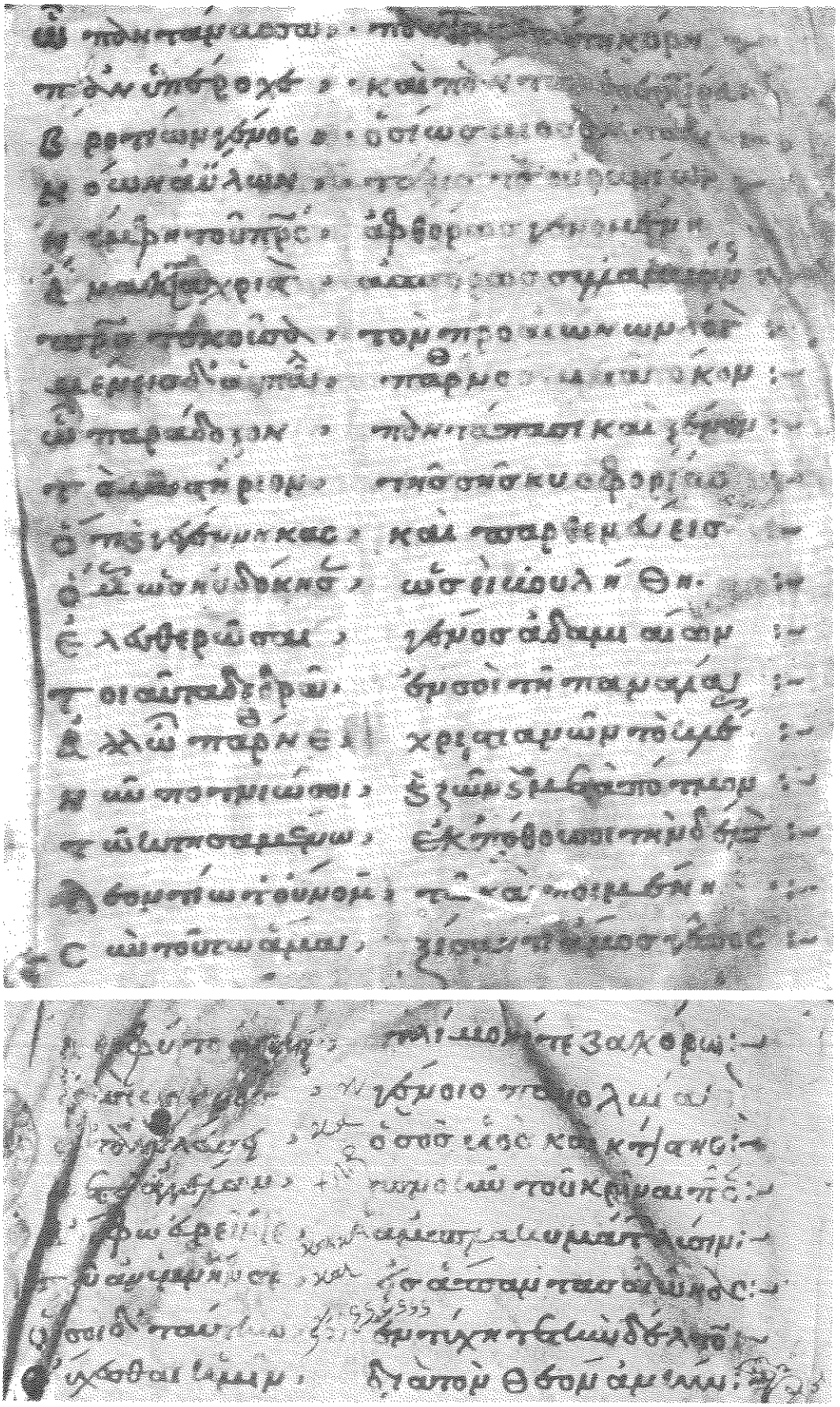
(109*.) *circa* A.D. 1180–90: Written by an unknown scribe (probably in Cyprus)
Four Gospels (the symbol of the Evangelist John)
Nicosia, Private collection (codex Nicosiensis) (f. 21ʳ)
(orig. 195 × 150 mm.)



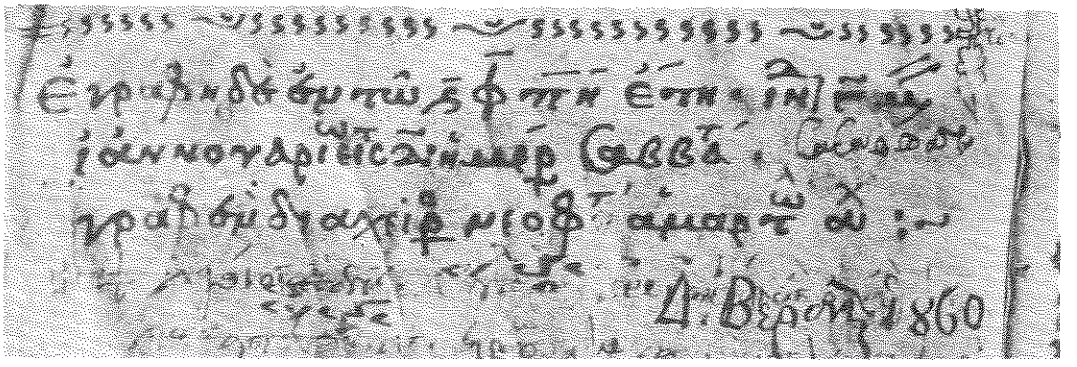
(*a*) (1.) A.D. 1062/63: Subscription written by an unknown scribe
Paris, Bibliothèque Nationale, MS Gr. 1590 (f. 228^{v})
(photo with ultra-violet light)



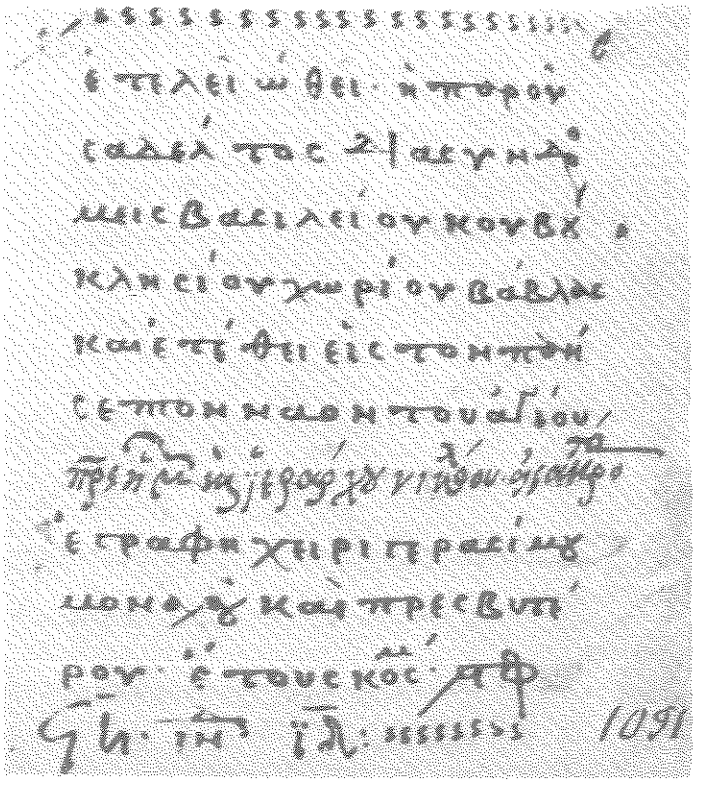
(*b*) (2.) A.D. 1072/73: Subscription written by the monk Peter
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 192^{r})



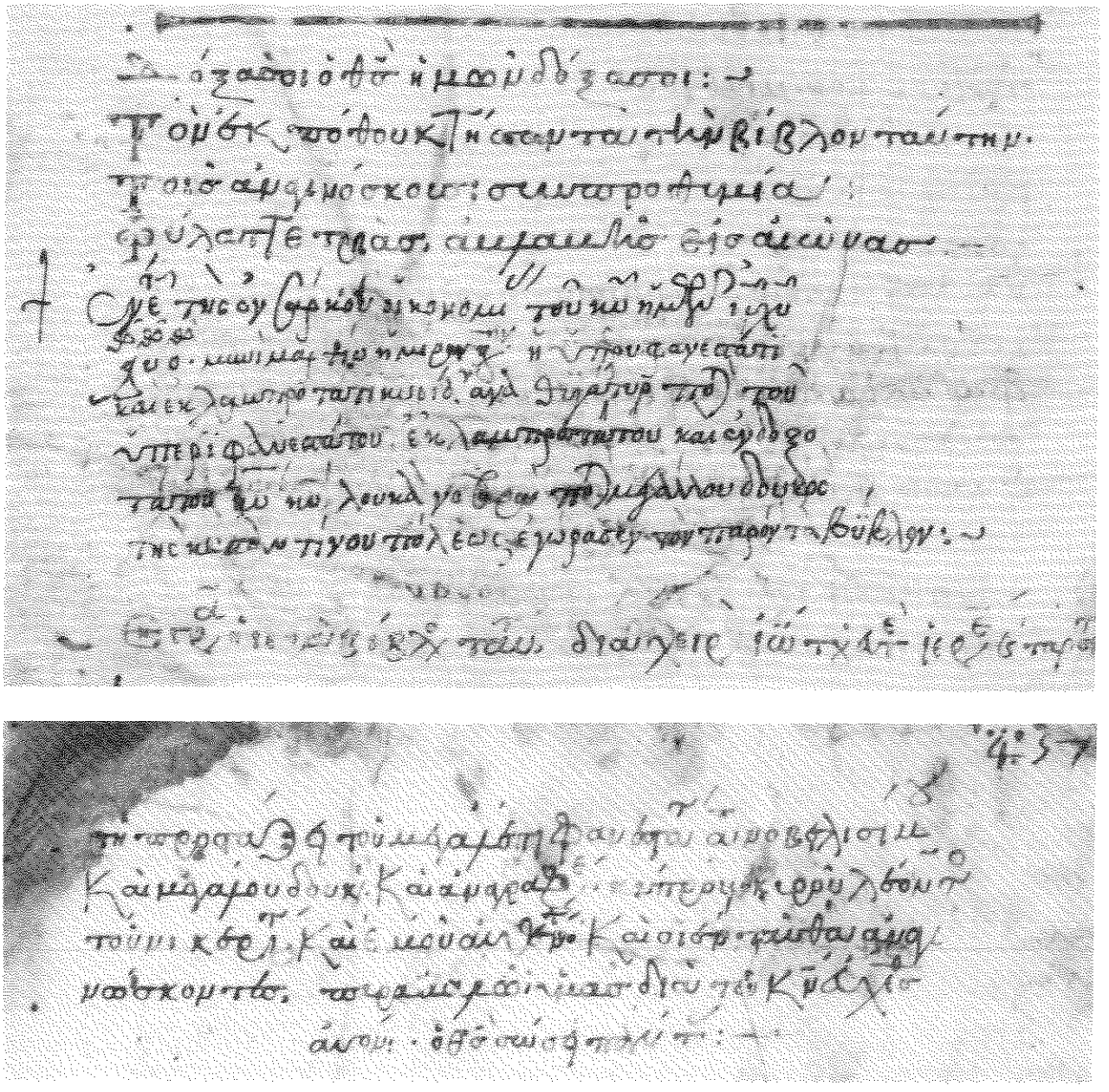
(3.) A.D. 1080: Poetic subscription written by the monk Neophytos Zakoros
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 211ᵛᵒ)
(Reduction 88%)



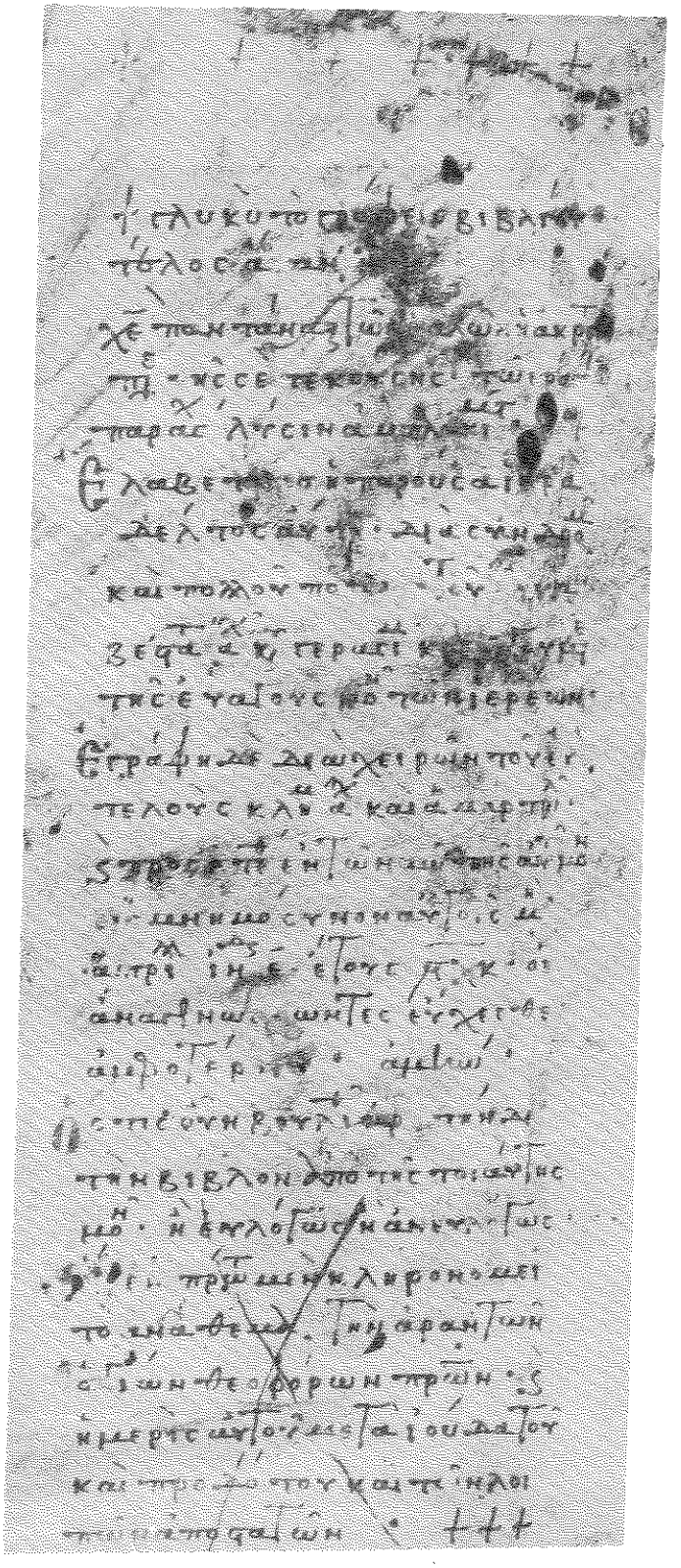
(*a*) (3.) A.D. 1080: Subscription written by the monk Neophytos Zakoros
Paris, Bibliothèque Nationale, MS Gr. 1215 (f. 211ᵛ)
(Reduction 88%)



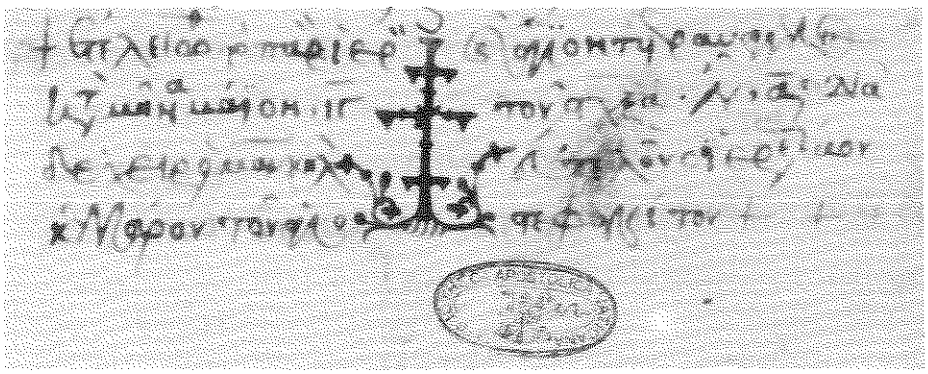
(*b*) (4.) A.D. 1089/90: Subscription written by the monk Gerasimos
Jerusalem, MS St. Saba 259 (f. 317ᵛ)



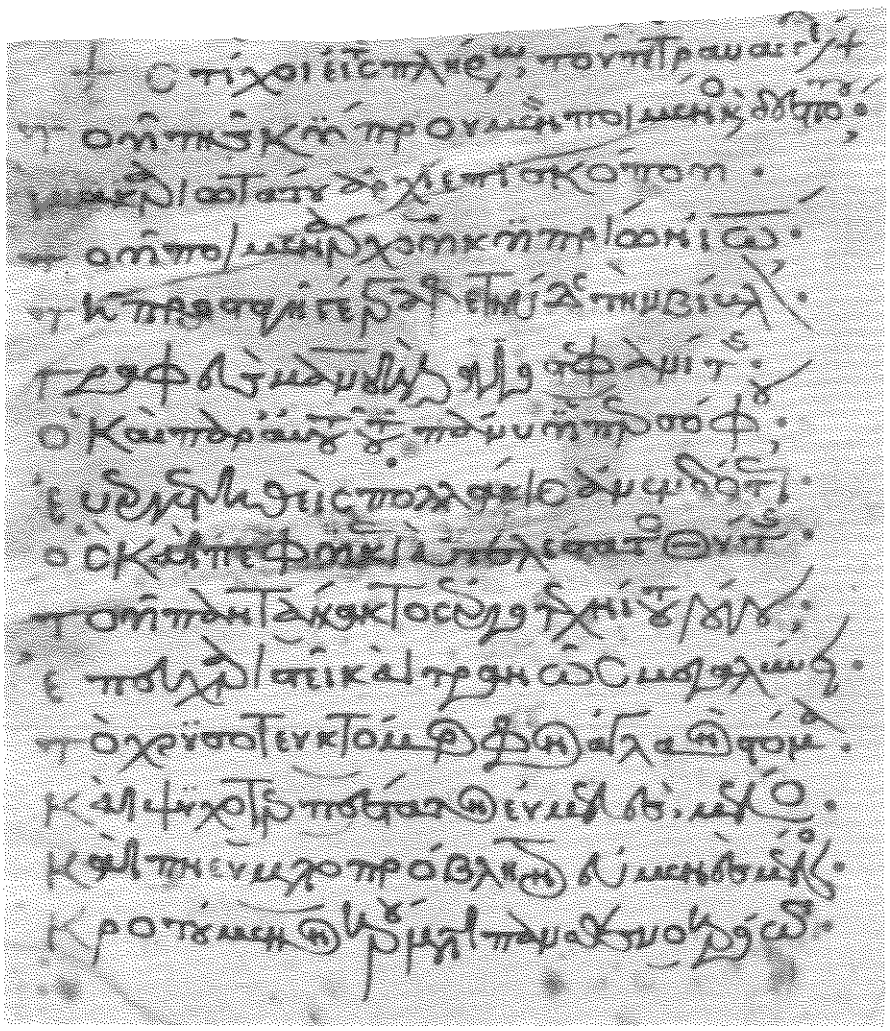
(5.) *circa* A.D. 1107–18: Subscription written by the priest John Tarsites
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1231 (ff. 456ᵛ–457ʳ)
(Reduction 97%)



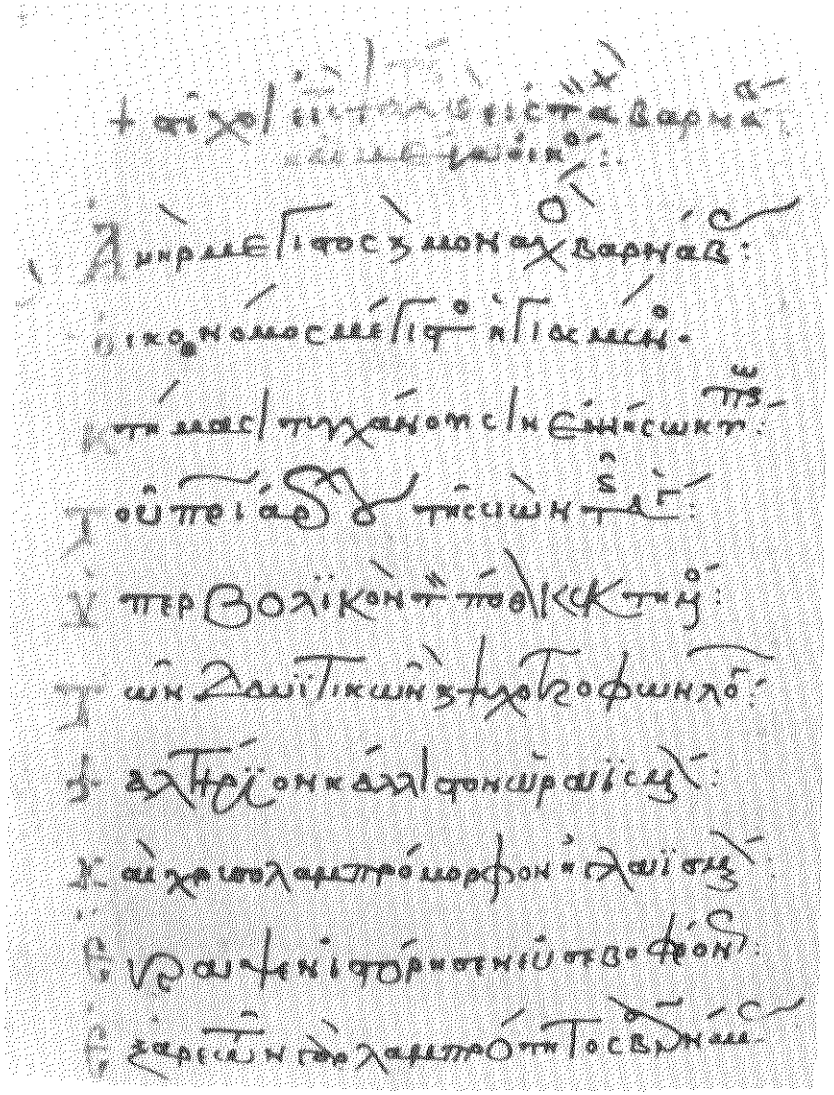
(6.) A.D. 1112: Subscription written by Klemes, monk in the monastery τῶν Ἱερέων
Paris, Bibliothèque Nationale, MS Gr. 1531 (f. 309ᵛ)
(Reduction 86%)



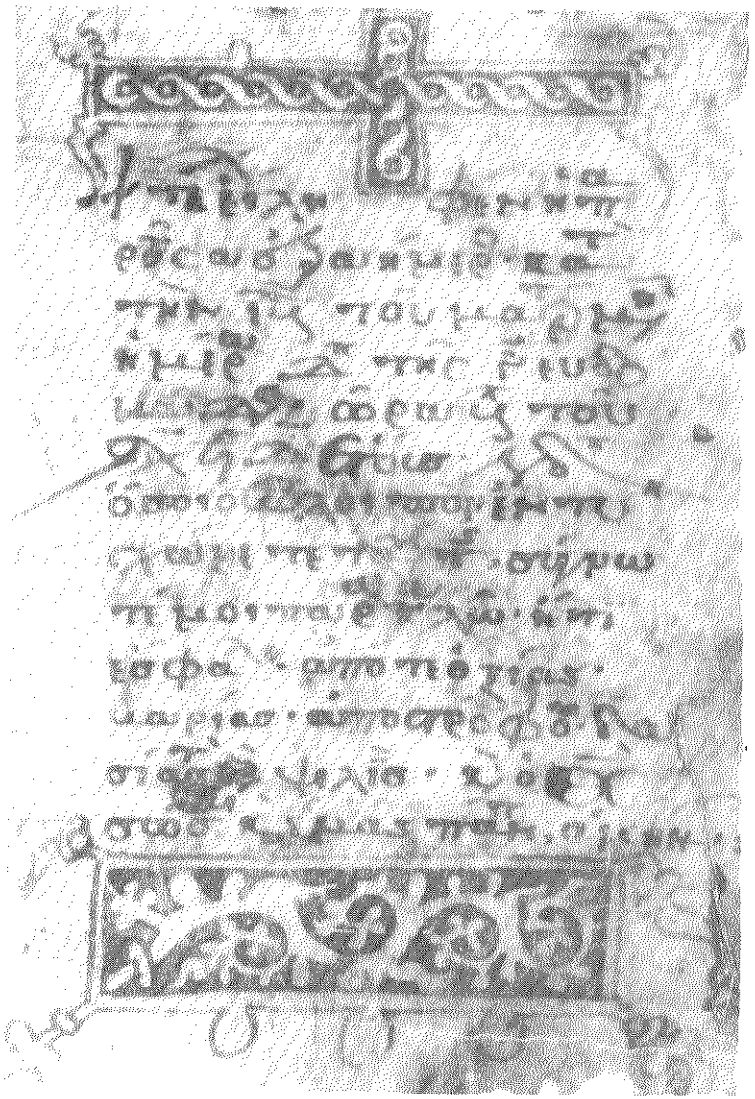
(*a*) (8.) A.D. 1153: Subscription written by the priest Manuel Boukellaros, Hagiostephanites
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 449 (f. 246^{v})



(*b*) (9.) A.D. 1156: Poetic subscription written by Manuel Boukellaros, Hagiostephanites
New York, H. P. Kraus, Four Gospels (*olim* Andros, Hagias 32) (f. 341^{r})

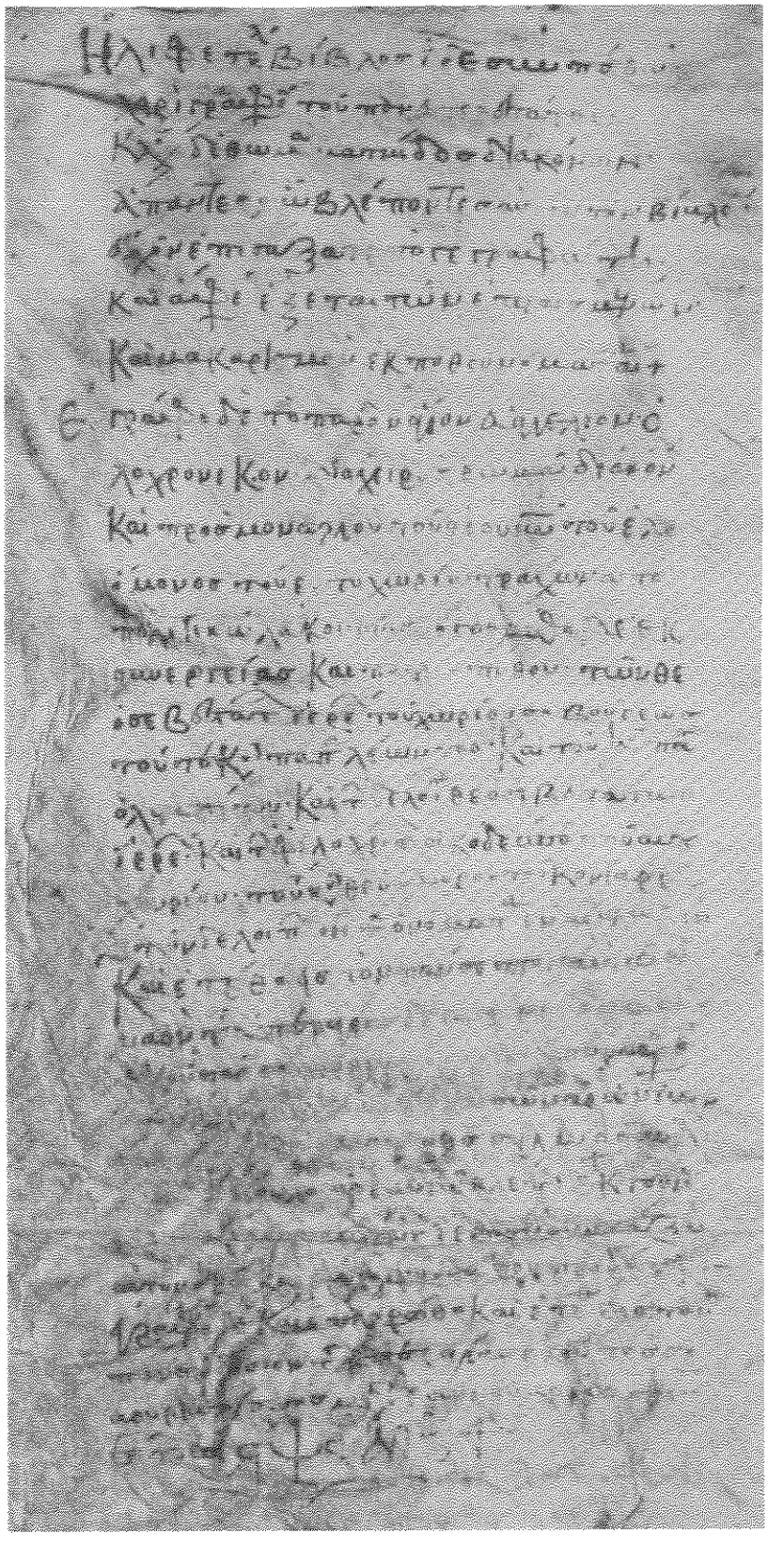


(*a*) (10.) c.a. A.D. 1150–80: Poetic subscription written by the scribe Barnabas (?)
Athens, Benaki Museum, Vitr. 34,3, (f. 174^{v})

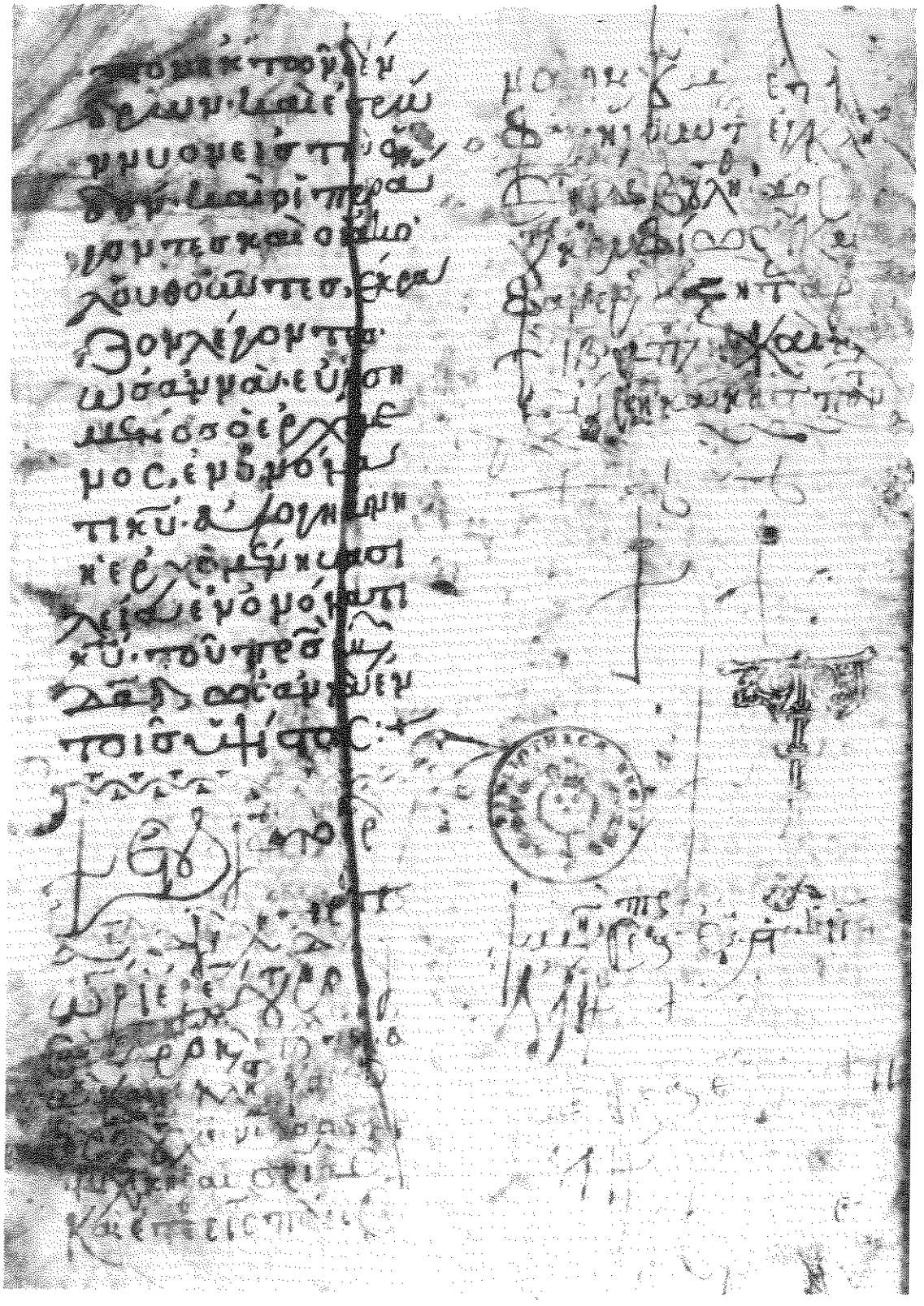


(*b*) (11.) A.D. 1186: Subscription written by scribe B
Paris, Bibliothèque Nationale, MS Gr. 633 (f. 235^{v})

Plate 178

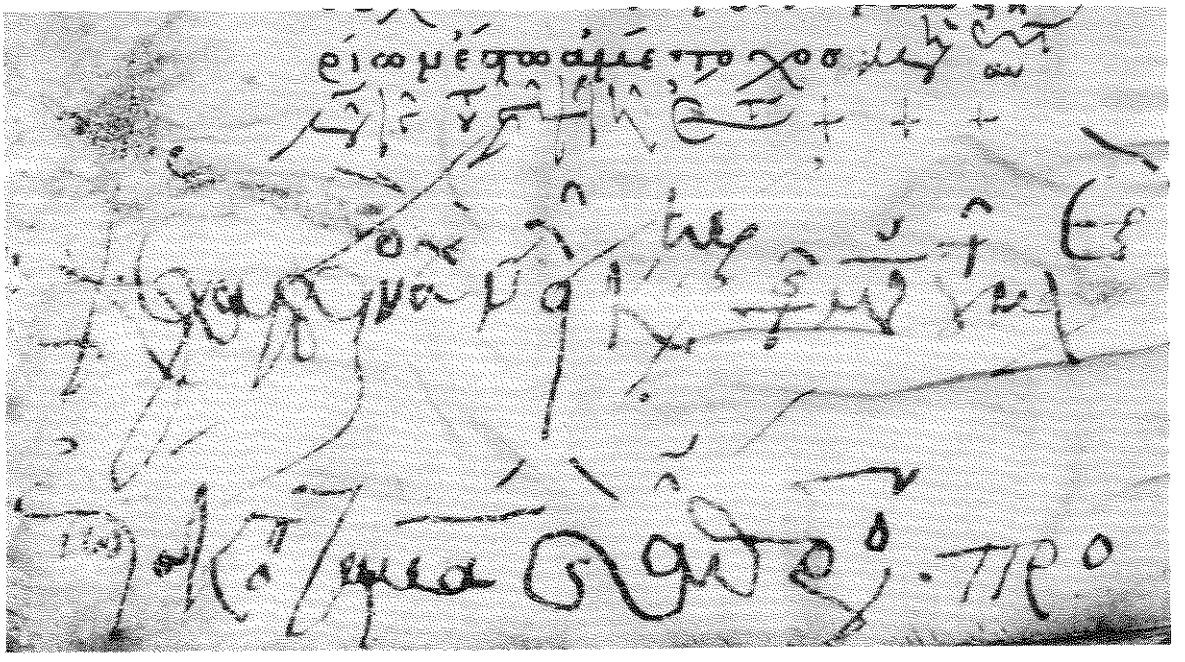


(12.) A.D. 1193: Subscription written by the deacon Thomas
Berlin, Staatsbibliothek, MS 287 (Fol. 51) (f. 272^{v})

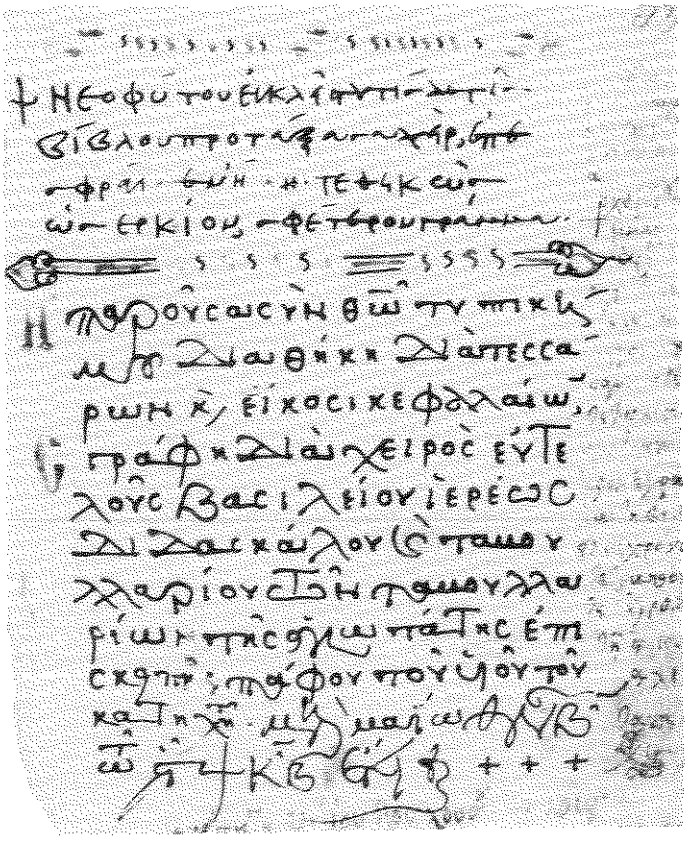


(15.) A.D. 1204: Subscription written by the priest George of Rhodes
Paris, Bibliothèque Nationale, MS Gr. 301 (f. 316ᵛ)
(Reduction 73%)

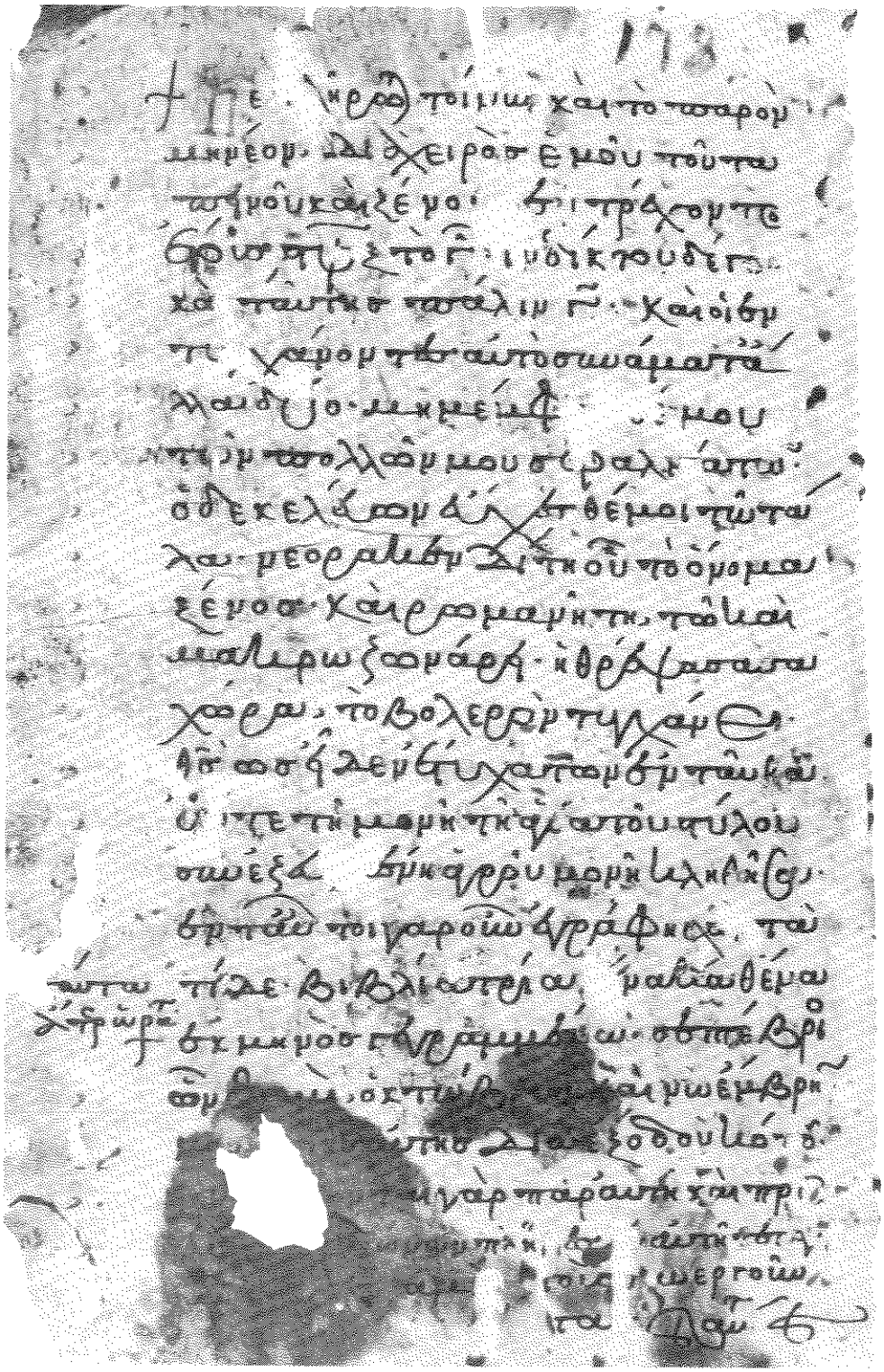
Plate 180



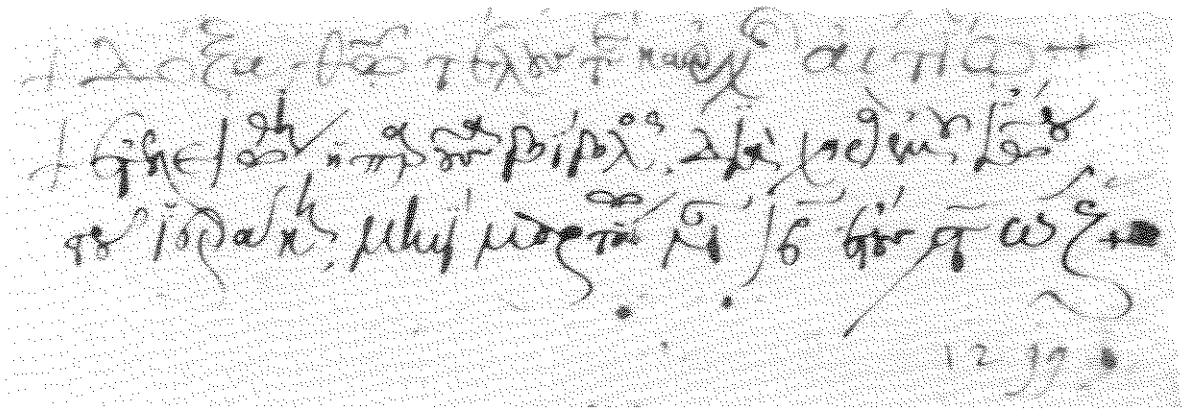
(*a*) (17.) A.D. 1201–10: Subscription and ratification of the *Typikon*
Cyprus, Monastery of Machairas, MS 17 (f. 85^{v})



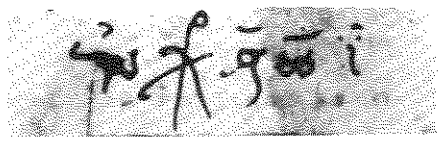
(*b*) (18.) A.D. 1214: Subscription written by Basil, *taboullarios* of Paphos
Lines 1–4 written by Neophytos Enkleistos himself
Edinburgh, University Library, MS 224 (f. 83^{r})
(Reduction 65%)



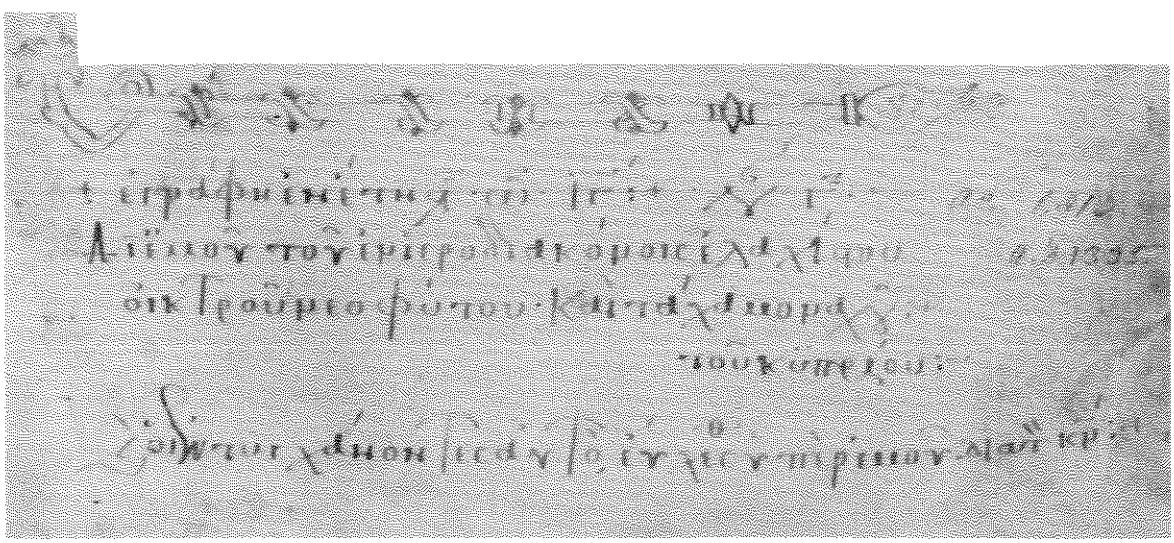
(19.) A.D. 1251/52: Subscription written by Xenos Romanites
Athens, National Library, MS 842 (f. 89v)
(Reduction 95%)



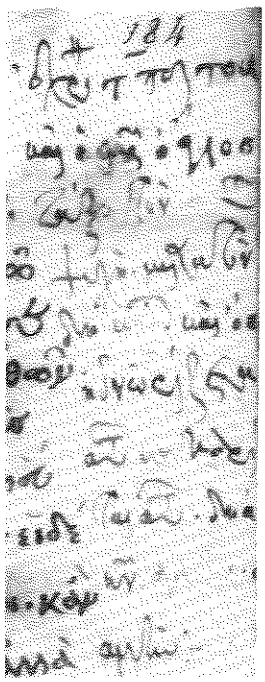
(*a*) (20.) A.D. 1299: Subscription written by Ioannes Hierakes
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 1455 (f. 176^{v})



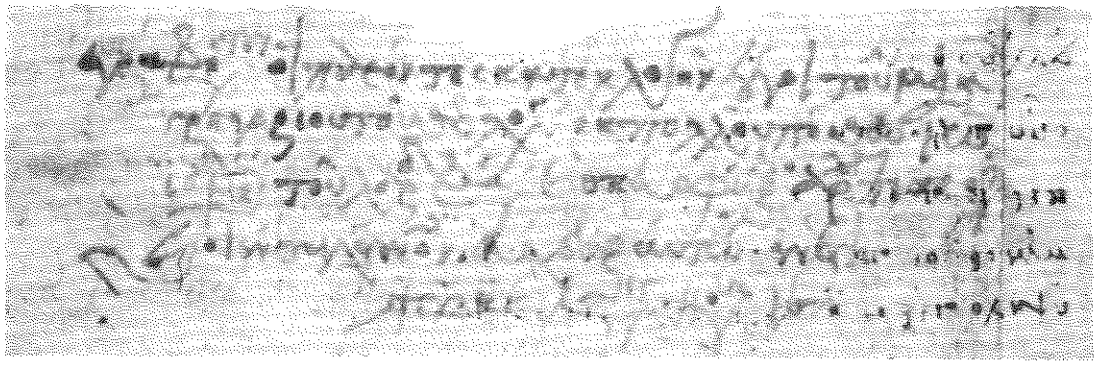
(*b*) (22.) A.D. 1301/2: Subscription written by an unknown scribe
Paris, Bibliothèque Nationale, MS Gr. 2673 (f. 190^{v})



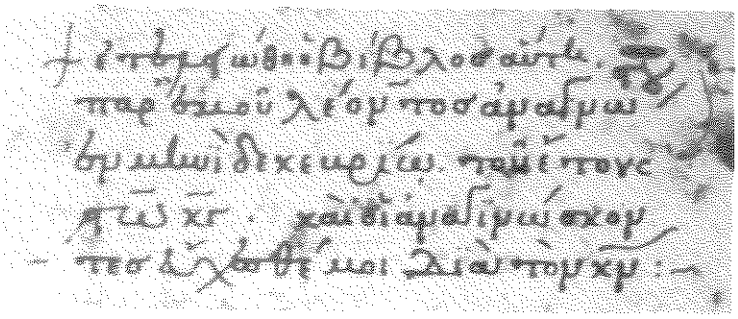
(*c*) (23.) A.D. 1304/5: Subscription written by the monk and deacon Neophytos Kyprios
London, British Library, Additional MS 22506 (f. 219^{v})



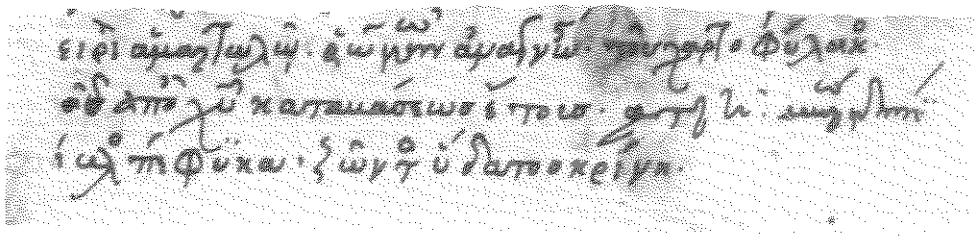
(*a*) (24.) *circa* A.D. 1313–20: Obituary note of 1384
Paris, Bibliothèque Nationale, MS Gr. 1093 (f. 184^{v})



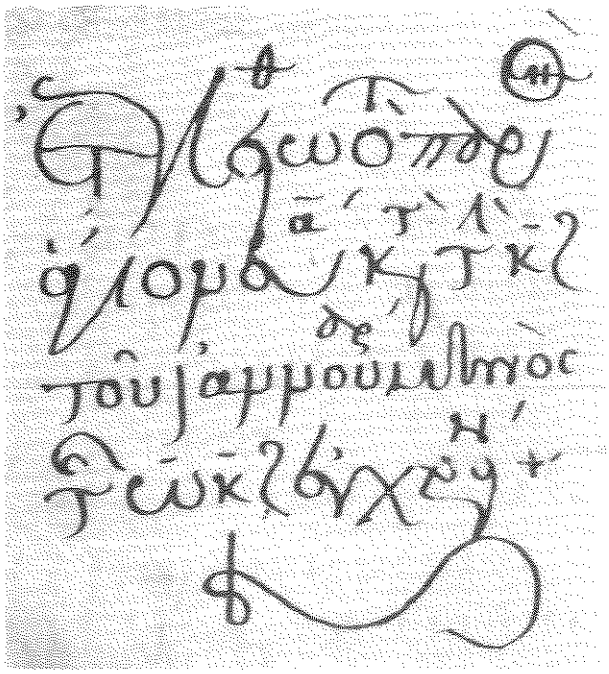
(*b*) (25.) A.D. 1314: Subscription written by the priest John Lardophagos
Paris, Bibliothèque Nationale, MS Gr. 574 (f. 238^{v})
(photo with ultra–violet light)



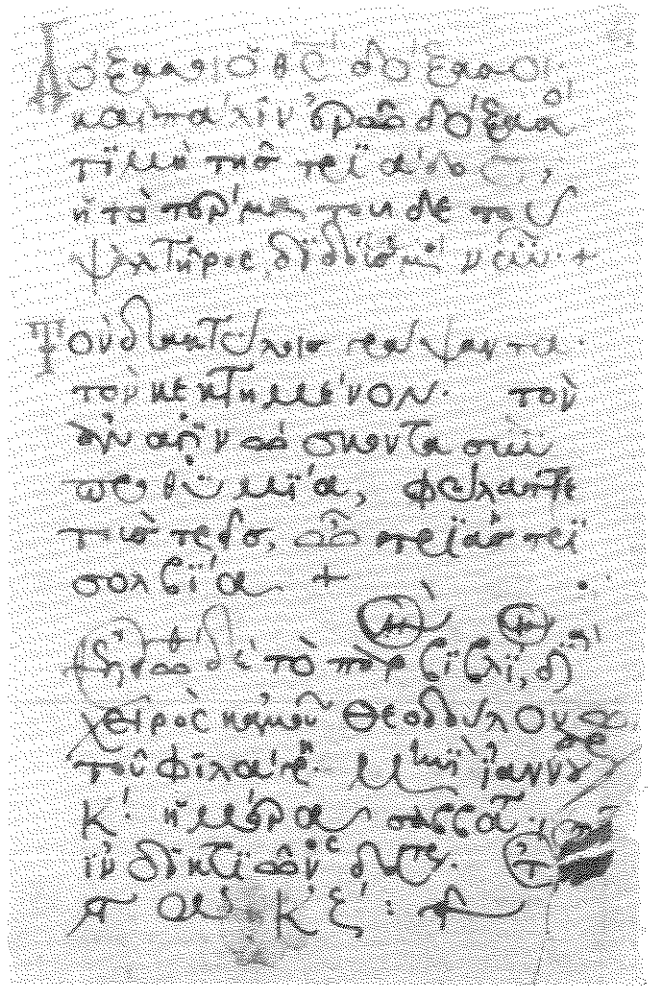
(*c*) (26.) A.D. 1314: Subscription written by the *anagnōstēs* Leo
Florence, Laur. MS Plut. 86,31 (f. 210^{r})



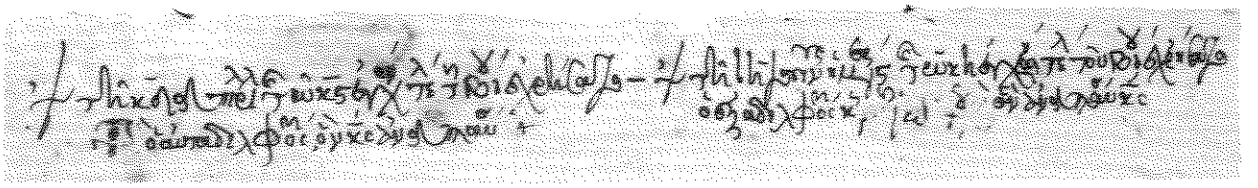
(*a*) (28.) A.D. 1318: Subscription written by Romanos Anagnostes
Paris, Bibliothèque Nationale, MS Gr. 234 (f. 444ʳ)



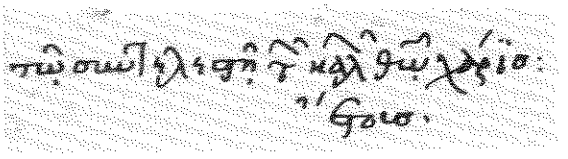
(*b*) (29.) A.D. 1319: Subscription written
by an unknown scribe
London, British Library, MS Burney 22 (f. 284ᵛ)



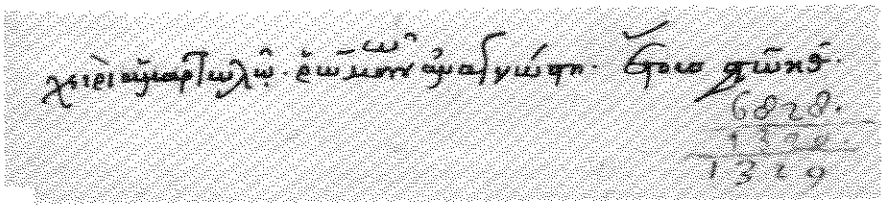
(*c*) (30.) A.D. 1319: Subscription written
by Theodoulos Philagres
Nicosia, Archbishopric collection, MS 21 (f. 318ᵛ)



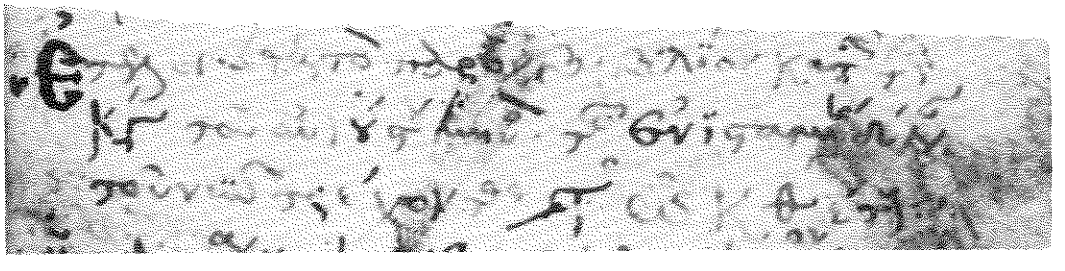
(*a*) (31.) *circa* A.D. 1317–20: Prosopographical notes written by the scribe, Constantine Anagnostes
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 172^{v})
(Reduction 79%)



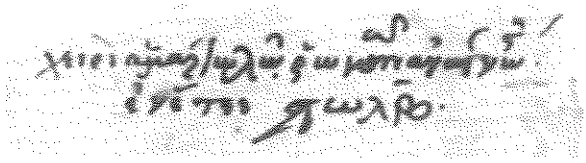
(*b*) (34.) *circa* A.D. 1320: Subscription (incomplete) written by Romanos Anagnostes
Patmos, Monastery of St. John, MS 304 (f. 136^{v})



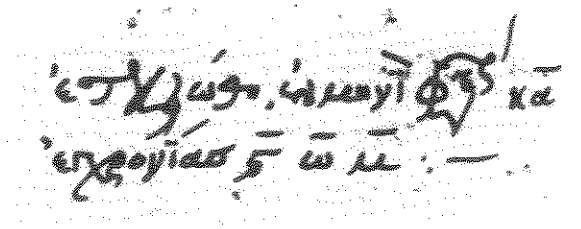
(*c*) (37.) A.D. 1320/21: Subscription written by Romanos Anagnostes
London, British Library, MS Harley 5579 (f. 210^{v})



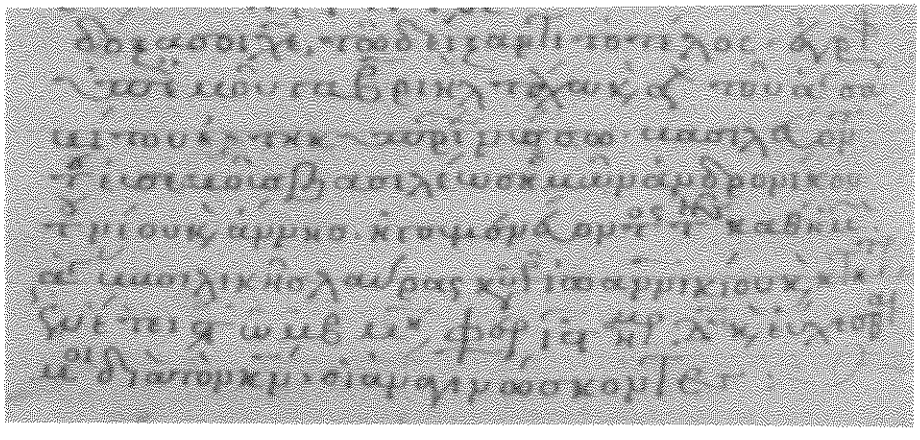
(*d*) (38.) A.D. 1321: Subscription written by an unknown scribe
Paris, Bibliothèque Nationale, MS Gr. 1131 (f. 166^{v})



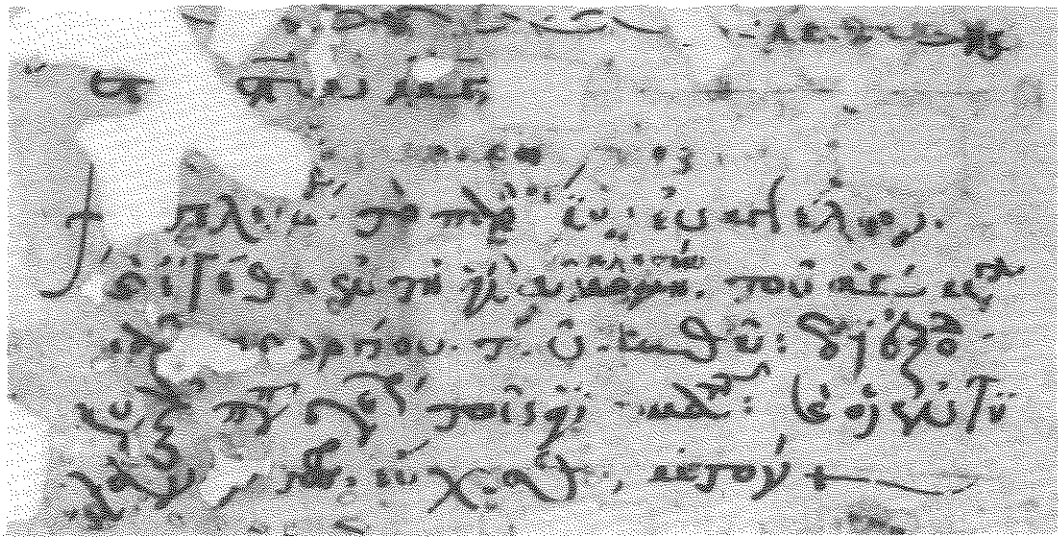
(*a*) (40.) A.D. 1323/24: Subscription written by Romanos Anagnostes
Athos, Laura, MS E 43 (505) (f. 89^{r})



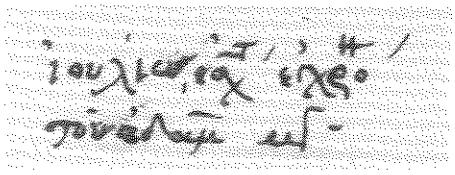
(*b*) (41.) A.D. 1332: Subscription written by an unknown scribe
Paris, Bibliothèque Nationale, MS Gr. 2133 (f. 254^{v})



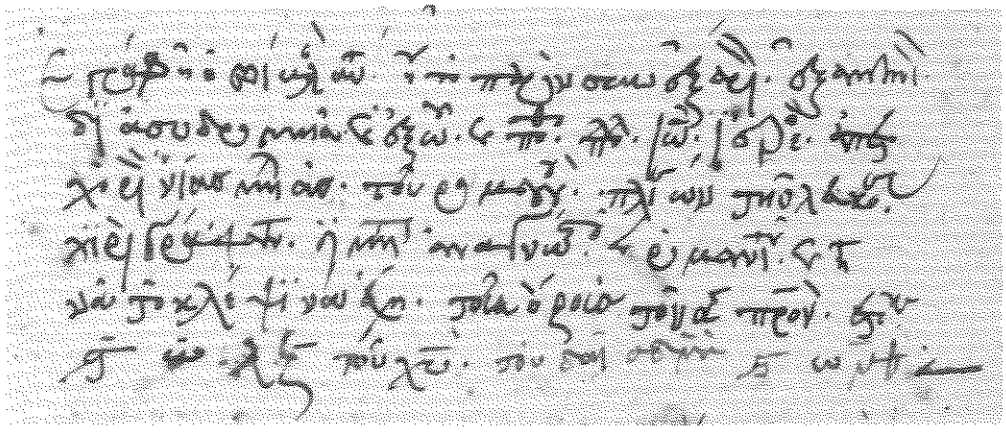
(*c*) (42.) A.D. 1334: Subscription written by the monk Gabriel
Sinai, Monastery of St. Catherine, MS Gr. 432 (f. 172^{v})



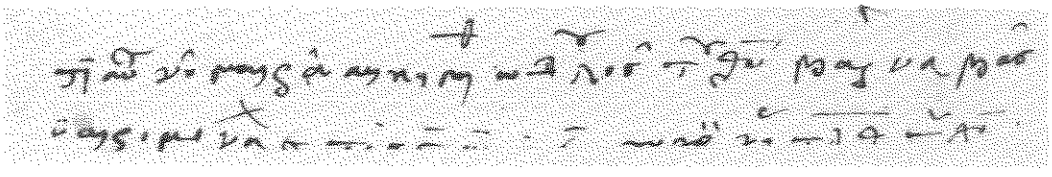
(*a*) (43.) A.D. 1334/35: Subscription written probably by scribe B (unknown)
London, British Library, MS Additional 19993 (f. 281ᵛ)



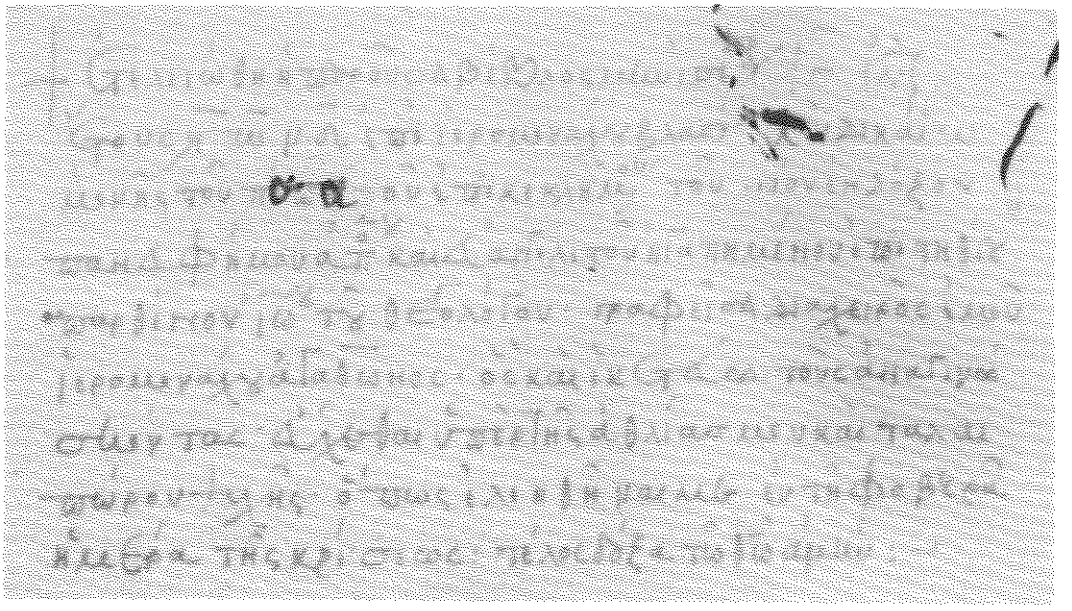
(*b*) (44.) A.D. 1335: Subscription written by the main scribe A (unknown)
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 152 (f. 154ᵛ)



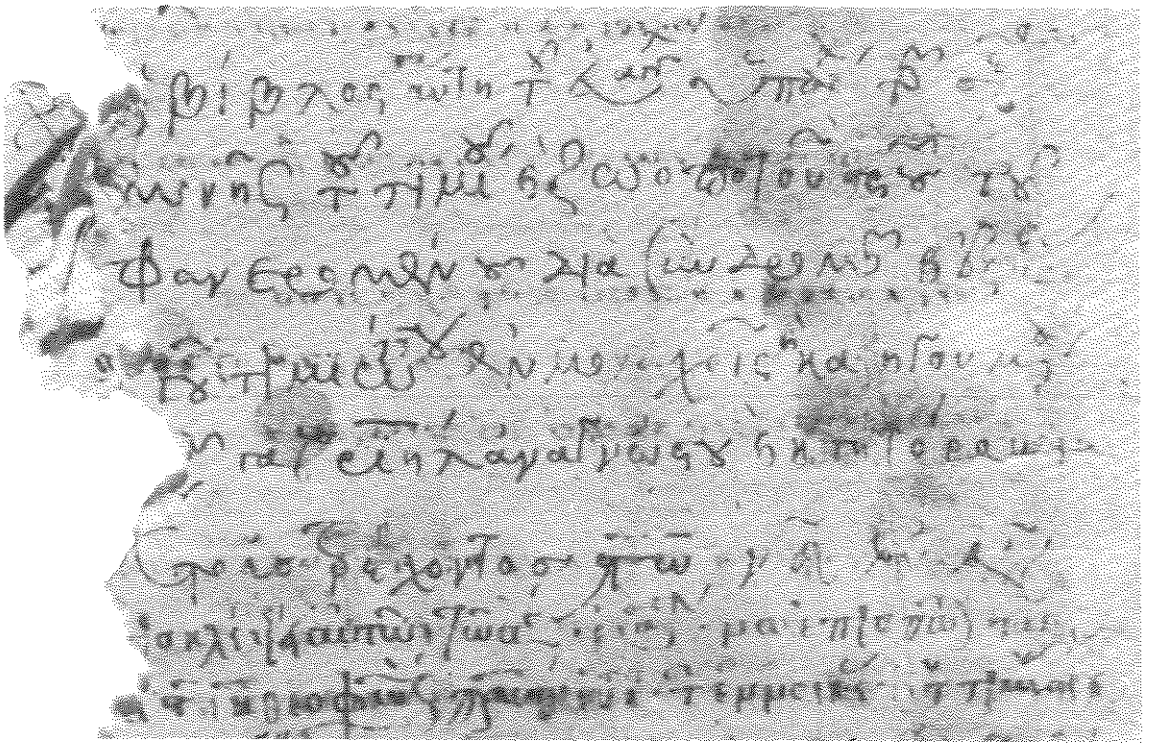
(*c*) (45.) A.D. 1336/37: Subscription written by scribe C (i.e. Ioannes Romanos)
Oxford, Bodleian Library, MS Auct. E. 5. 10 (f. 316ᵛ)



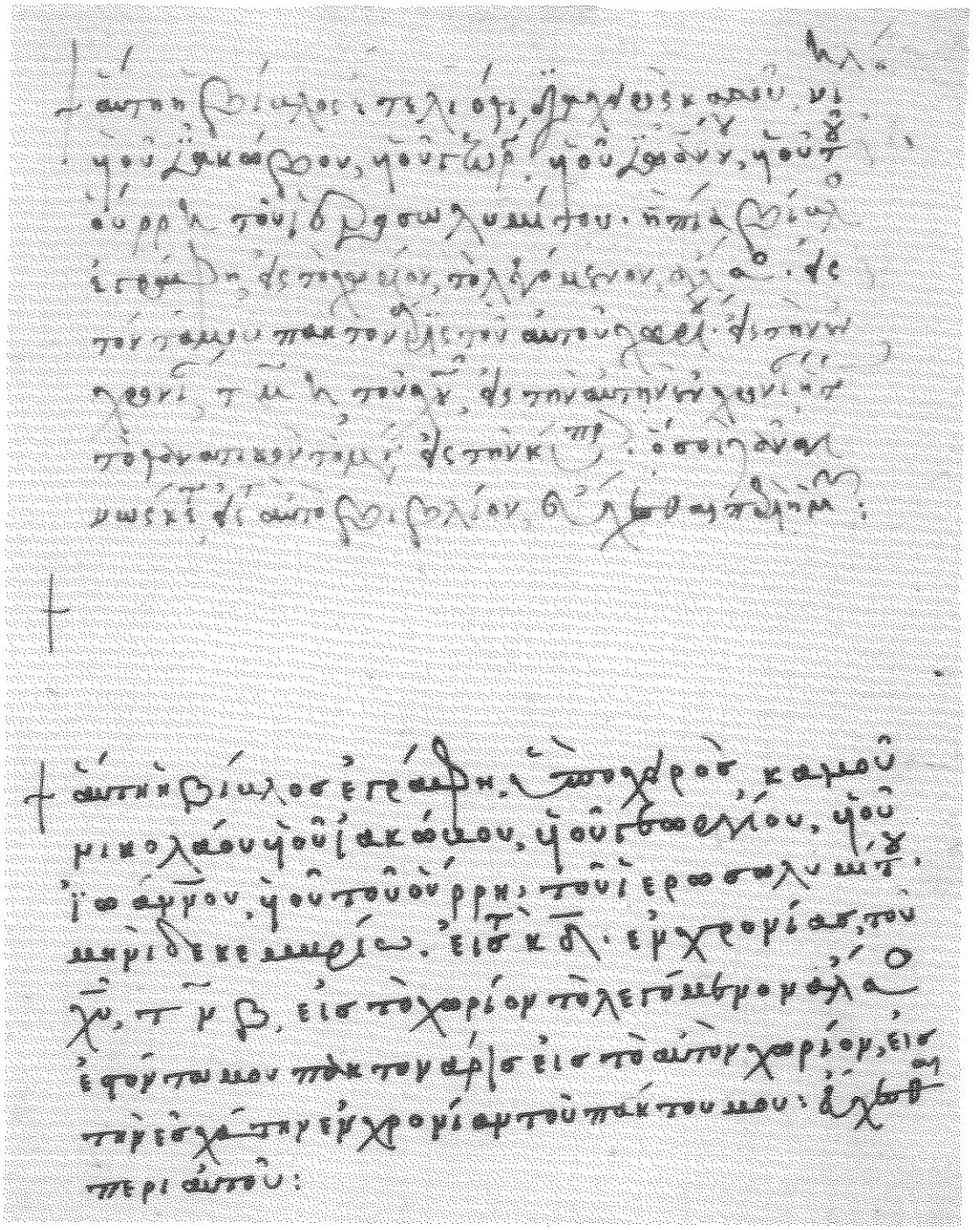
(*d*) (46.) A.D. 1339: Contemporary note in the same ink as that of the text
Paris, Bibliothèque Nationale, MS Gr. 1620 (f. 116ᵛ)



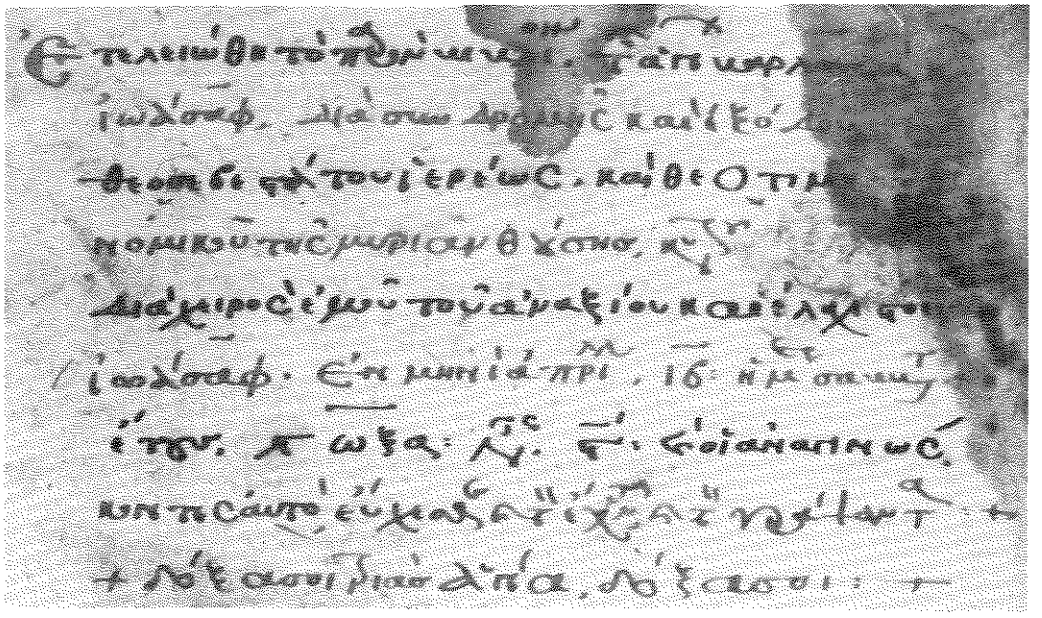
(*a*) (47.) A.D. 1345: Subscription written by the main scribe A, the monk Agathon
Athos, Iveron, MS 374 (f. 169ᵛ)



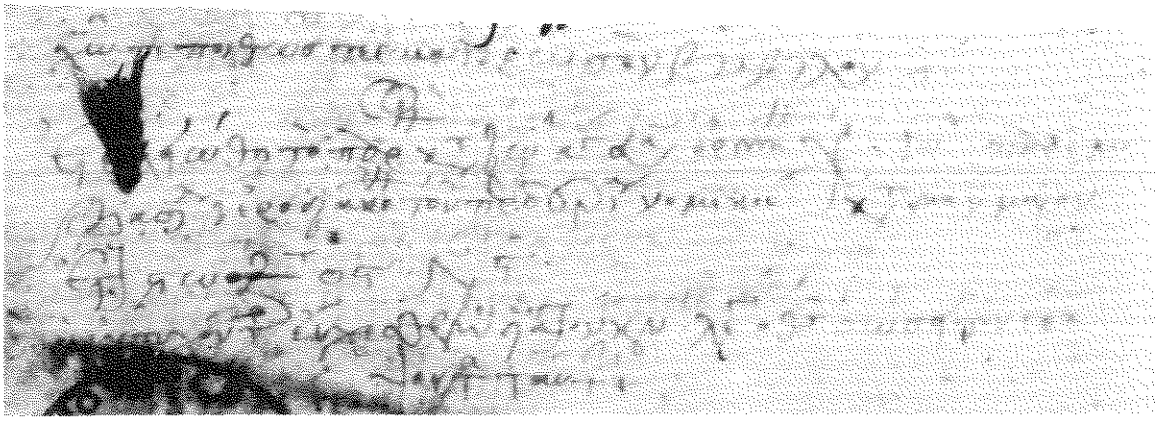
(*b*) (48.) A.D. 1345/46: Subscription written by Demetrios Romanites (?)
Cyprus, Leukara, MS Staurou 1 (f. 372ᵛ)



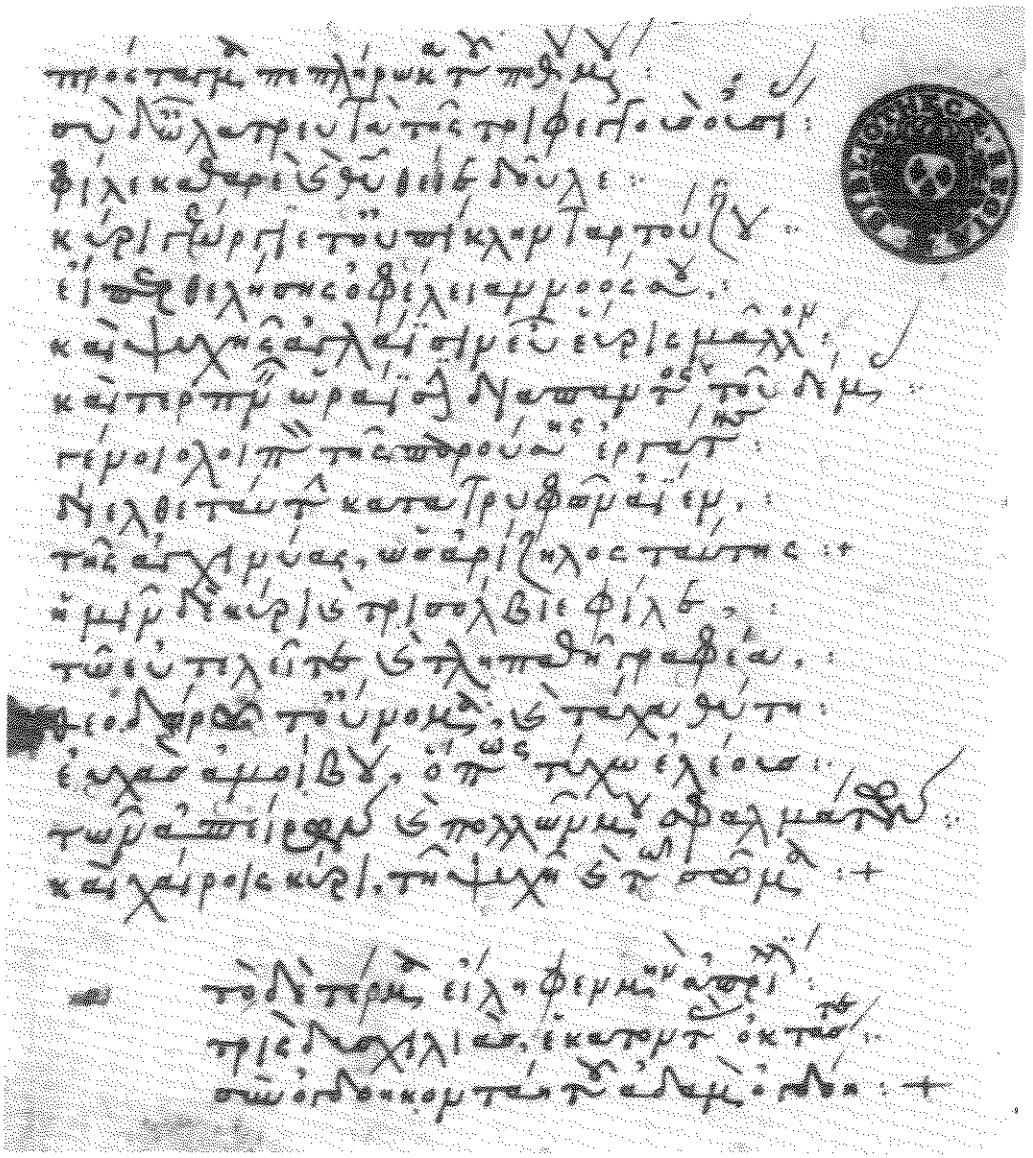
(49.) A.D. 1348–52: Subscriptions written by Nikolaos Ourris (scribe B)
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 569 (f. 340^{v})



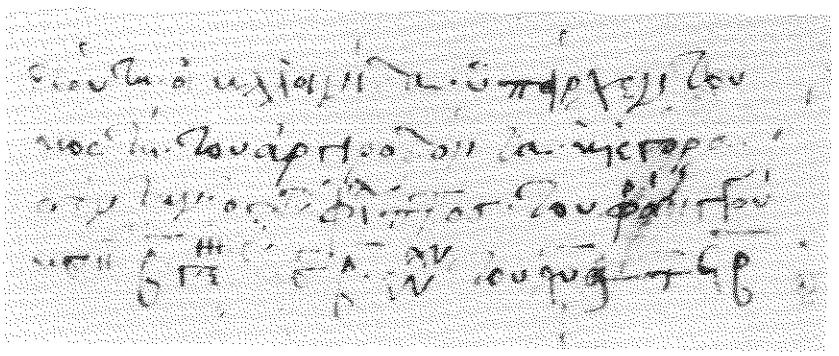
(*a*) (51.) A.D. 1353: Subscription written by Ioasaph (monk?)
Paris, Bibliothèque Nationale, MS Gr. 1129 (f. 218^{v})



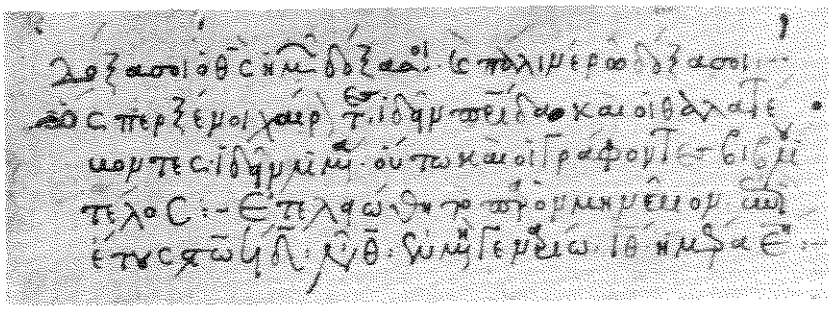
(*b*) (52.) A.D. 1368: Subscription written by the deacon and *nomikos* Basil Perderia
Paris, Bibliothèque Nationale, MS Gr. 723 (f. 208^{v})



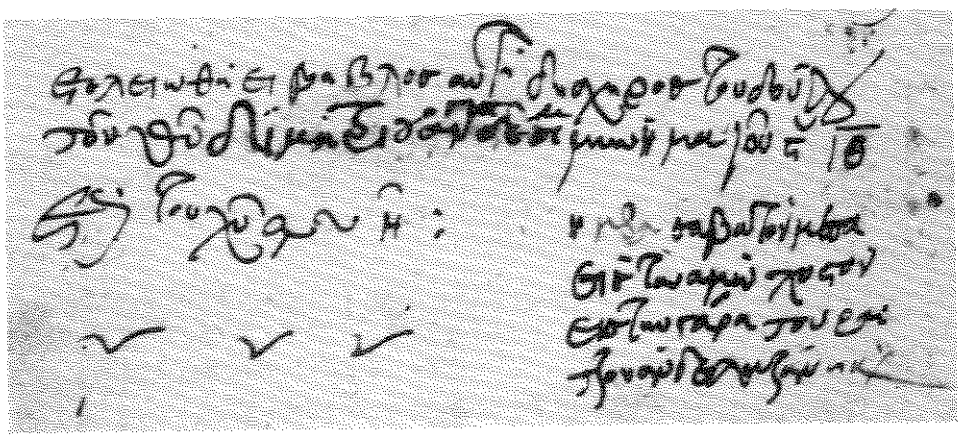
(*a*) (53.) A.D. 1380: Poetic subscription written by the priest Theodore
Paris, Bibliothèque Nationale, MS Gr. 2632 (f. 232ᵛ)



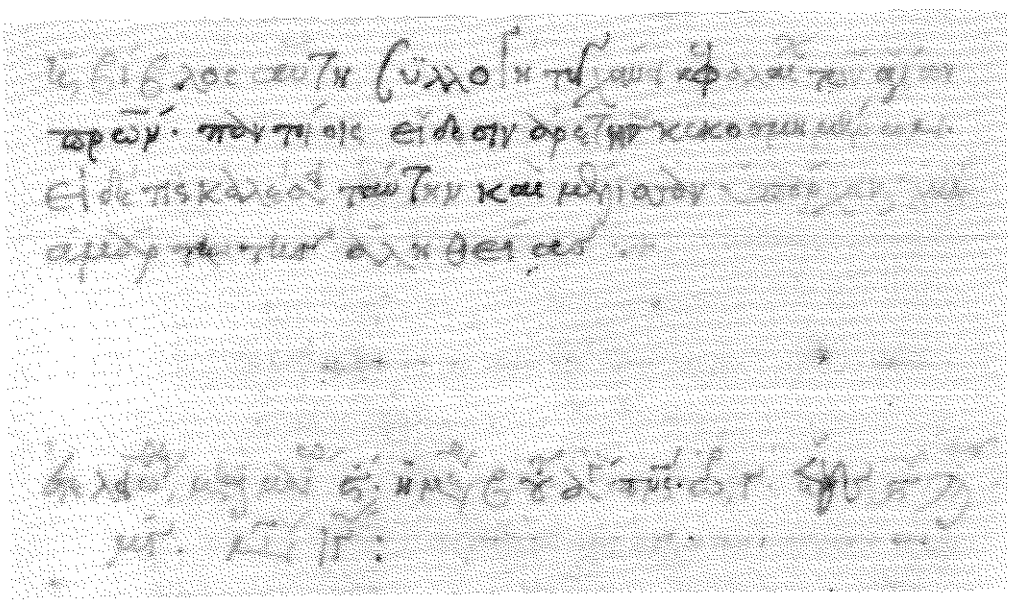
(*b*) (54.) A.D. 1392: Contemporary ownership entry by the priest Philippos Frangos
Paris, Bibliothèque Nationale, MS Gr. 2607 (f. 129ᶜ)



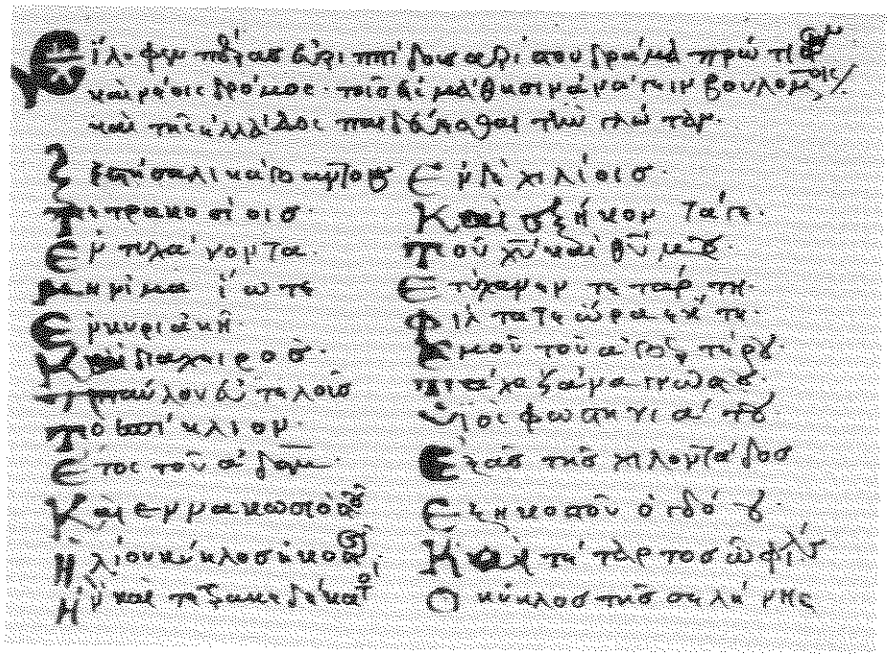
(*a*) (55.) A.D. 1386: Subscription written by the priest Michael
Nicosia, Archbishopric collection, MS 85 (f. 107ᵛ)



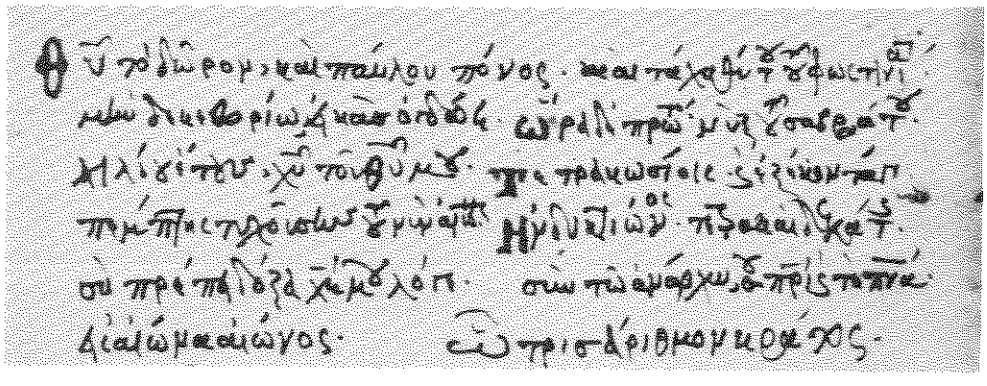
(*b*) (56.) A.D. 1408: Subscription written by Demetrios Desim(os) (?) (scribe B)
Athos, Iveron, MS 126 (f. 10ᵛ)



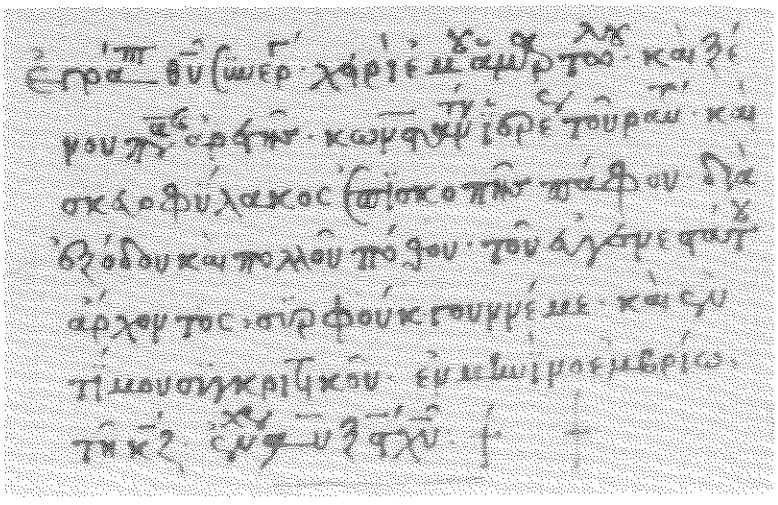
(*c*) (57.) A.D. 1435: Subscription written by scribe A (unknown)
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 436 (f. 5ʳ)



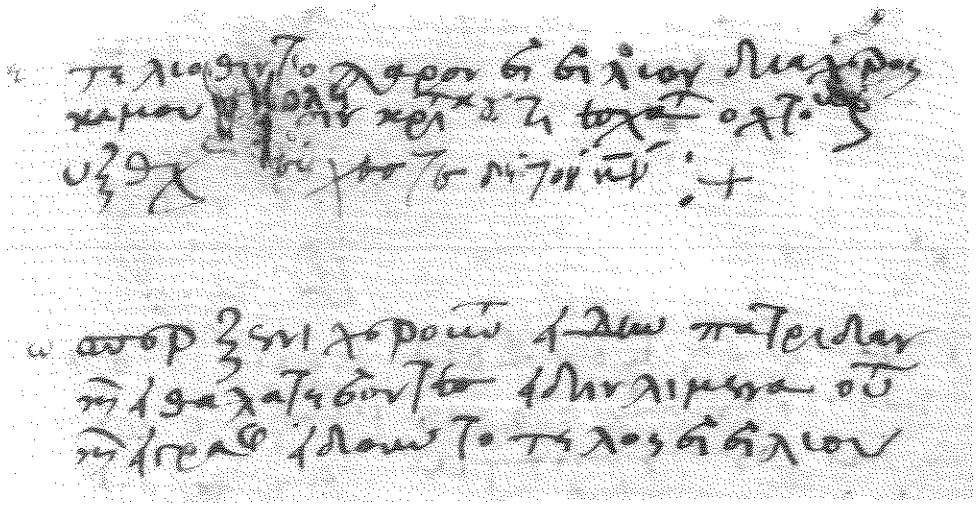
(*a*) (58.) A.D. 1460–65: Poetic subscription written by scribe A (i.e. Paul Phostiniates)
Athens, National Library, MS 1077 (f. 80^{v})



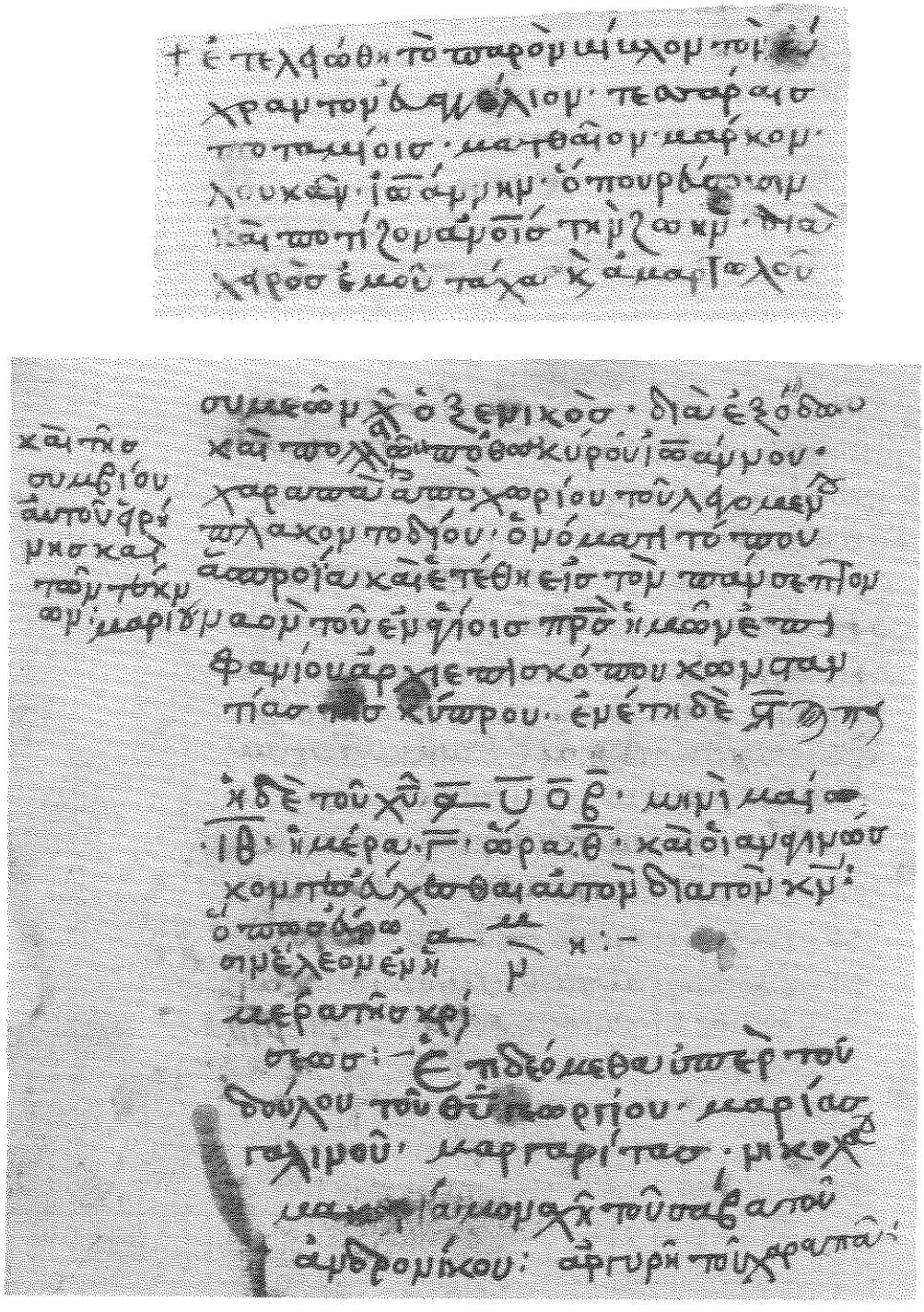
(*b*) (58.) A.D. 1465: Second subscription written by scribe A (i.e. Paul Phostiniates)
Athens, National Library, MS 1077 (f. 249^{v})



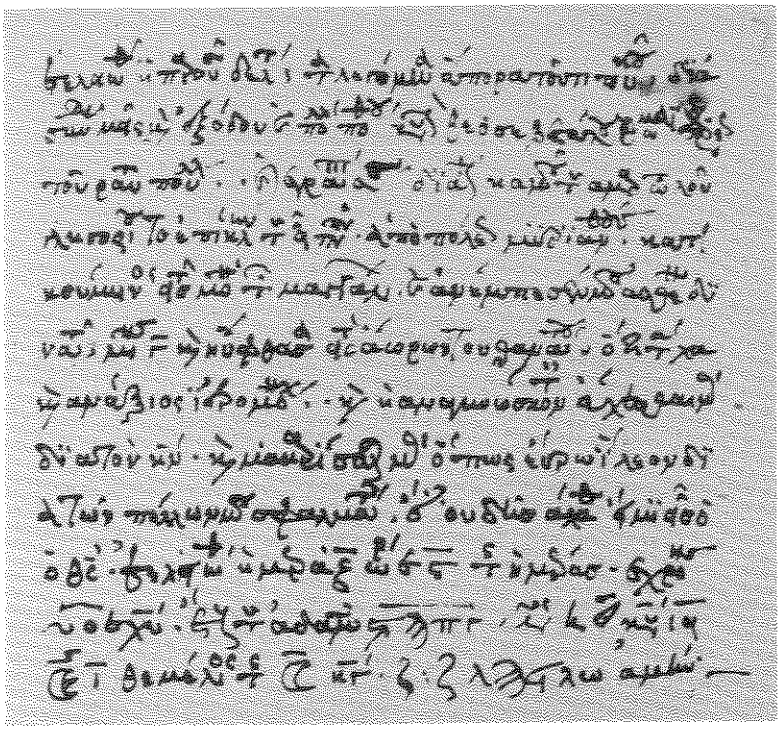
(*a*) (59.) A.D. 1466: Subscription written by Constantine Raptes, *skeuophylax* of Paphos
Sinai, Monastery of St. Catherine, MS Gr. 880 (f. 204^{v})



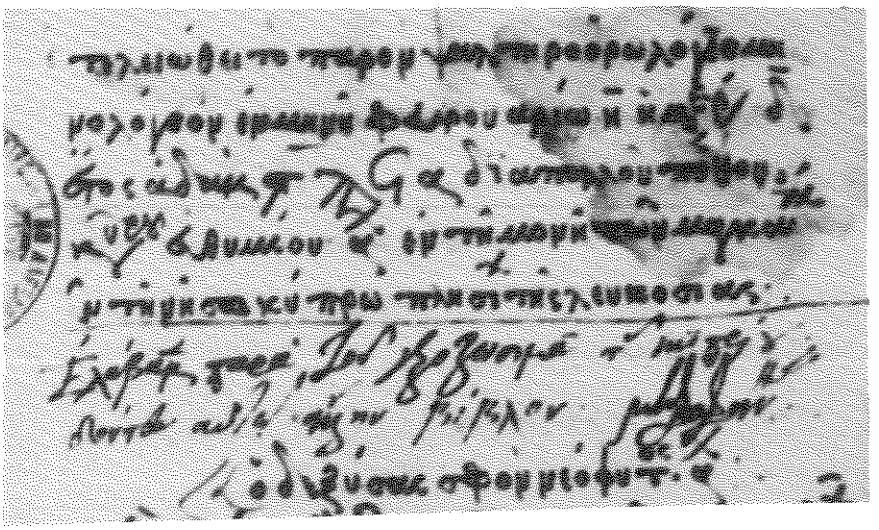
(*b*) (60.) A.D. 1469: Subscription written by Antonios Synkritikos
Paris, Bibliothèque Nationale, MS Gr. 1390 (f. 209^{v})



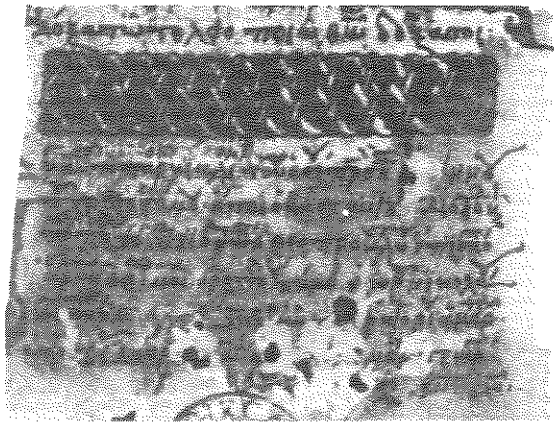
(61.) A.D. 1472: Subscription written by the monk Symeon Xenikos
Paphos, Metropolis, MS 6 (f. 129ᶜᵛ)



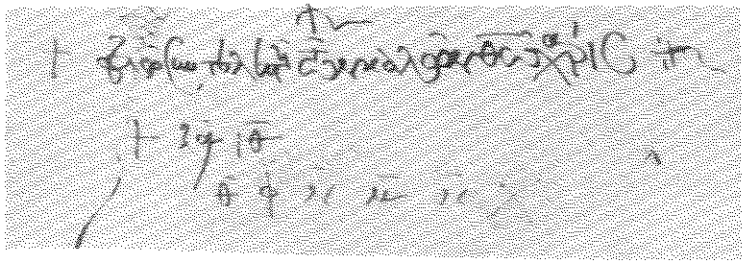
(*a*) (62.) A.D. 1475: Subscription written by Gregory, *prōtopapas* of Myrianthousa
Constantinople, Chalke, Panagia Kamariotissa, MS 116 (f. 24^{v})



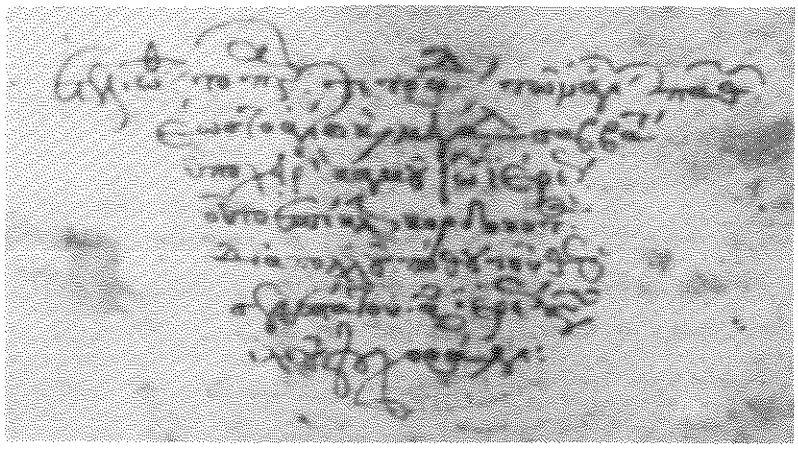
(*b*) (63.) A.D. 1483: Subscription written by the monk Neophytos
Alexandria, Greek Patriarchate, MS 195 (f. 373^{v})



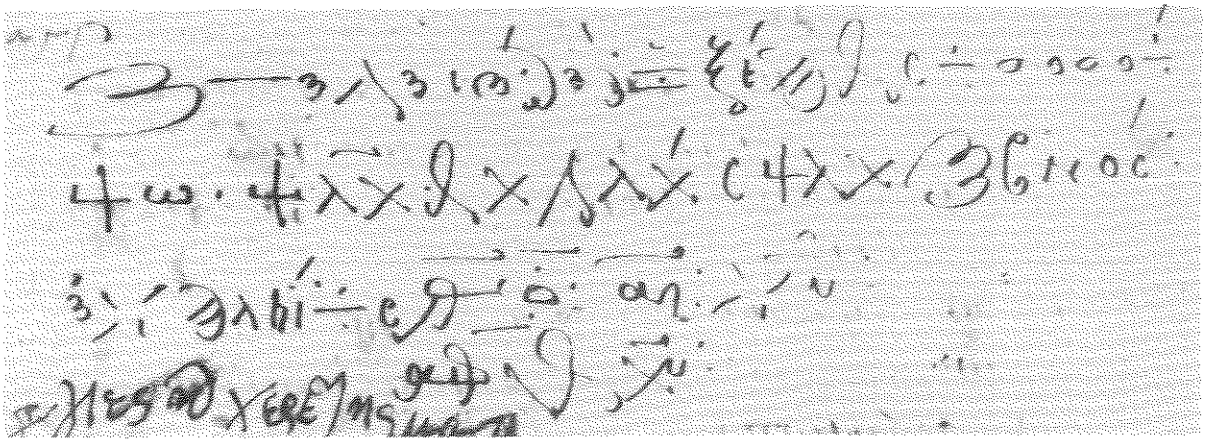
(*a*) (64.) A.D. 1483: Subscription written by the monk Gregory
Paris, Bibliothèque Nationale, MS Gr. 1155 (f. 128^{v})
(photo with ultra–violet light)



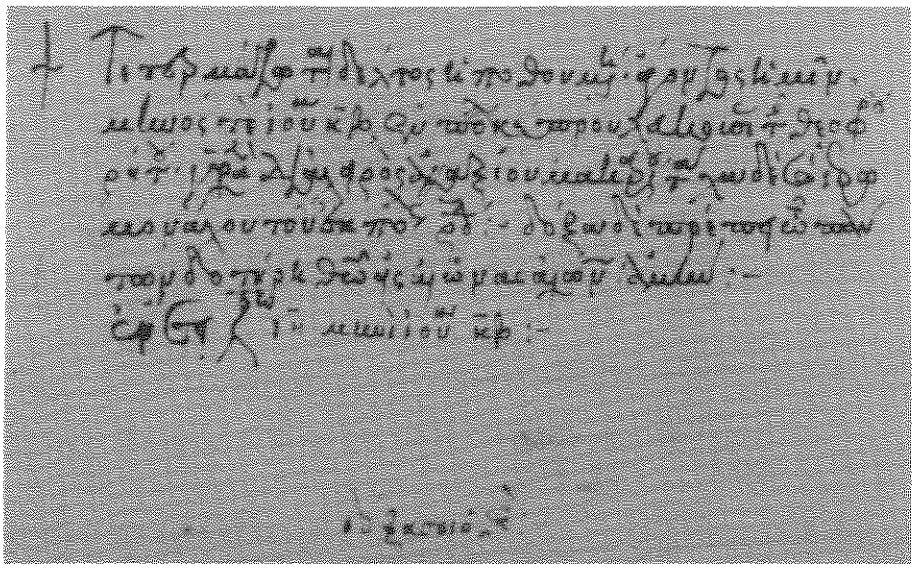
(*b*) (65.) A.D. 1492/93: Subscription written by the monk Theophanes
Nicosia, Archbishopric collection, MS 5 (f. 129^{v})



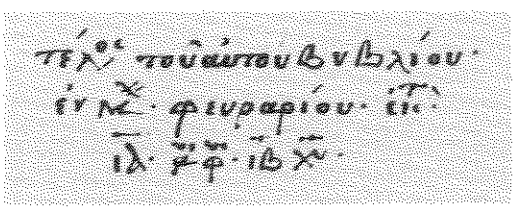
(*c*) (66.) *circa* 1500: Subscription written by John Kordokotos
Lesbos, Leimonos, MS 300, (f. 128^{v})



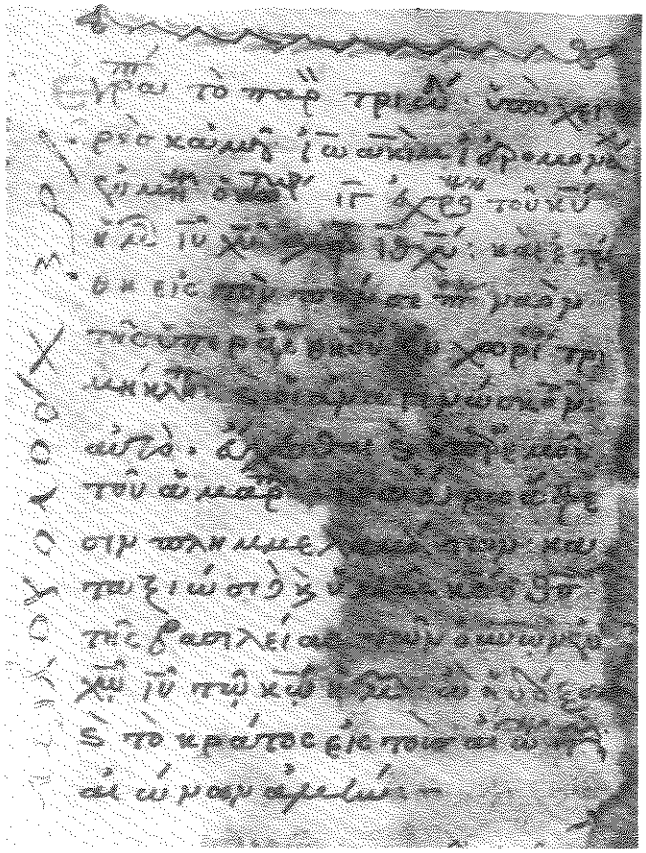
(*a*) (67.) A.D. 1509: Subscription written by the priest Paul (partly cryptographic)
Paris, Bibliothèque Nationale, MS Gr. 254 (f. 228ᵛ)



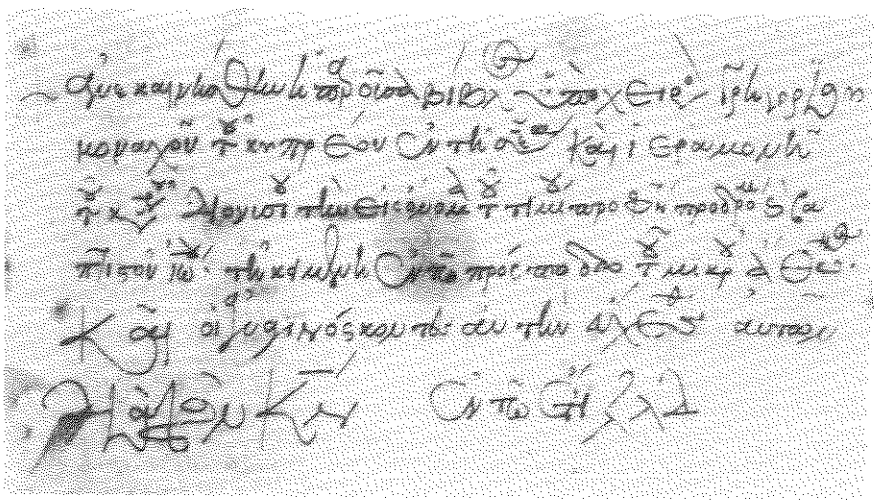
(*b*) (68.) A.D. 1507–10: Subscription written by the monk Makarios Eukolios from Rhodes
Sinai, Monastery of St. Catherine, MS Gr. 813 (f. 167ᵛ)



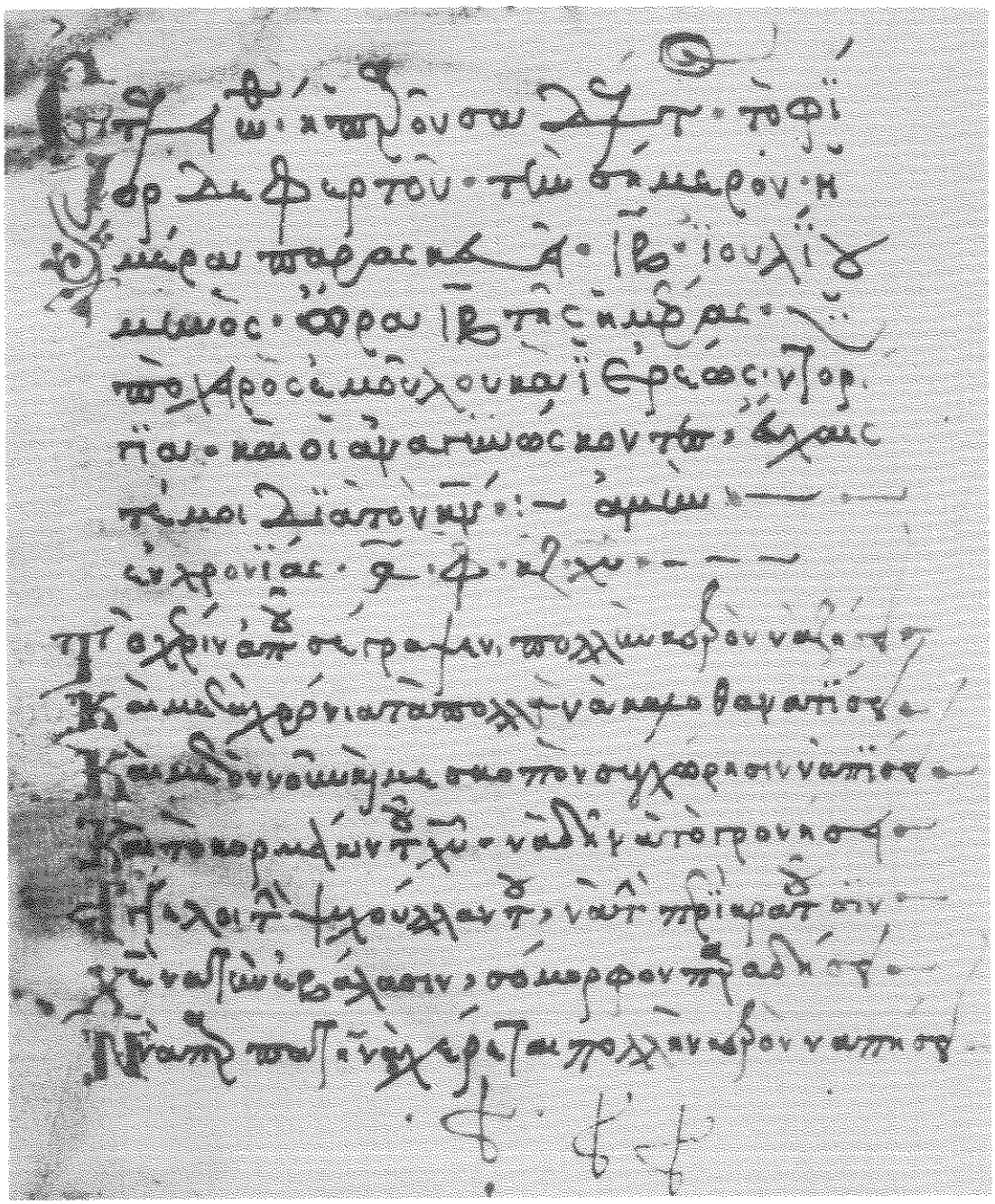
(*c*) (69.) A.D. 1512: Subscription written by an unknown scribe
Paris, Bibliothèque Nationale, MS Supp. Gr. 465 (f. 16ᶜ)



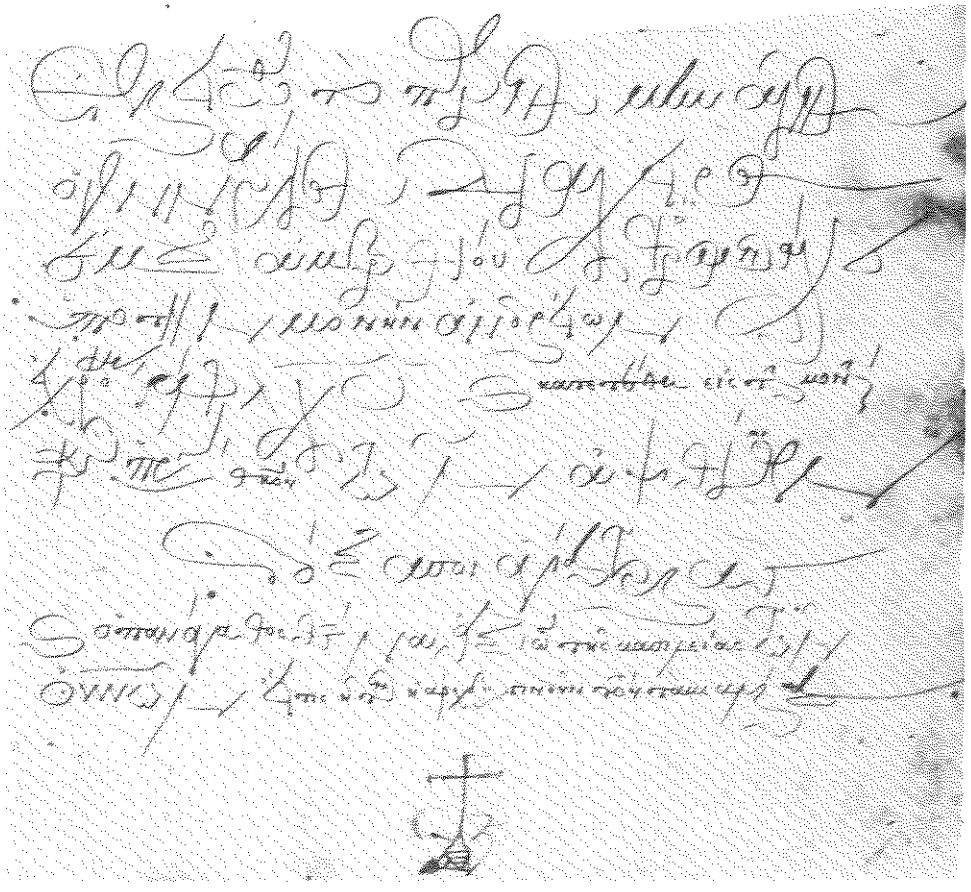
(*a*) (70.) A.D. 1519: Subscription written by the monk Ioakeim
Larnaca, Metropolis of Kition, MS 46 (f. 232^{v})



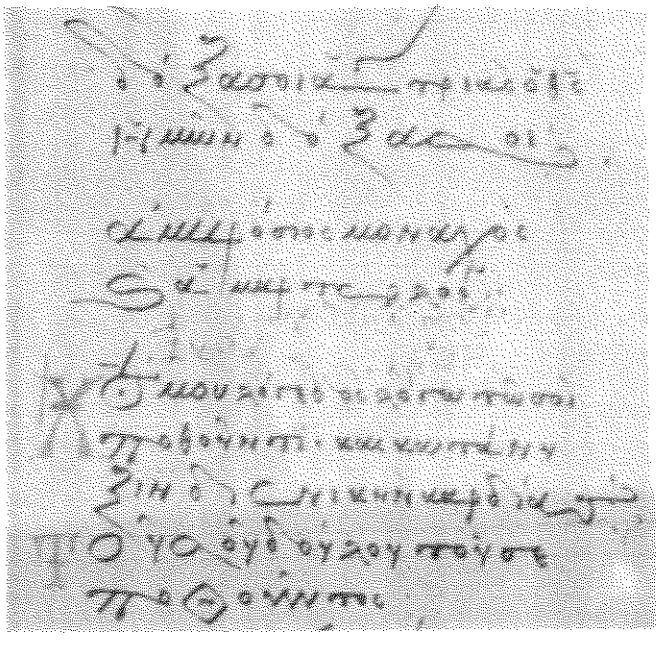
(*b*) (72.) A.D. 1525/26: Later subscription written by the monk Gregory of Cyprus
Paris, Bibliothèque Nationale, MS Coislin 4 (f. 322^{v})



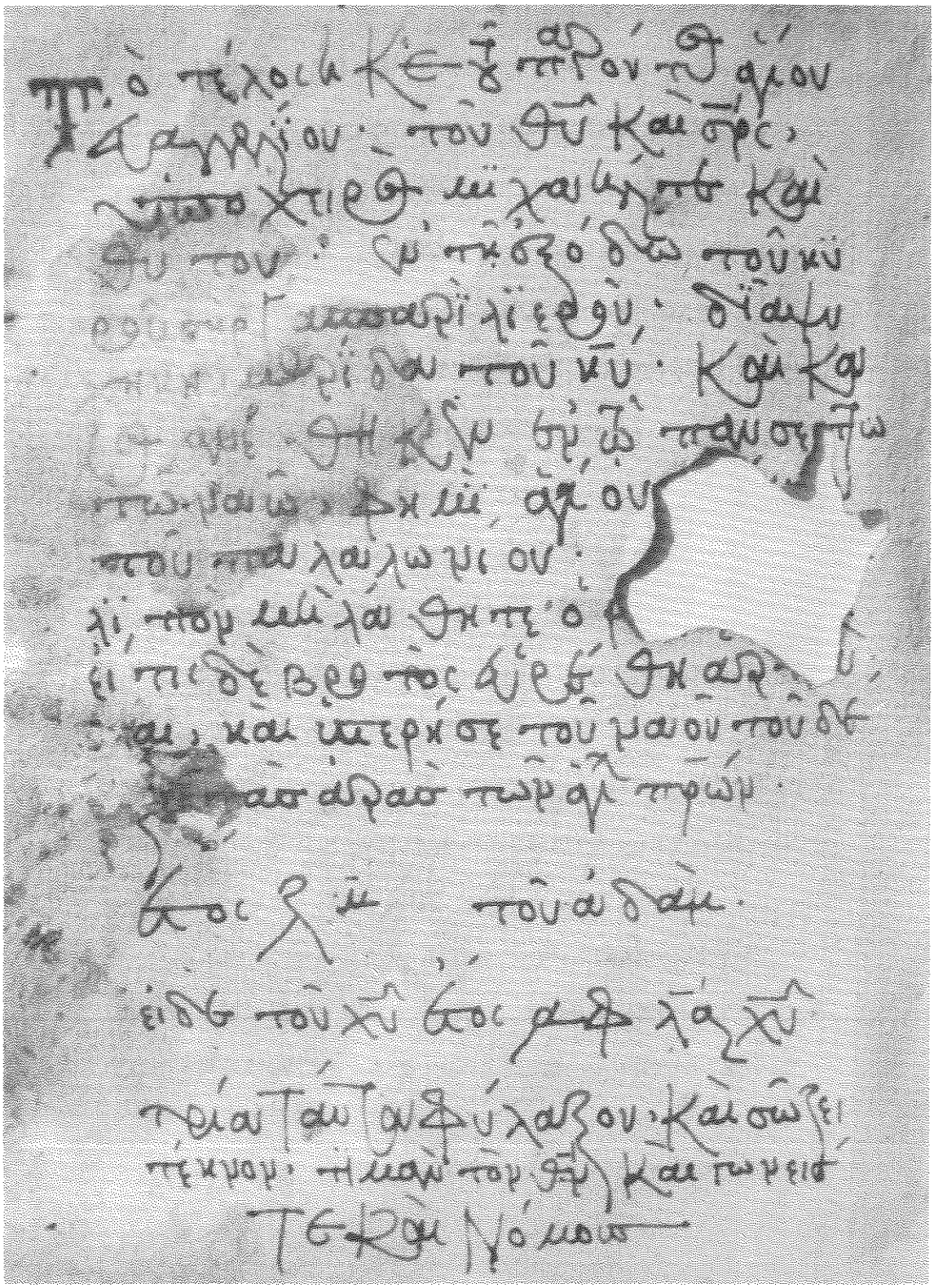
(73.) A.D. 1527: Subscription written by the priest Loukas Ntorgia
Jerusalem, MS St. Saba 284 (f. 139^{v})



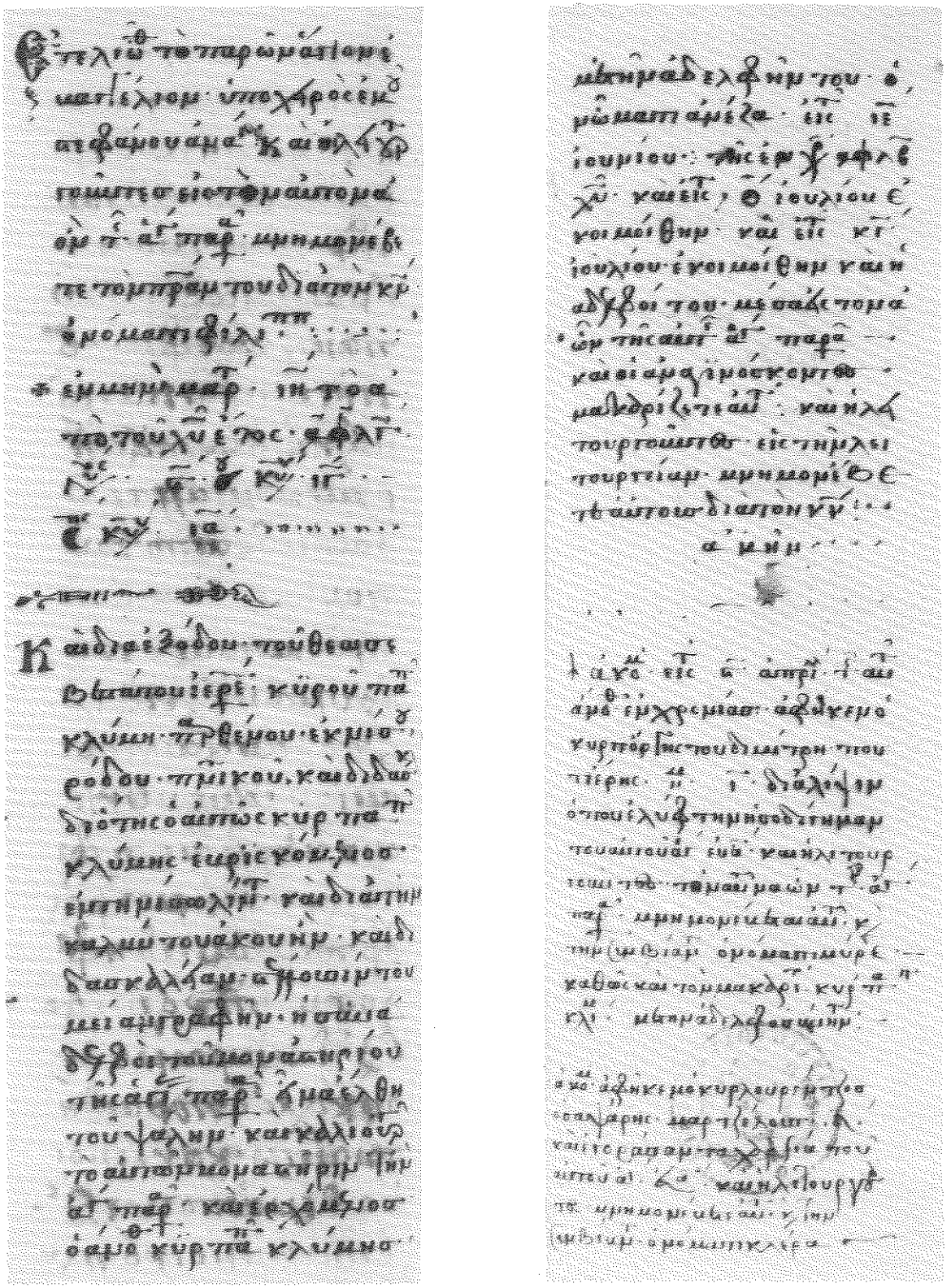
(*a*) (74.) A.D. 1530: Subscription written by Ambrosios 'Ανδρείων
Athens, Metochion of Panagios Taphos in Cple, MS 19 (f. 200r)
(Reduction 64%)



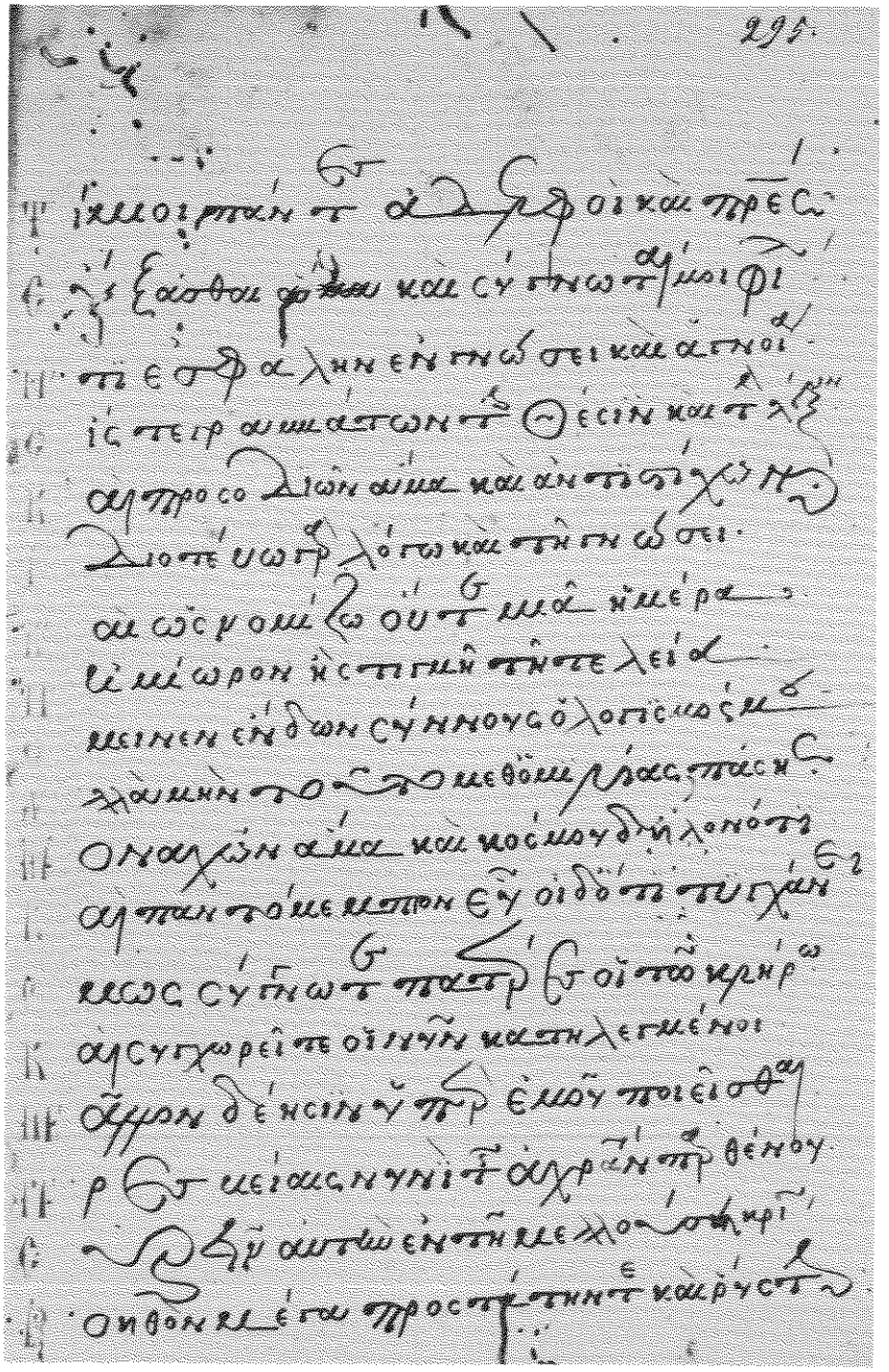
(*b*) (75.) ca. 1530: Subscription written by the monk Ambrosios
Sinai, Monastery of St. Catherine, MS Gr. 950 (f. 249r)



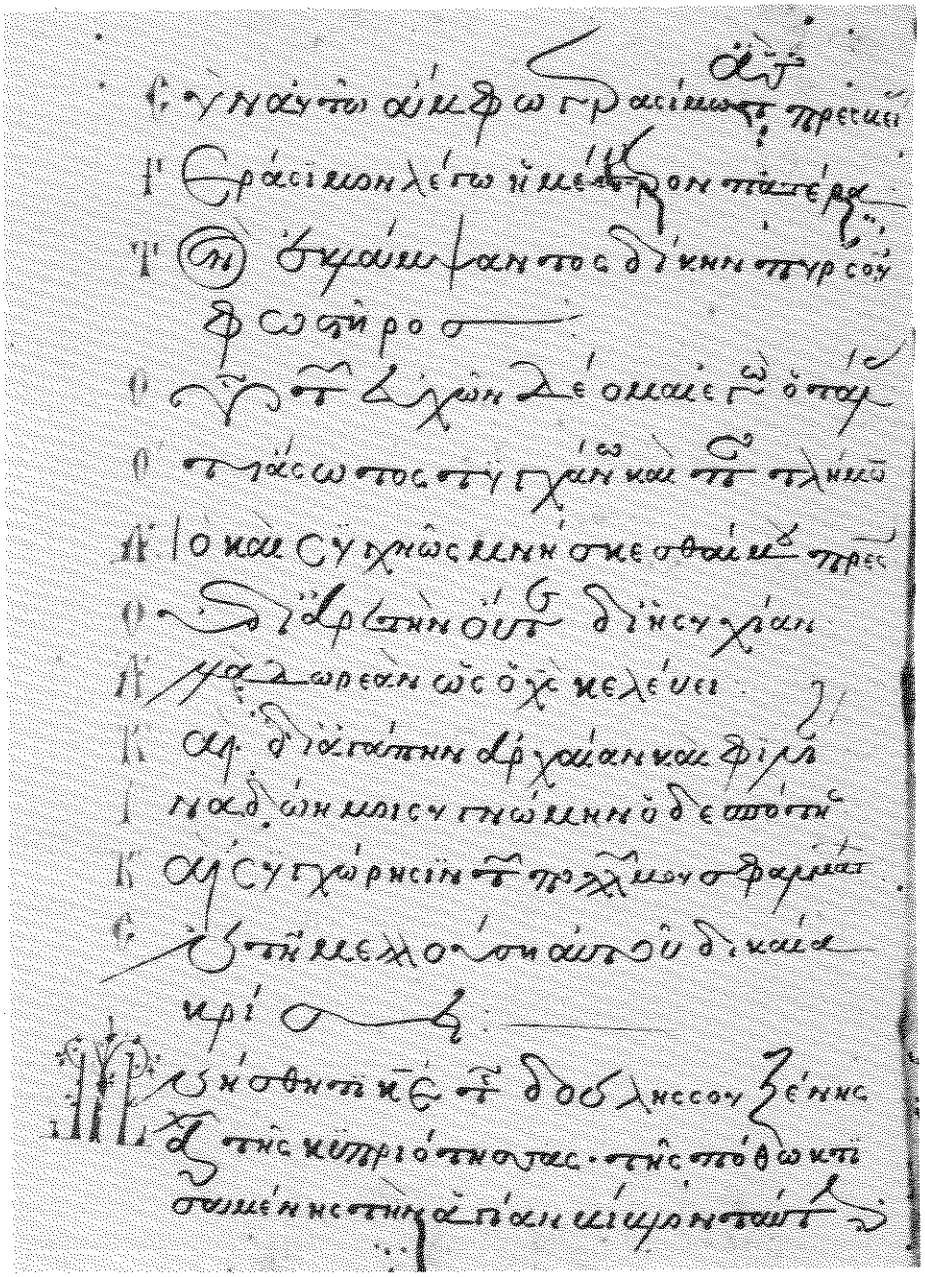
(77.) A.D. 1531: Subscription written by the priest Michael
Cyprus, St. Mamas Lectionary (f. 301v)



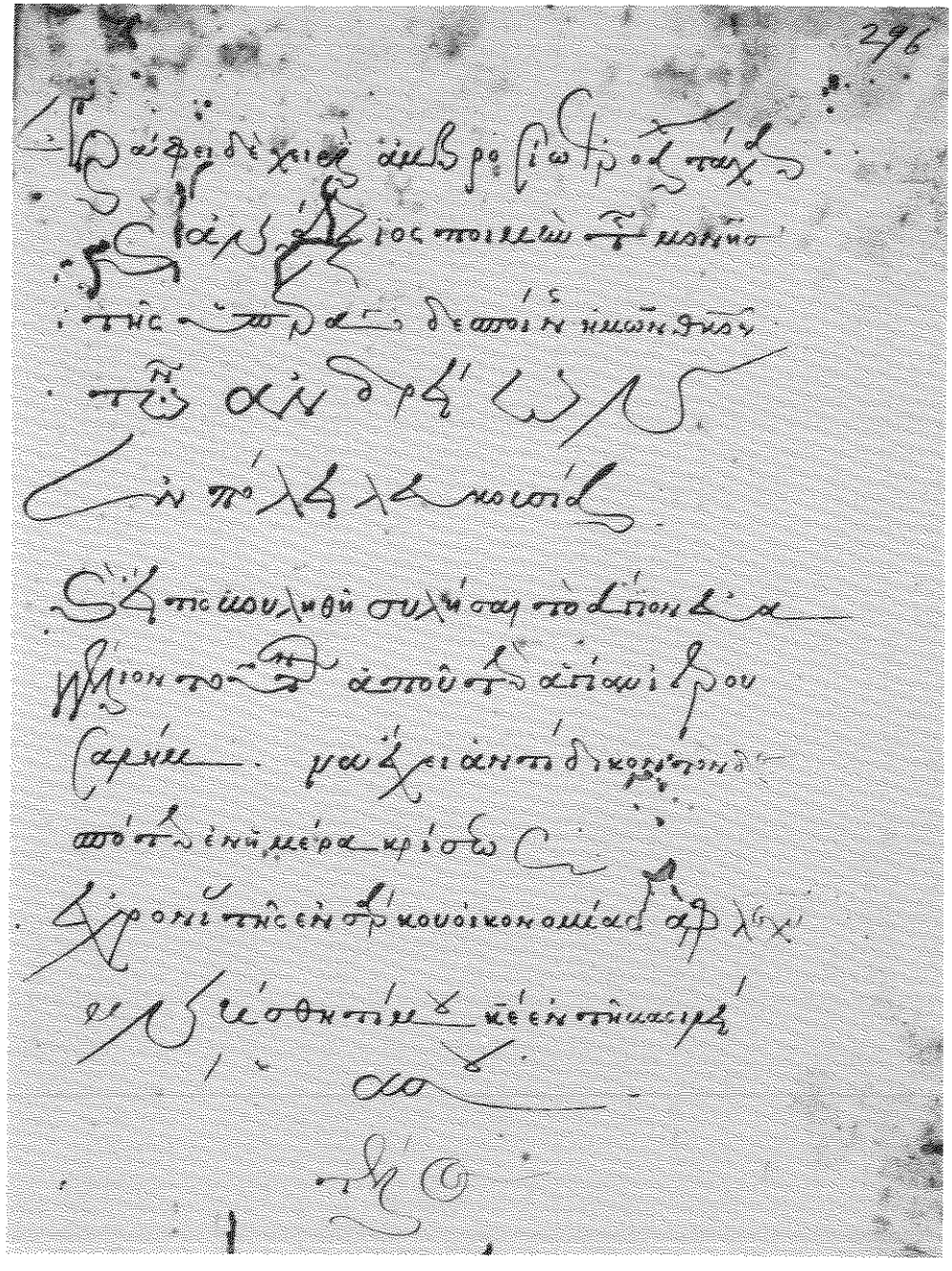
(78.) A.D. 1533: Subscription written by the *anagnōstēs* Stephanos
Paris, Bibliothèque Nationale, MS Gr. 317 (ff. 222ᵛ–223ᵛ)
(Reduction 80%)



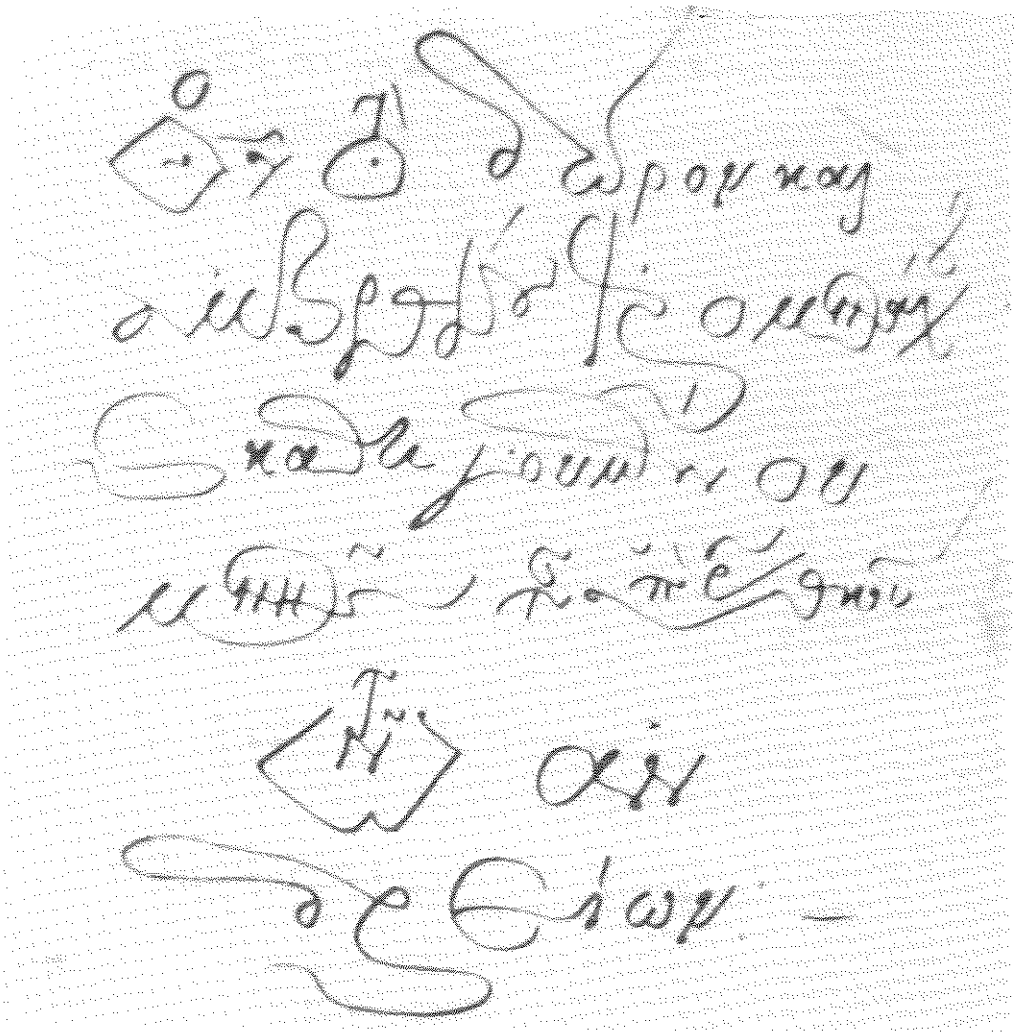
(79.) A.D. 1535: Poetic subscription written by Ambrosios Ἀνδρείων
Jerusalem, MS Staurou 9 (f. 295ᵛ)
(Reduction 60%)



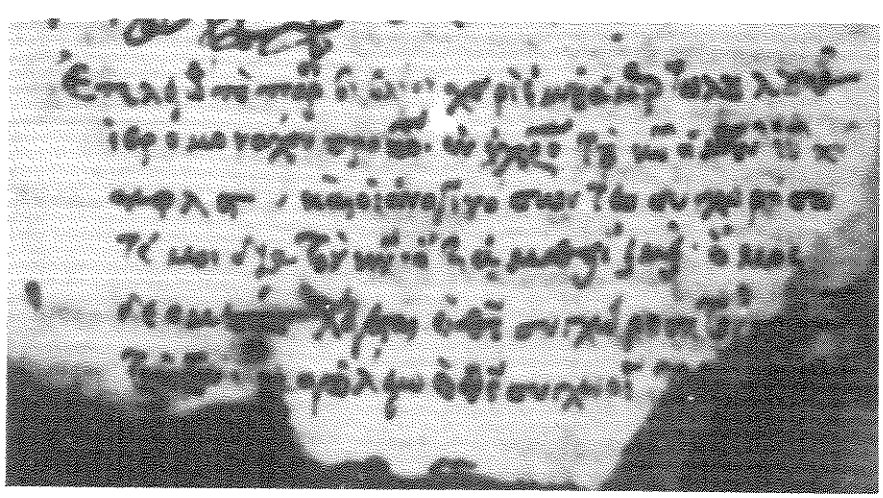
(79.) A.D. 1535: Poetic subscription written by Ambrosios 'Ανδρείων
Jerusalem, MS Staurou 9 (f. 295ᵛ)
(Reduction 60%)



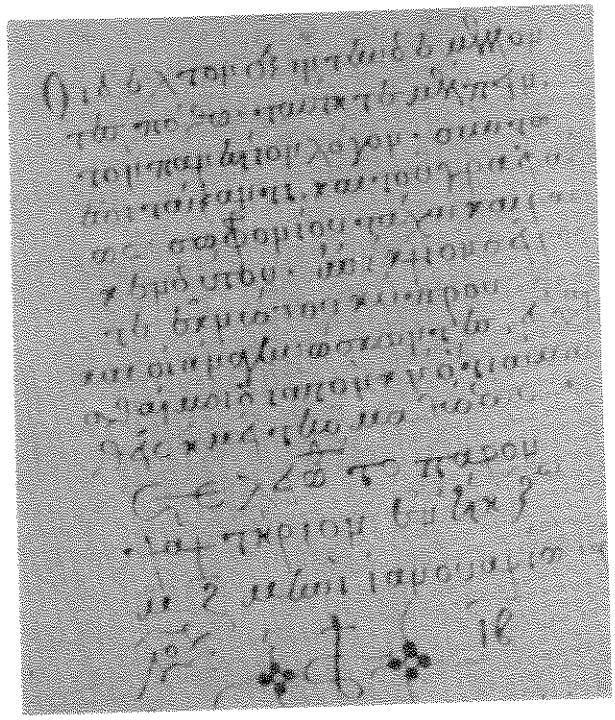
(79.) A.D. 1535: Subscription written by Ambrosios 'Ανδρειων
Jerusalem, MS Staurou 9 (f. 296r)
(Reduction 60%)



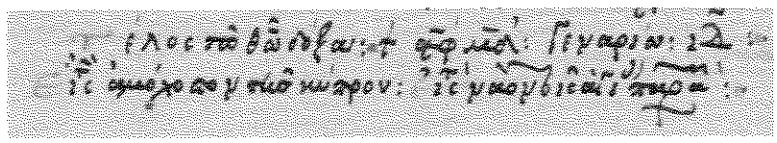
(*a*) (80.) *circa* A.D. 1535–52: Subscription written by Ambrosios Ἀνδρείων
Athos, Dionysiou, MS 795 (*Eilētarion,* end)
(Reduction 80%)



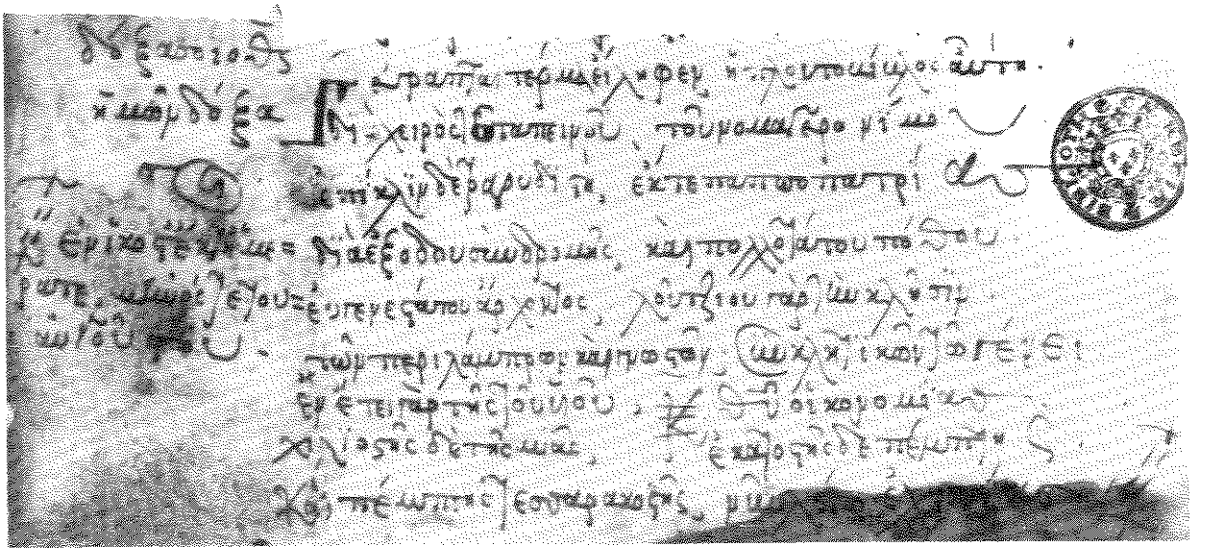
(*b*) (81.) A.D. 1536: Subscription written by the monk Luke
Athos, Laura, MS Θ 91 (f. 388ᵛ)



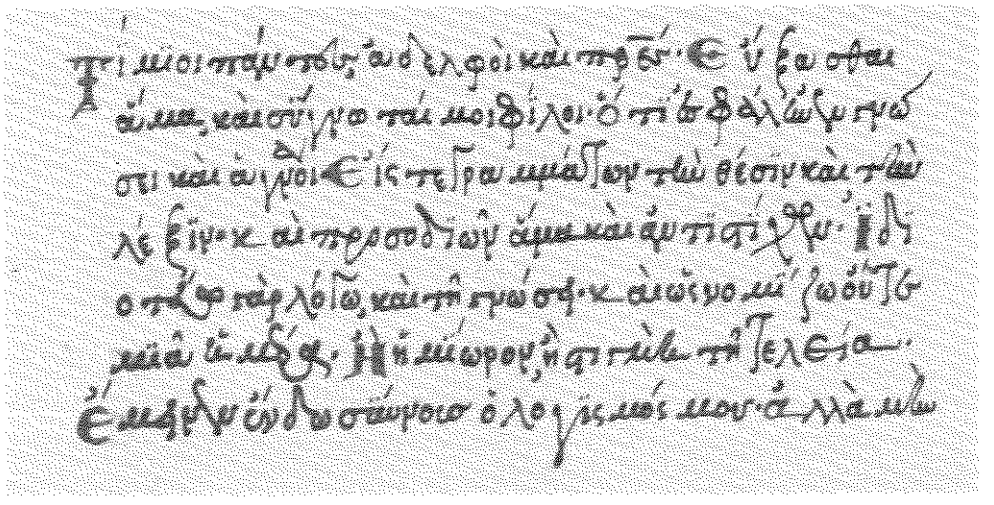
(*a*) (83.) A.D. 1539: Subscription written by Sophronios Seiros from Cyprus
Sinai, Monastery of St. Catherine, MS Gr. 948 (f. 423^{v})



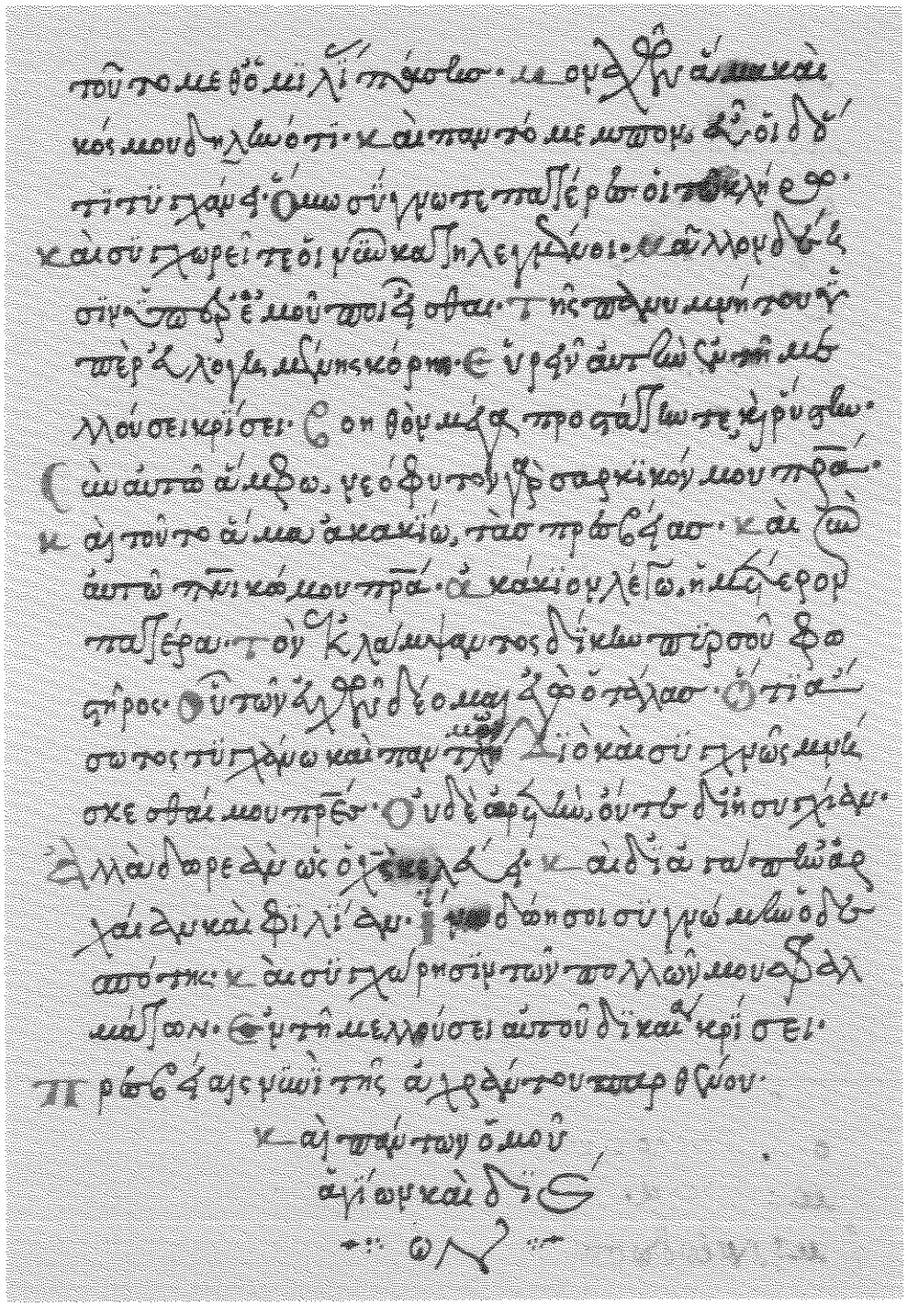
(*b*) (84.) A.D. 1544: Subscription written by the unknown scribe
Sydney, University Rare Book Library, Stewart MS 1 (f. 337^{r})



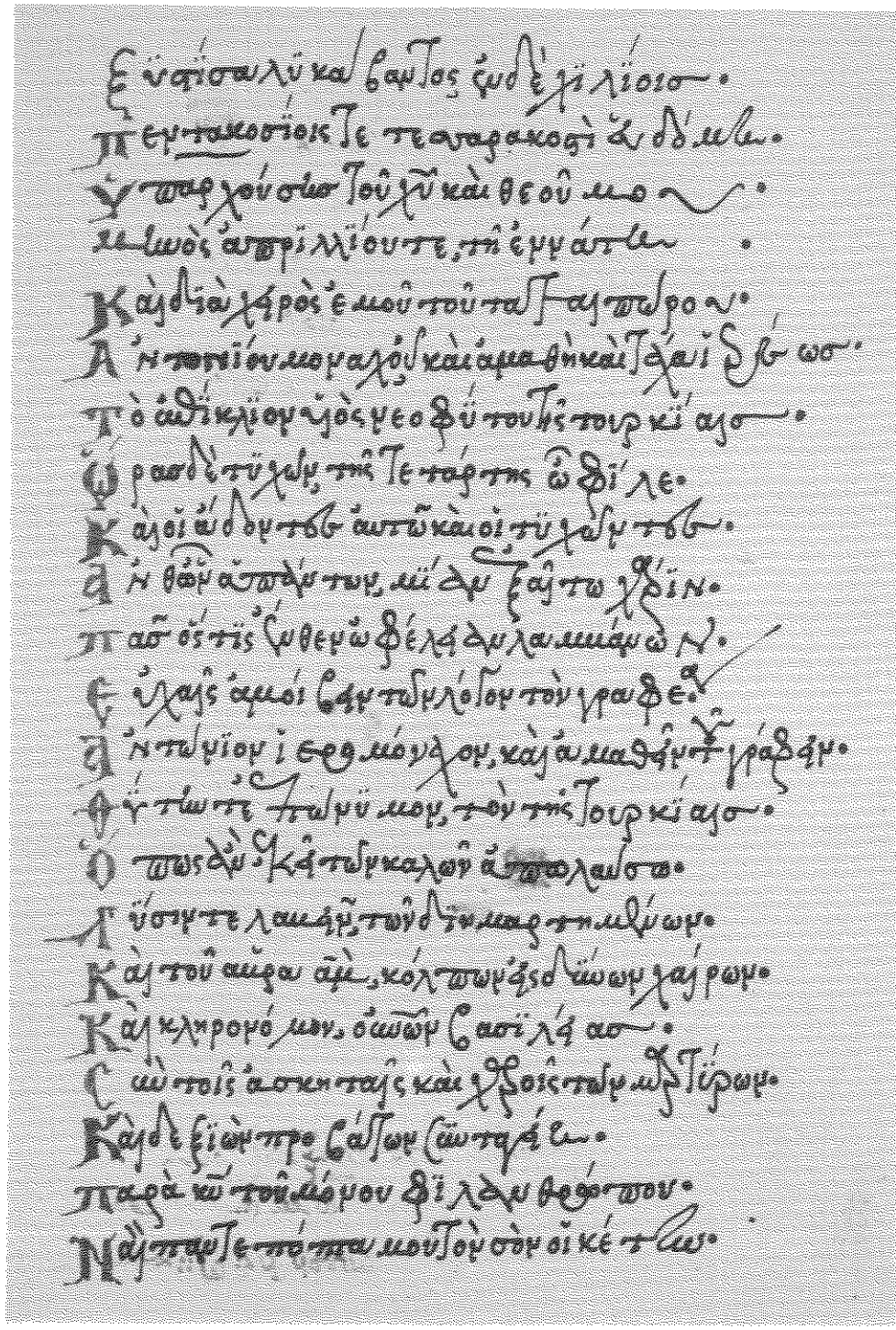
(*a*) (85.) A.D. 1545: Poetic subscription written by Hieronymos Tragoudistes
Paris, Bibliothèque Nationale, MS Gr. 1770 (f. 158^{v})



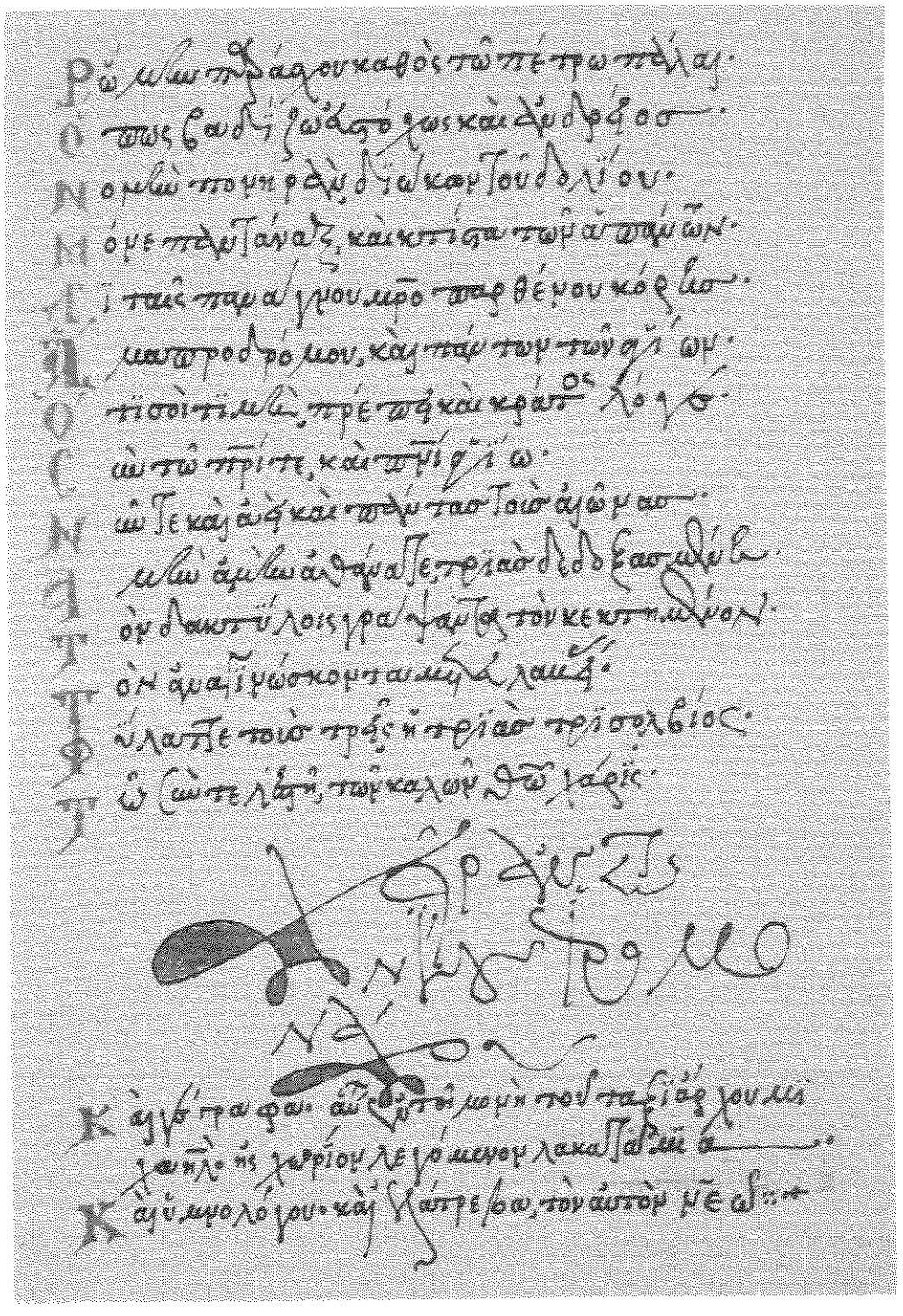
(*b*) (86.) A.D. 1547: Poetic subscription written by the monk Antonios
Jerusalem, Taphou, MS 281 (f. 340^{v})



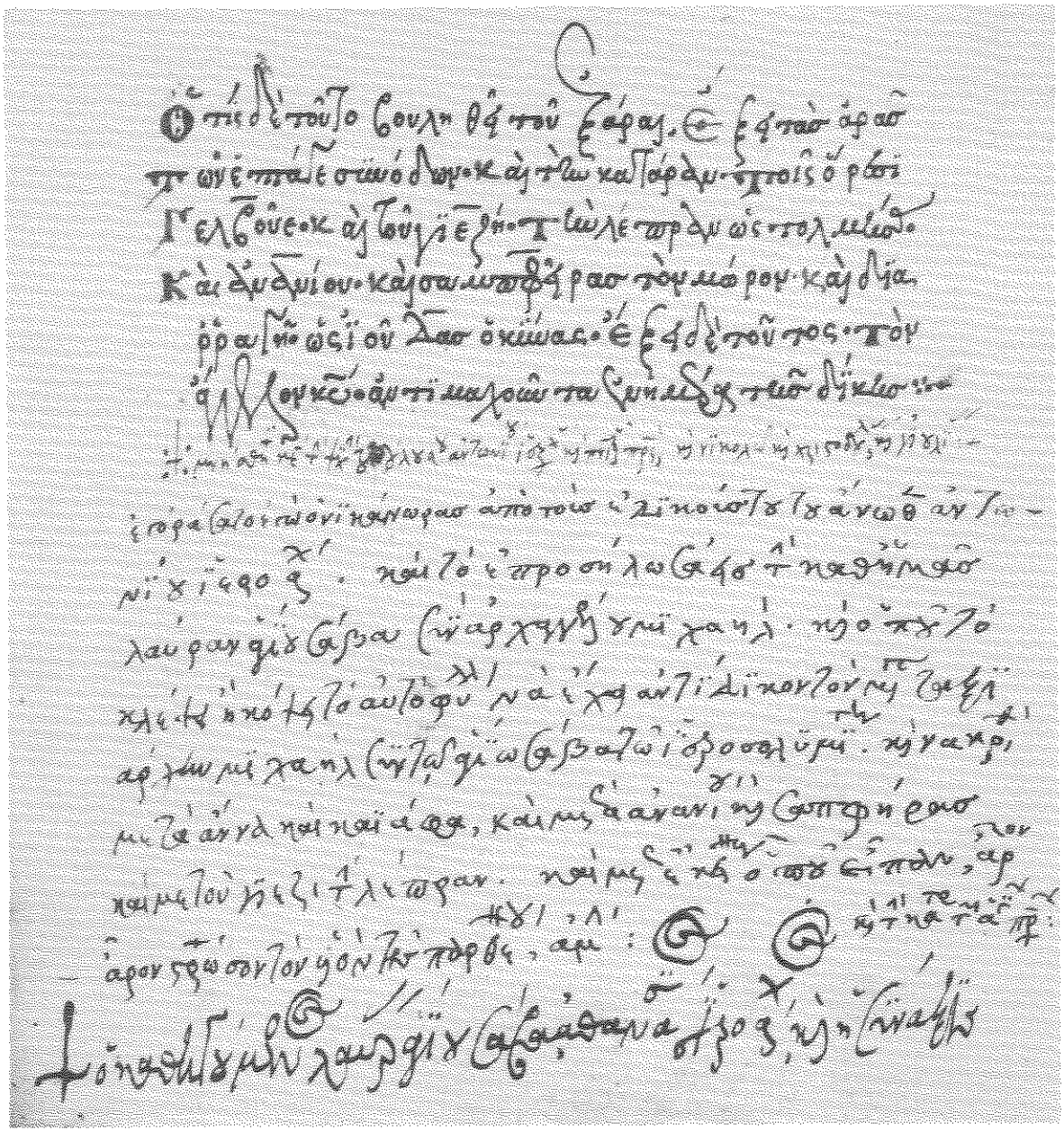
(86.) A.D. 1547: Poetic subscription written by the monk Antonios
Jerusalem, Taphou, MS 281 (f. 341ᵛ)



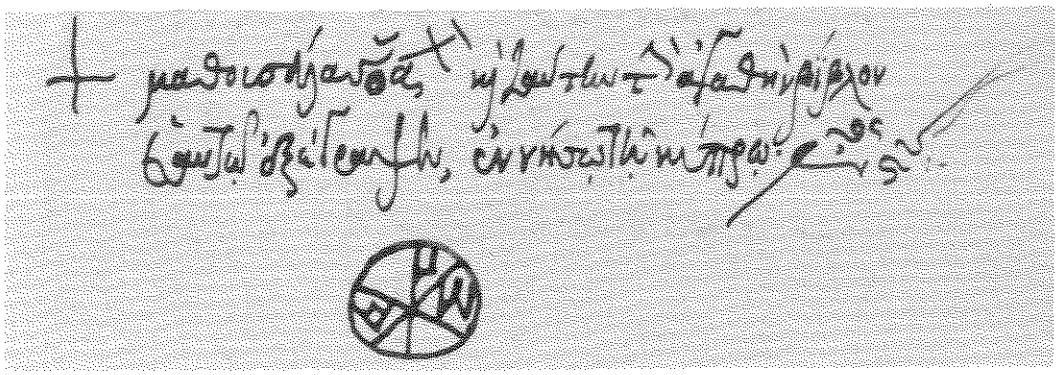
(86.) A.D. 1547: Second poetic subscription written by the monk Antonios
Jerusalem, MS Taphou 281 (f. 341v)



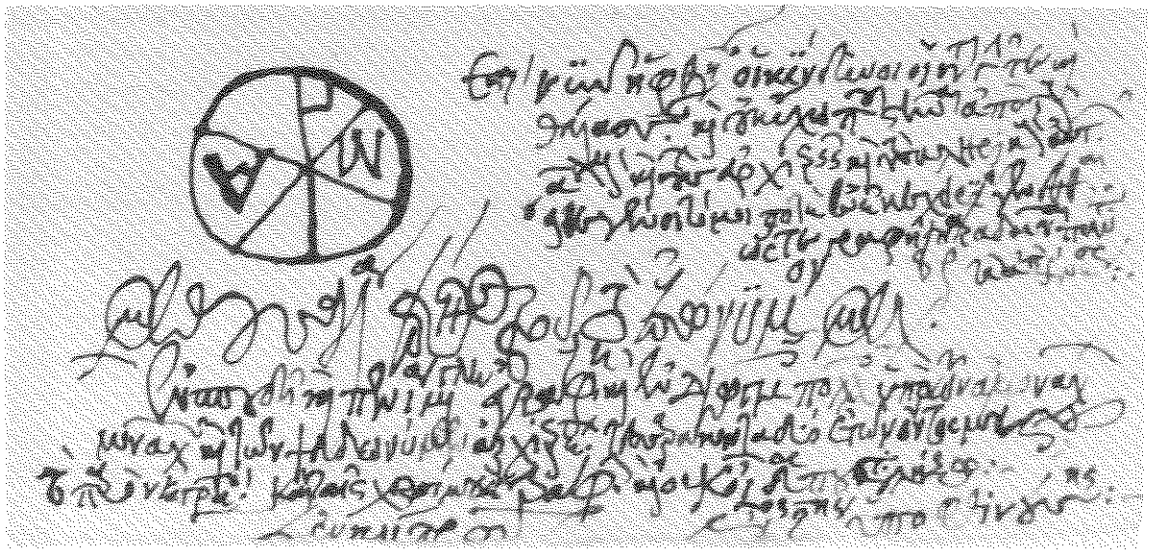
(86.) A.D. 1547: Second poetic subscription written by the monk Antonios
Jerusalem, MS Taphou 281 (f. 342r)



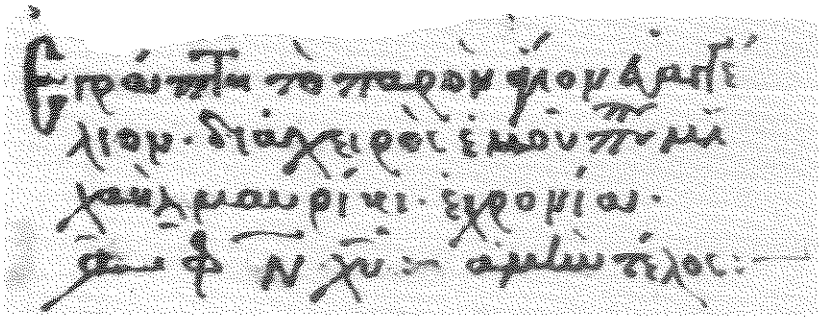
(86.) A.D. 1547: Third poetic subscription and later note written by the monk Antonios
Jerusalem, MS Taphou 281 (f. 342v)



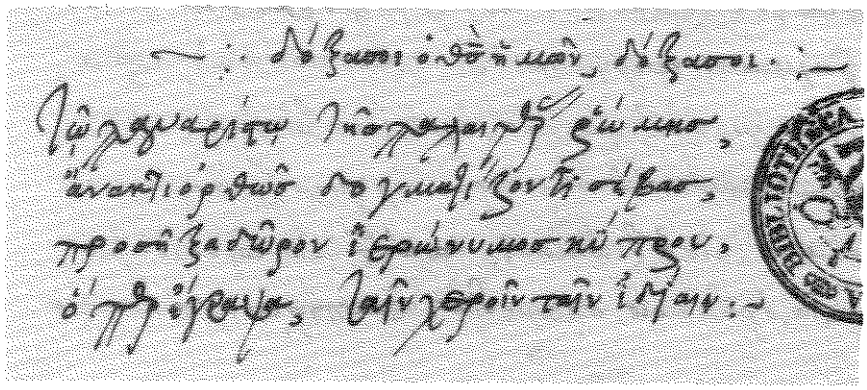
(*a*) (87.) A.D. 1548/49: Subscription written by Mathousalas Macheir
Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 134^{r})



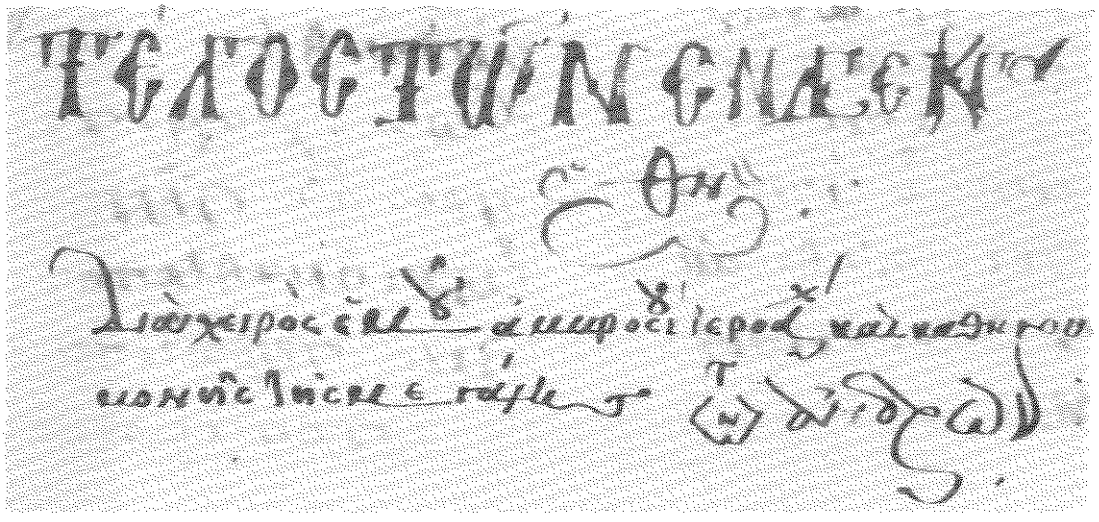
(*b*) (87.) A.D. 1548/49: Prosopographical note written by the scribe Mathousalas Macheir
Vienna, Nationalbibliothek, MS Phil. Gr. 188 (f. 6^{r})



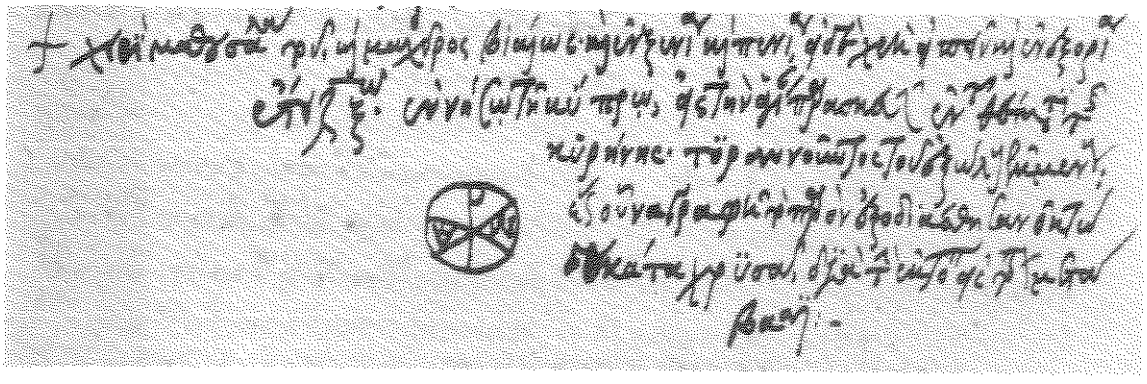
(*c*) (88.) A.D. 1550: Subscription written by the priest Michael Maurikes
Paris, Bibliothèque Nationale, MS Gr. 381 (f. 306^{r})



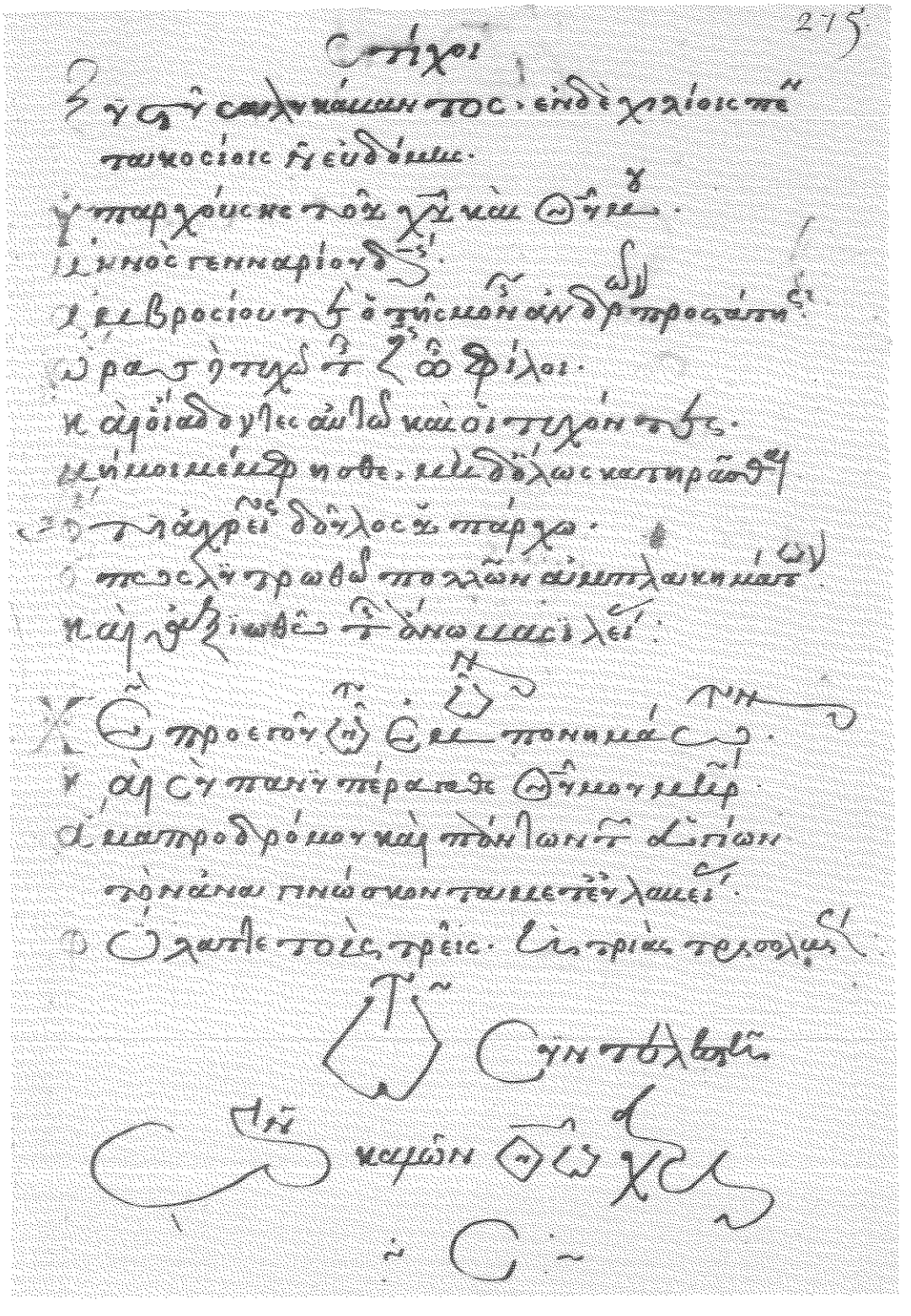
(*a*) (89.) *circa* A.D. 1550: Subscription written by Hieronymos Tragoudistes
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 397 (f. 110^{v})



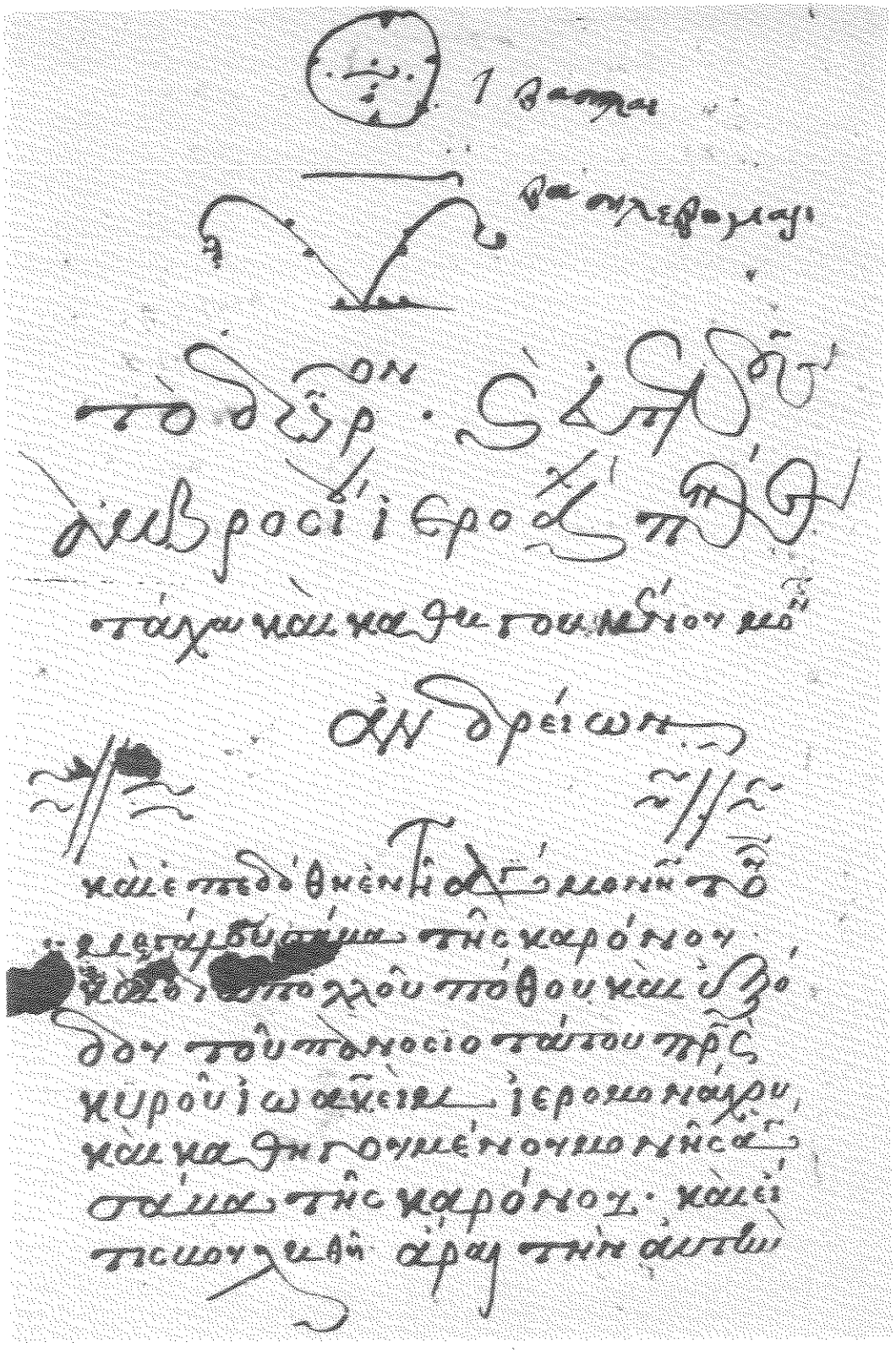
(*b*) (90.) *circa* A.D. 1550: Subscription written by Ambrosios Ἀνδρείων
Paris, Bibliothèque Nationale, MS Supp. Gr. 1105 (f. 10^{v})



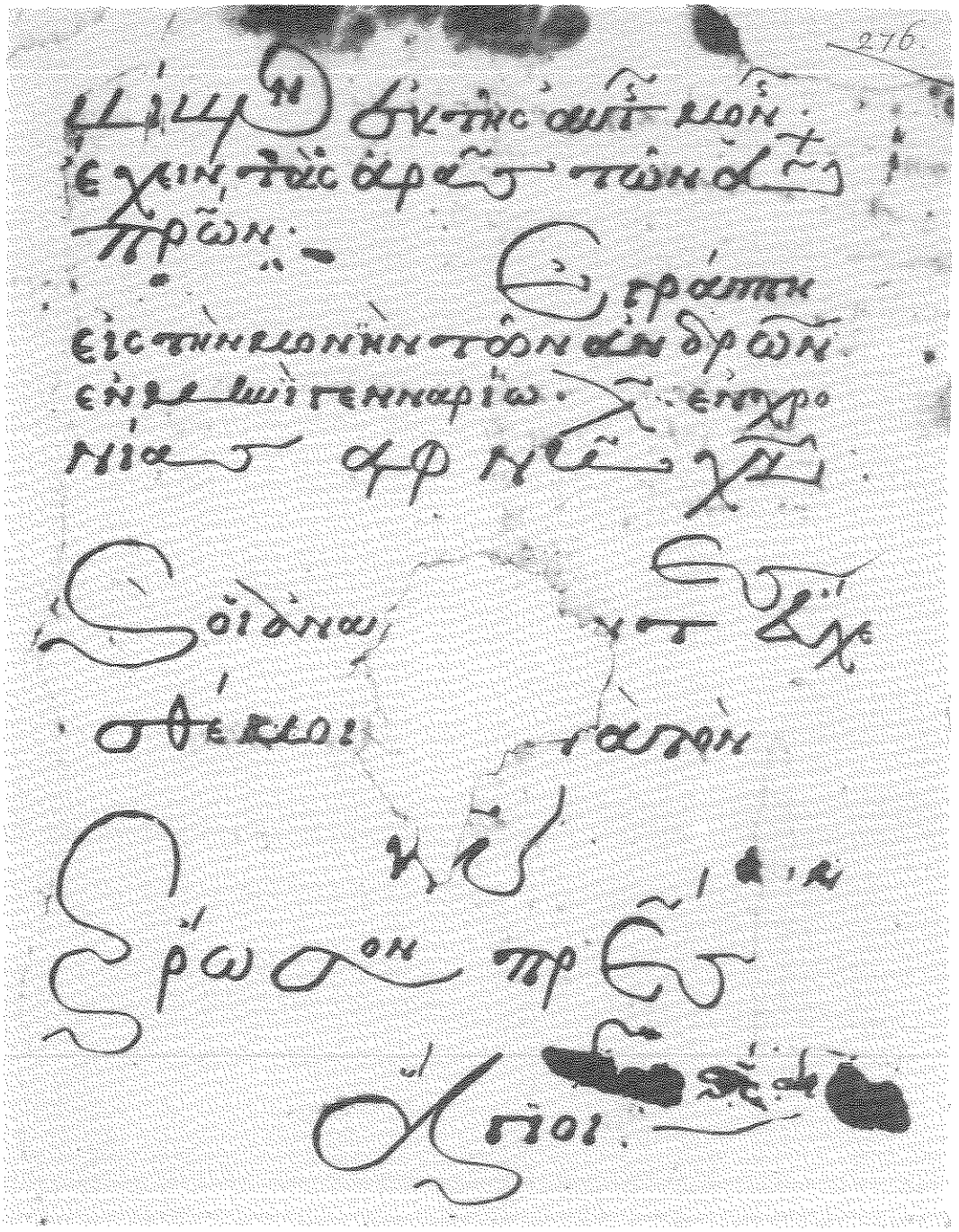
(*c*) (92.) A.D. 1551/52: Subscription written by Mathousalas Macheir
Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 227^{r})



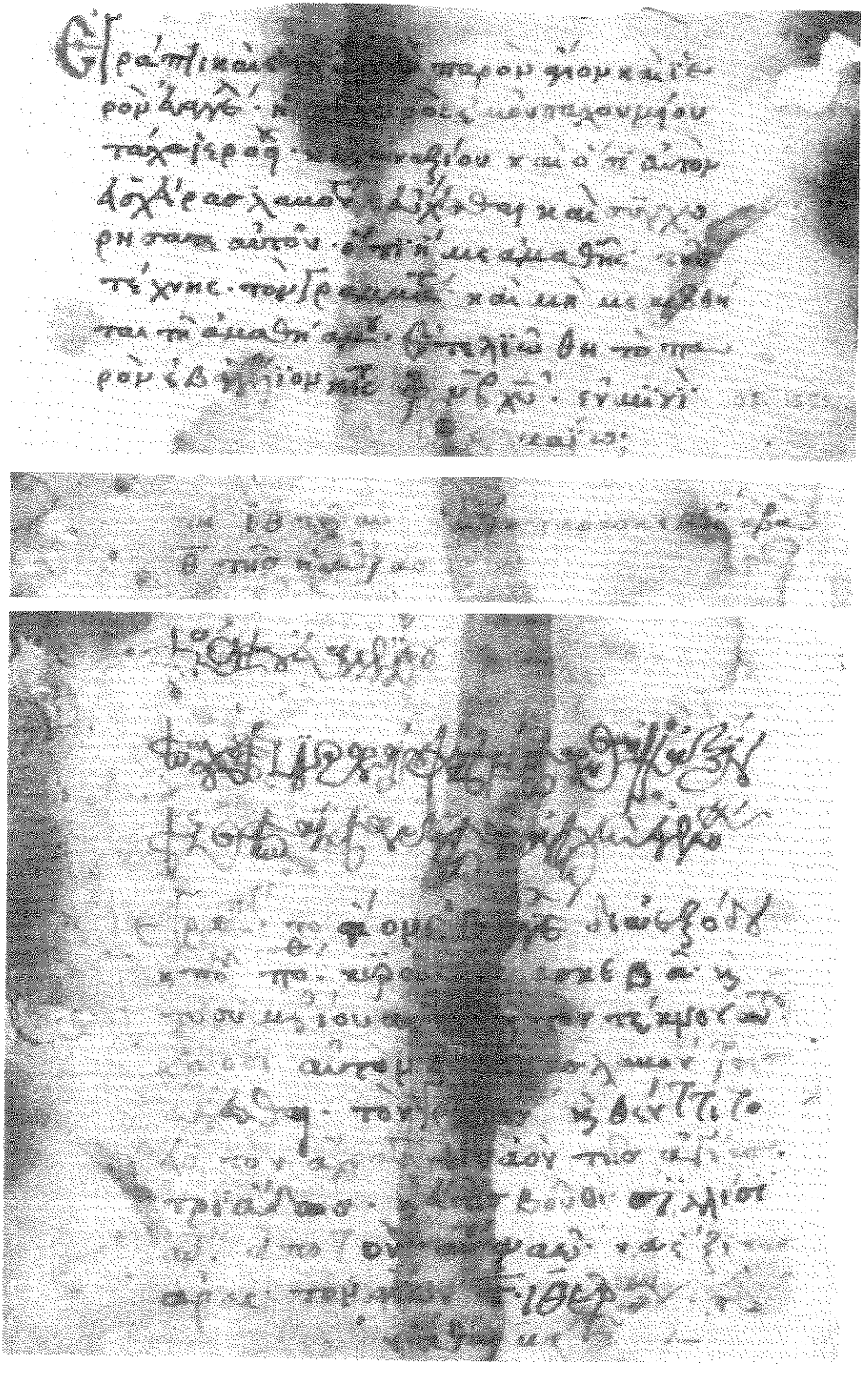
(94.) A.D. 1552: Poetic subscription written by the scribe Ambrosios 'Ανδρείων
Paris, Bibliothèque Nationale, MS Gr. 872 (f. 275ᶜ)
(Reduction 72%)



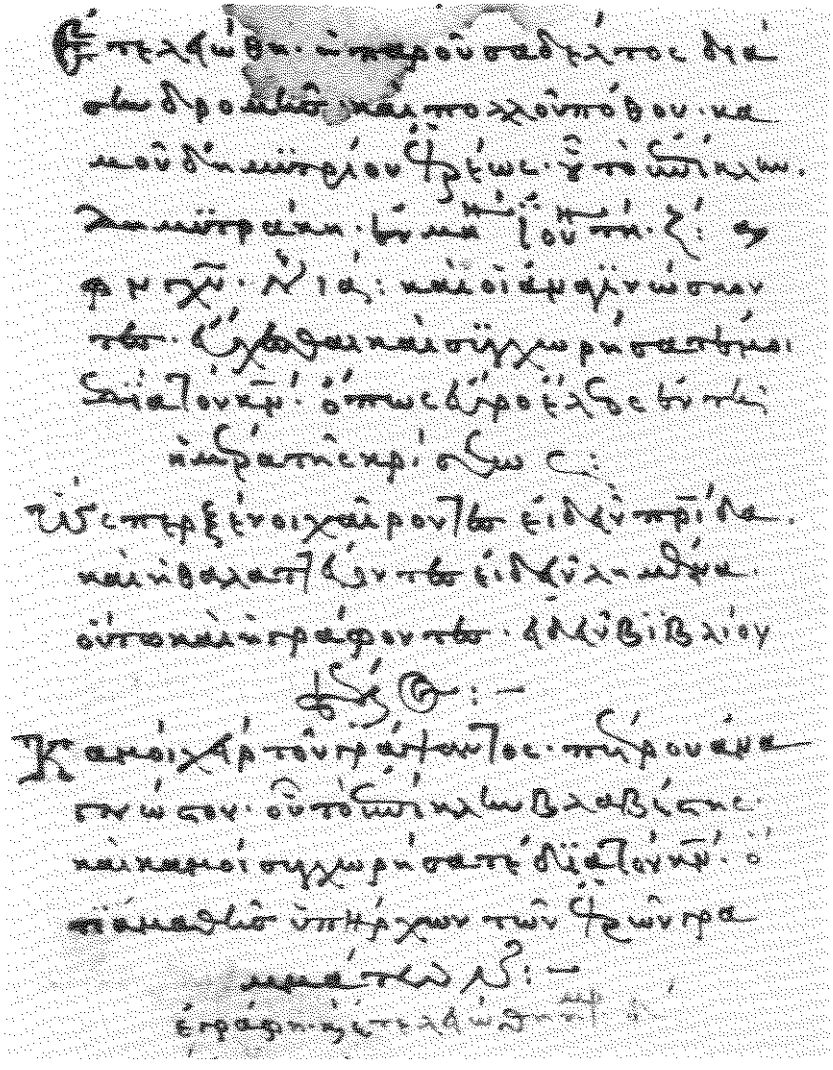
(94.) A.D. 1552: Subscription written by the scribe Ambrosios 'Ανδρείων
Paris, Bibliothèque Nationale, MS Gr. 872 (f. 275ᵛ)
(Reduction 72%)



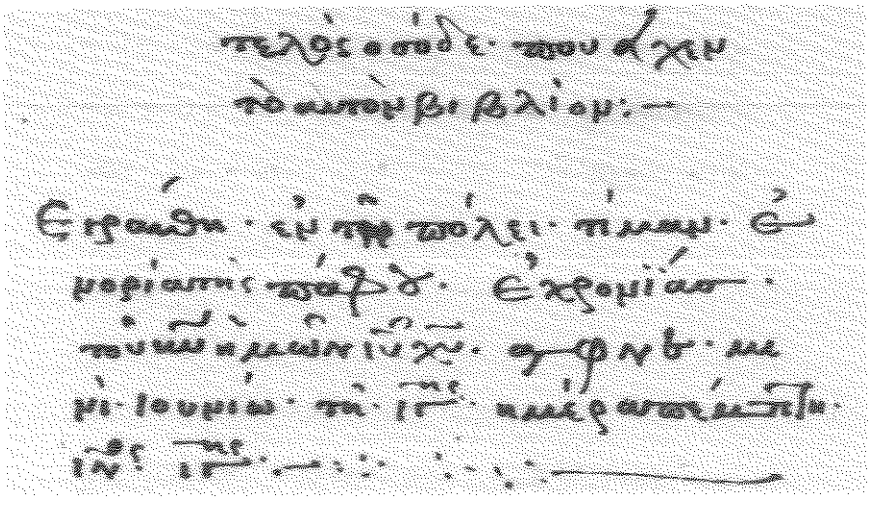
(94.) A.D. 1552: Subscription written by the scribe Ambrosios Ἀνδρείων
Paris, Bibliothèque Nationale, MS Gr. 872 (f. 276ᵛ)
(Reduction 72%)



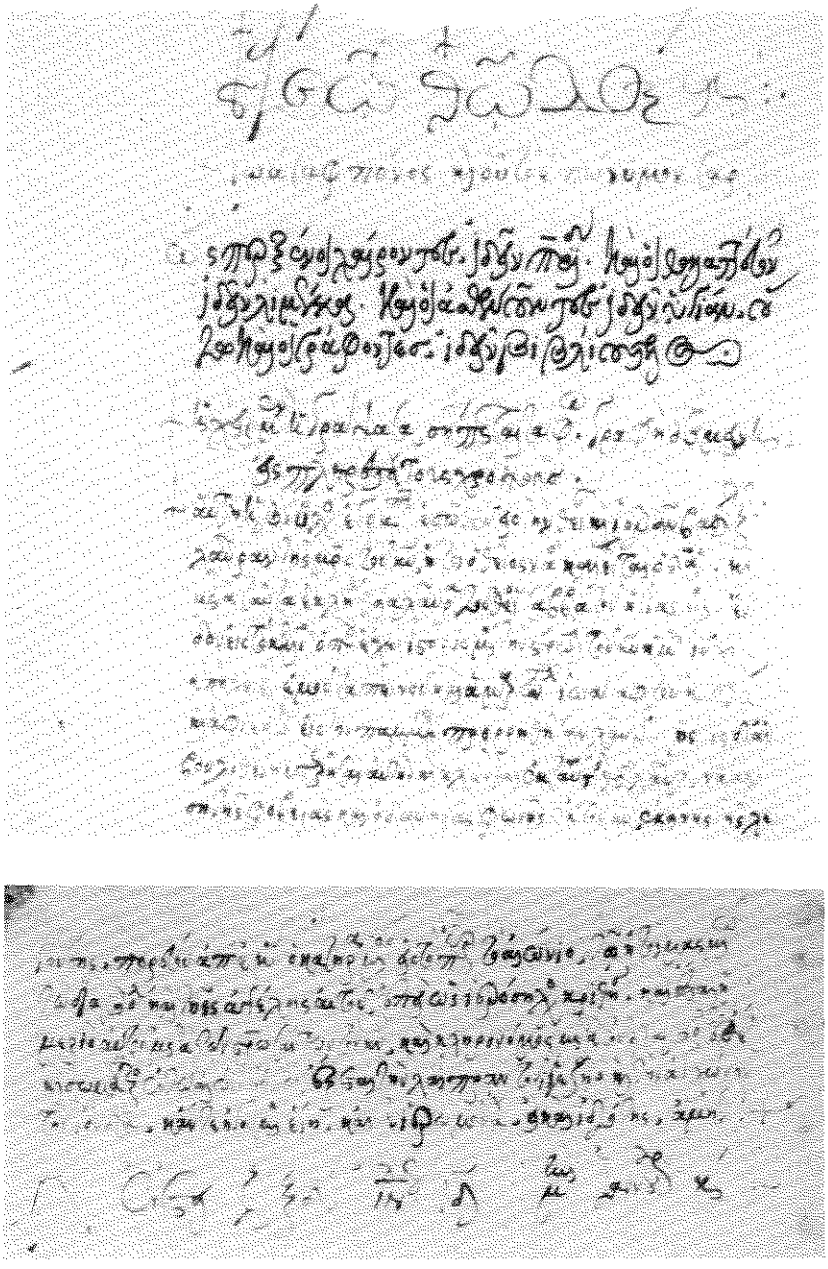
(95.) A.D. 1552: Subscription written by the monk Pachomios
Vatican, Biblioteca Apostolica Vaticana, MS Gr. 2311 (f. 178ᵛᵒ)
(Reduction 79%)



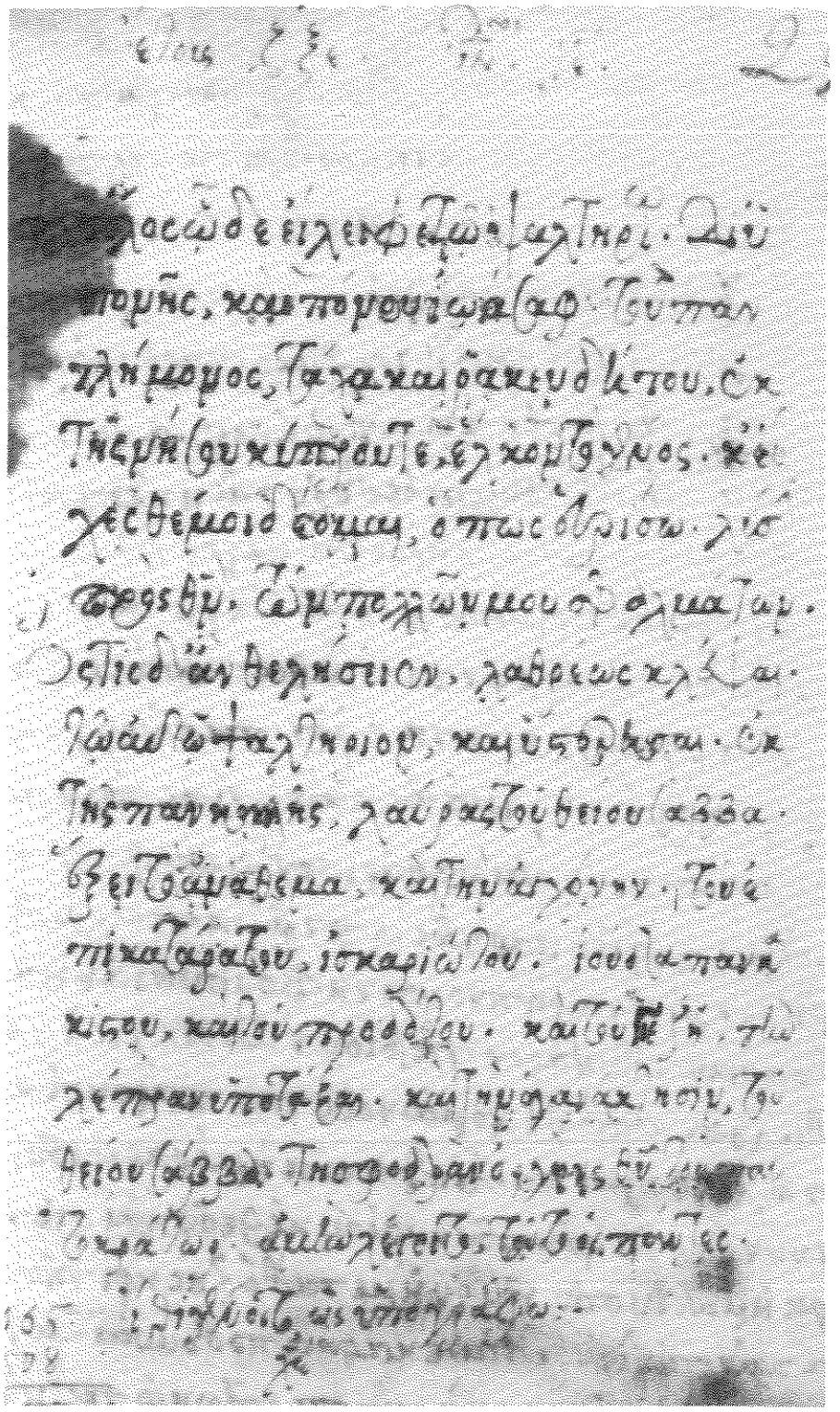
(*a*) (96.) A.D. 1553: Subscription written by Peter Blabestes
Paris, Bibliothèque Nationale, MS Gr. 1611 (f. 437ᵛ)



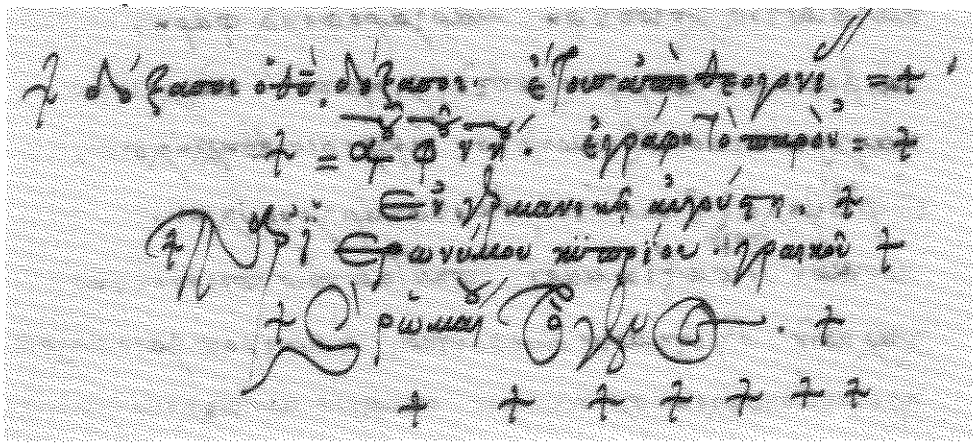
(*b*) (97.) A.D. 1555: Subscription written by an unknown scribe
Oxford, MS Selden Supra 14 (f. 331ᵛ)



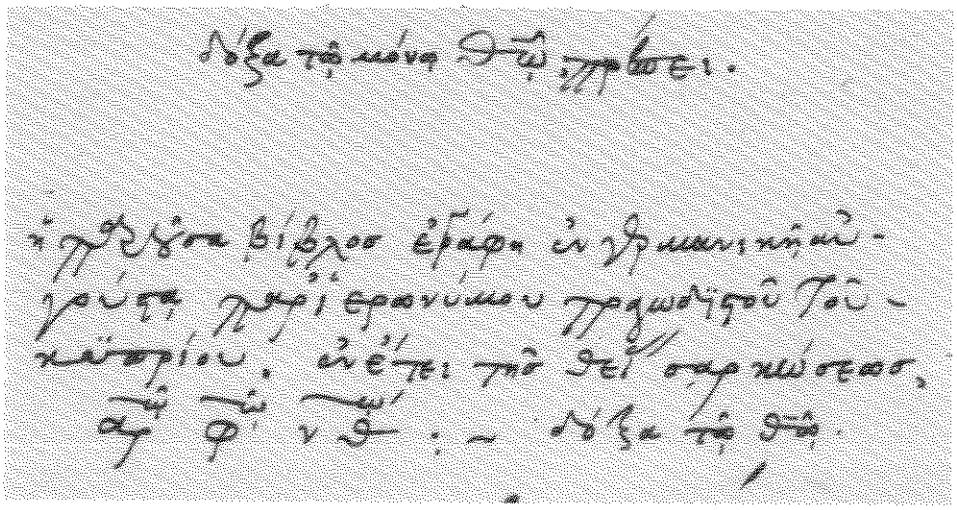
(98.) A.D. 1556: Subscription written by the monk Ioasaph Sarbos from Cyprus
Jerusalem, MS St. Saba 145 (ff. 294ᵛ–295ʳ)
(Reduction 72%)



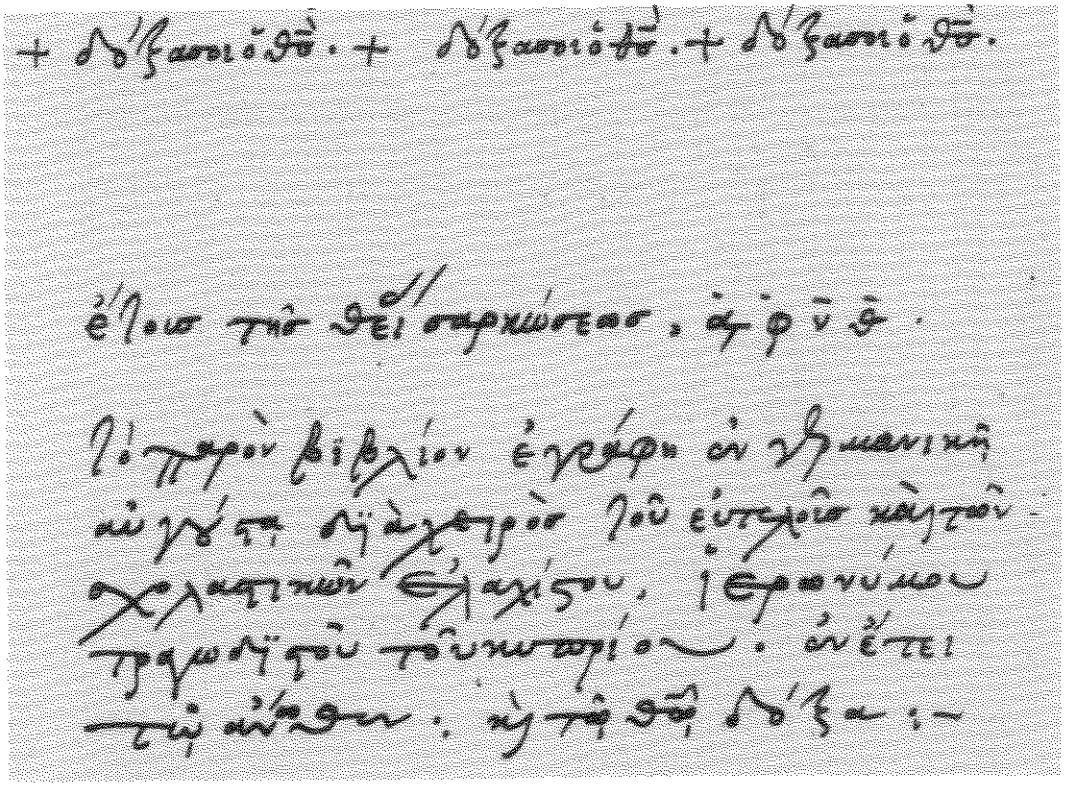
(99.) A.D. 1556/57: Poetic subscription written by Ioasaph Sarbos
Jerusalem, MS St. Saba 396 (f. 296r)



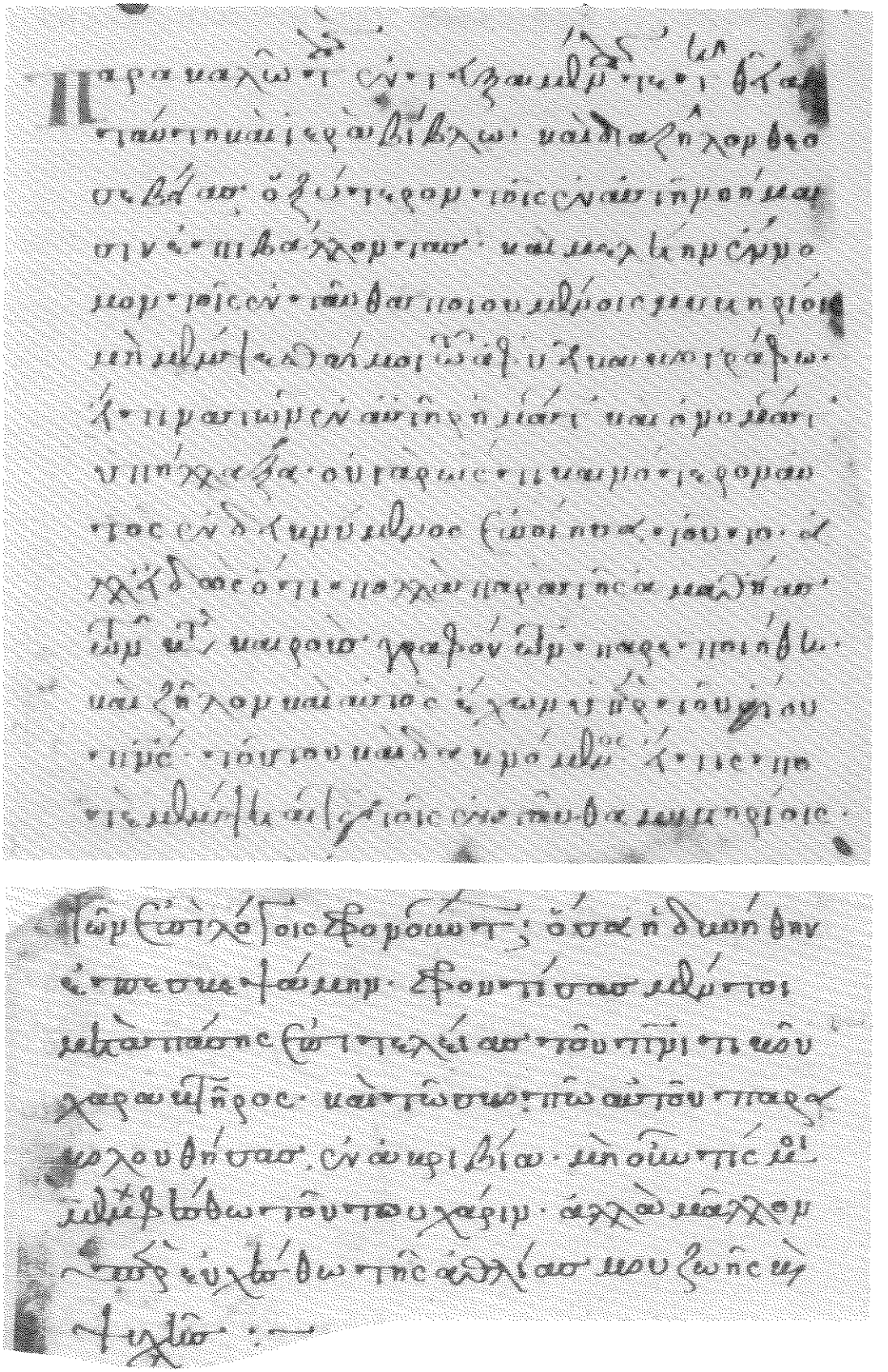
(*a*) (100.) A.D. 1558: Subscription written by Hieronymos Tragoudistes
Munich, Bayerische Staatsbibliothek, MS Gr. 189 (f. 167ᵛ)



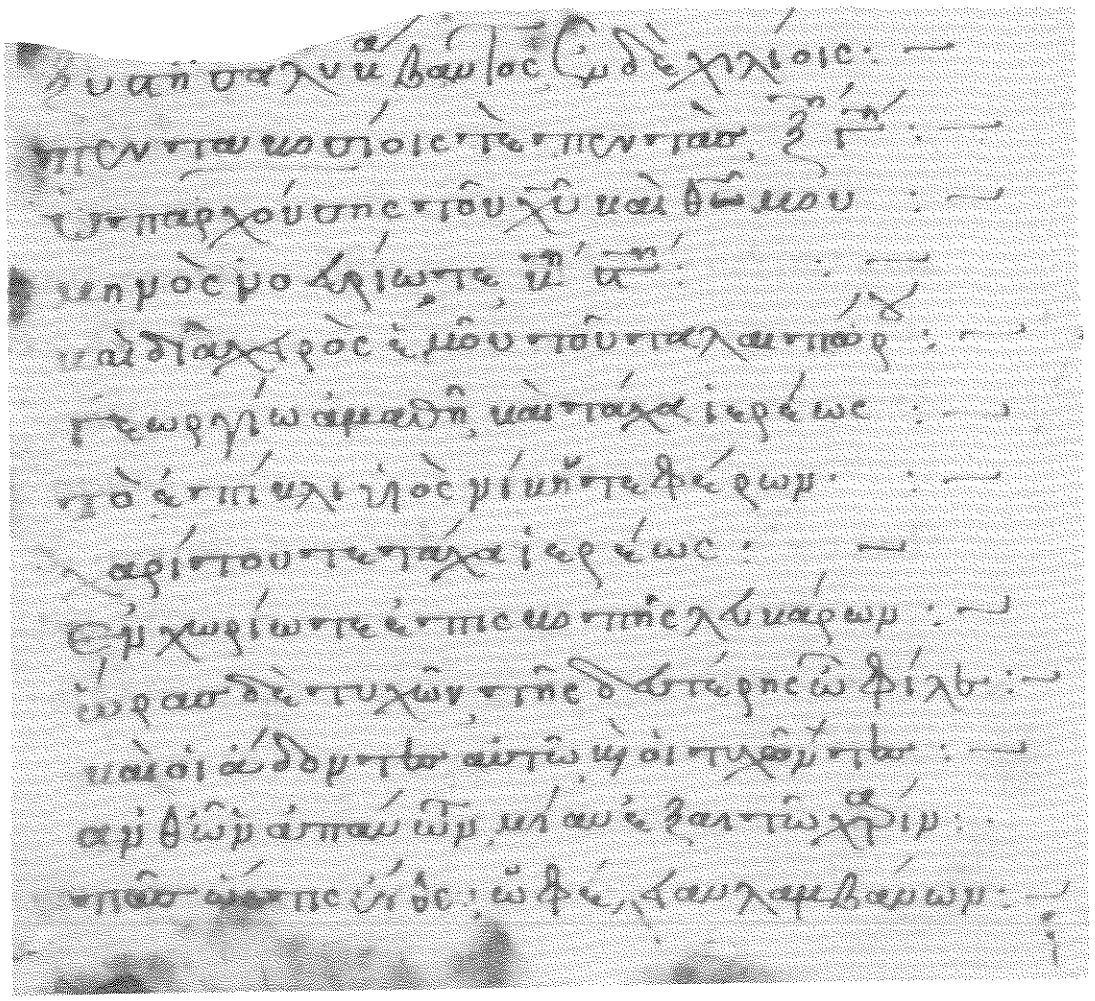
(*b*) (101.) A.D. 1559: Subscription written by Hieronymos Tragoudistes
Munich, Bayerische Staatsbibliothek, MS Gr. 143 (f. 237ᵛ)



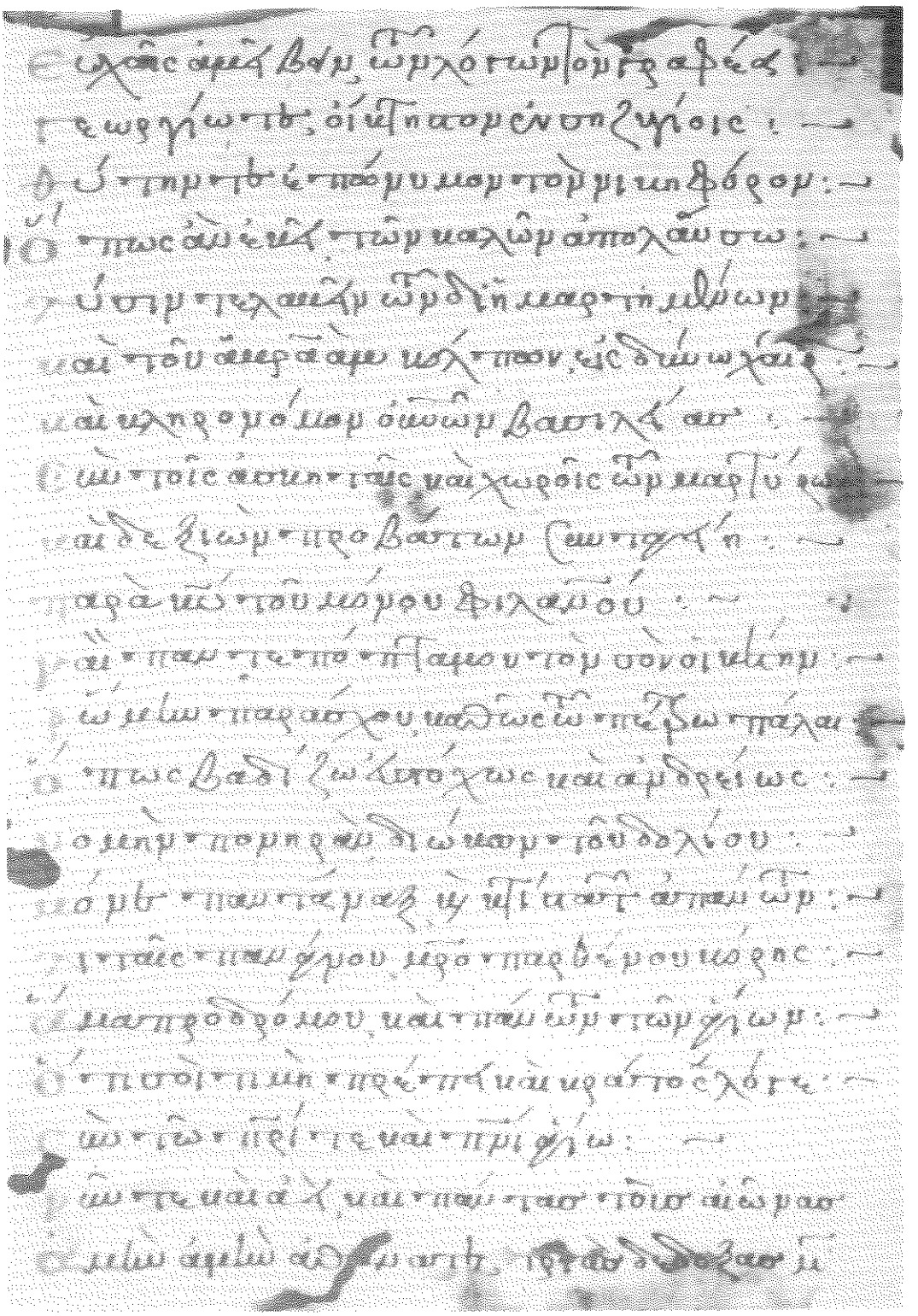
(102.) A.D. 1559: Subscription written by Hieronymos Tragoudistes
Munich, Bayerische Staatsbibliothek, MS Gr. 177 (f. 311ʳ)



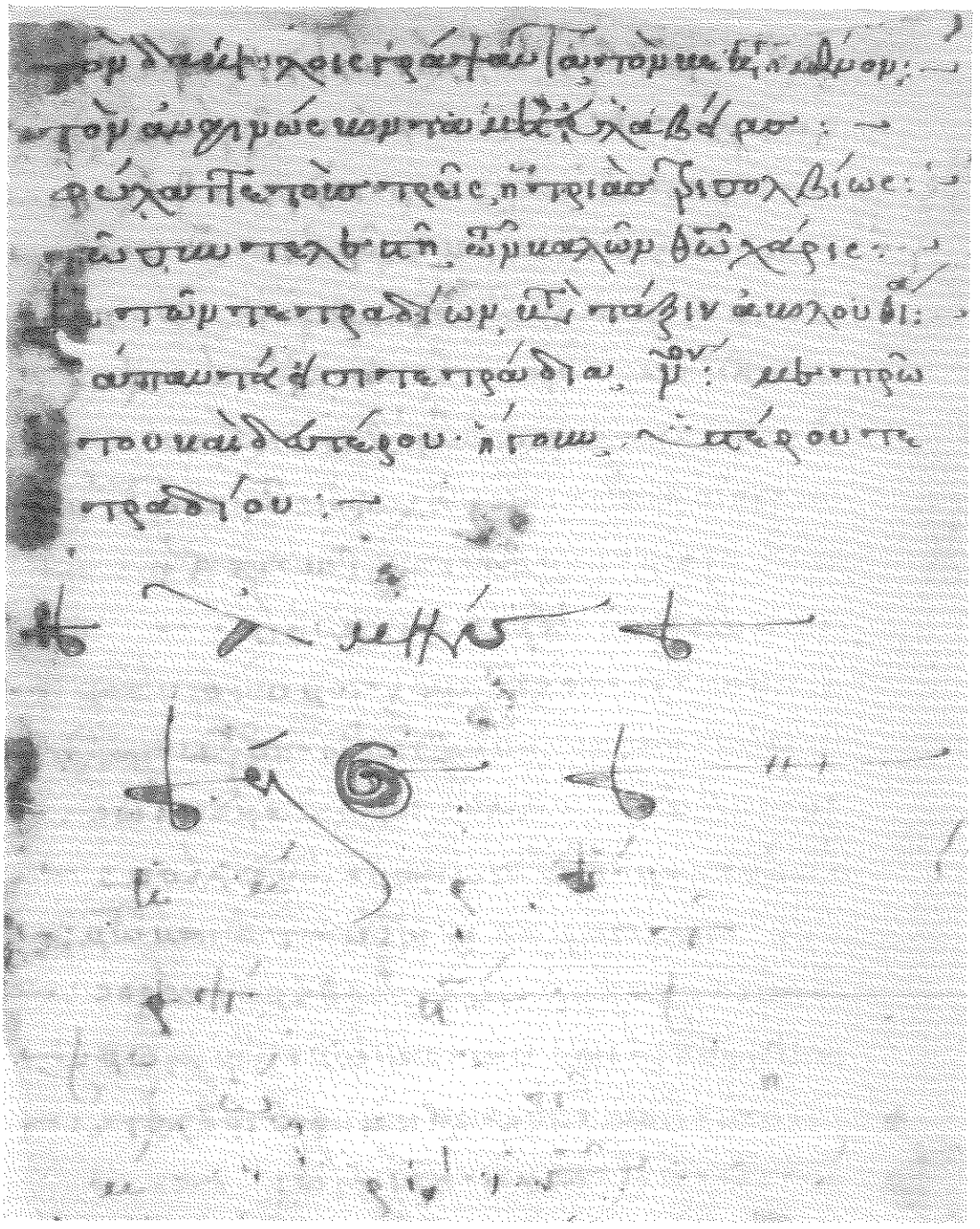
(103.) A.D. 1563: Poetic subscription written by the scribe, the priest George Karditsa, Korones, MS 8 (f. 397ᶜᵛ)



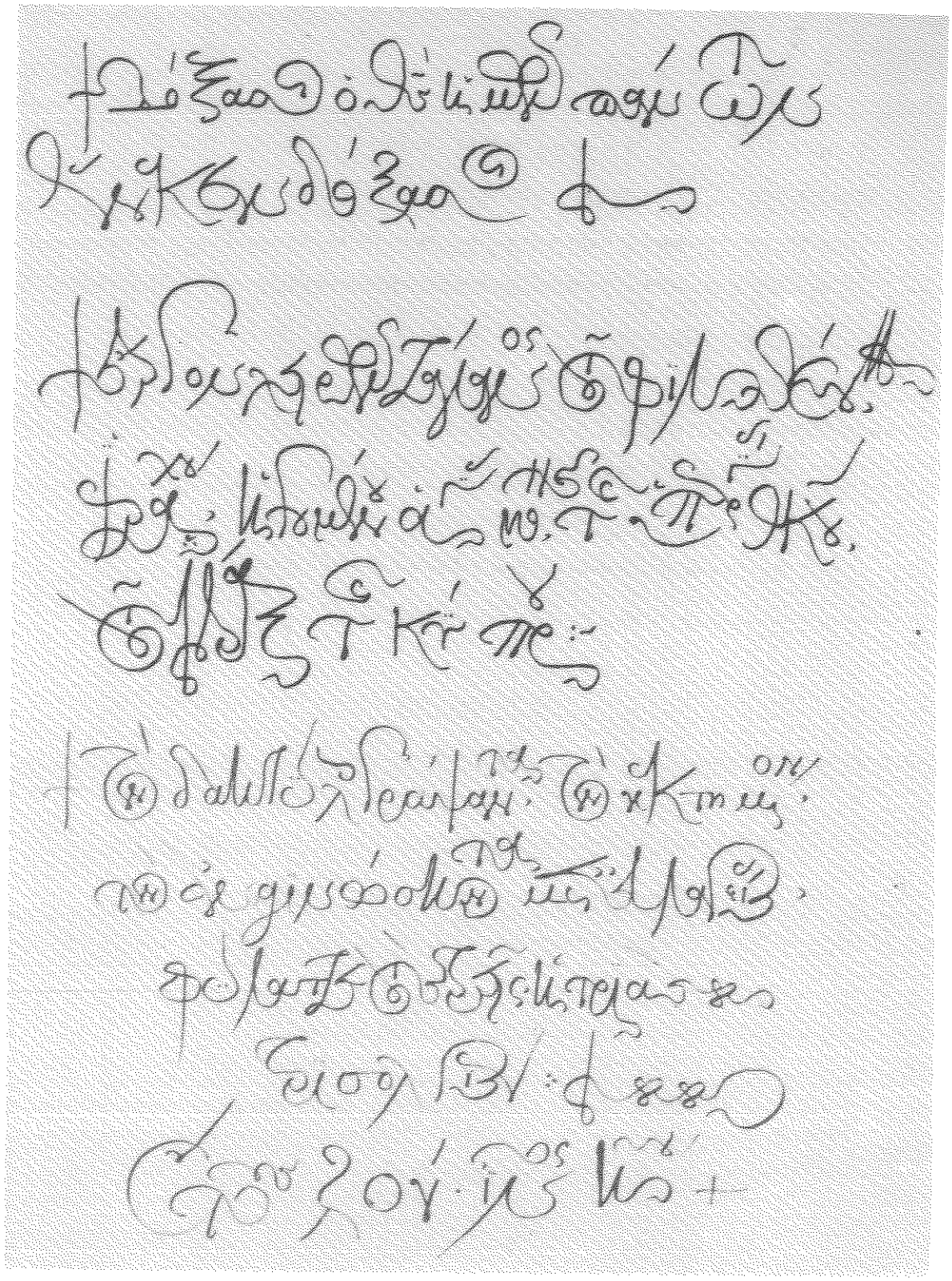
(103.) A.D. 1563: Poetic subscription written by the scribe, the priest George Karditsa, Korones, MS 8 (f. 397ᵛ)



(103.) A.D. 1563: Poetic subscription written by the scribe, the priest George Karditsa, Korones, MS 8 (f. 398r)

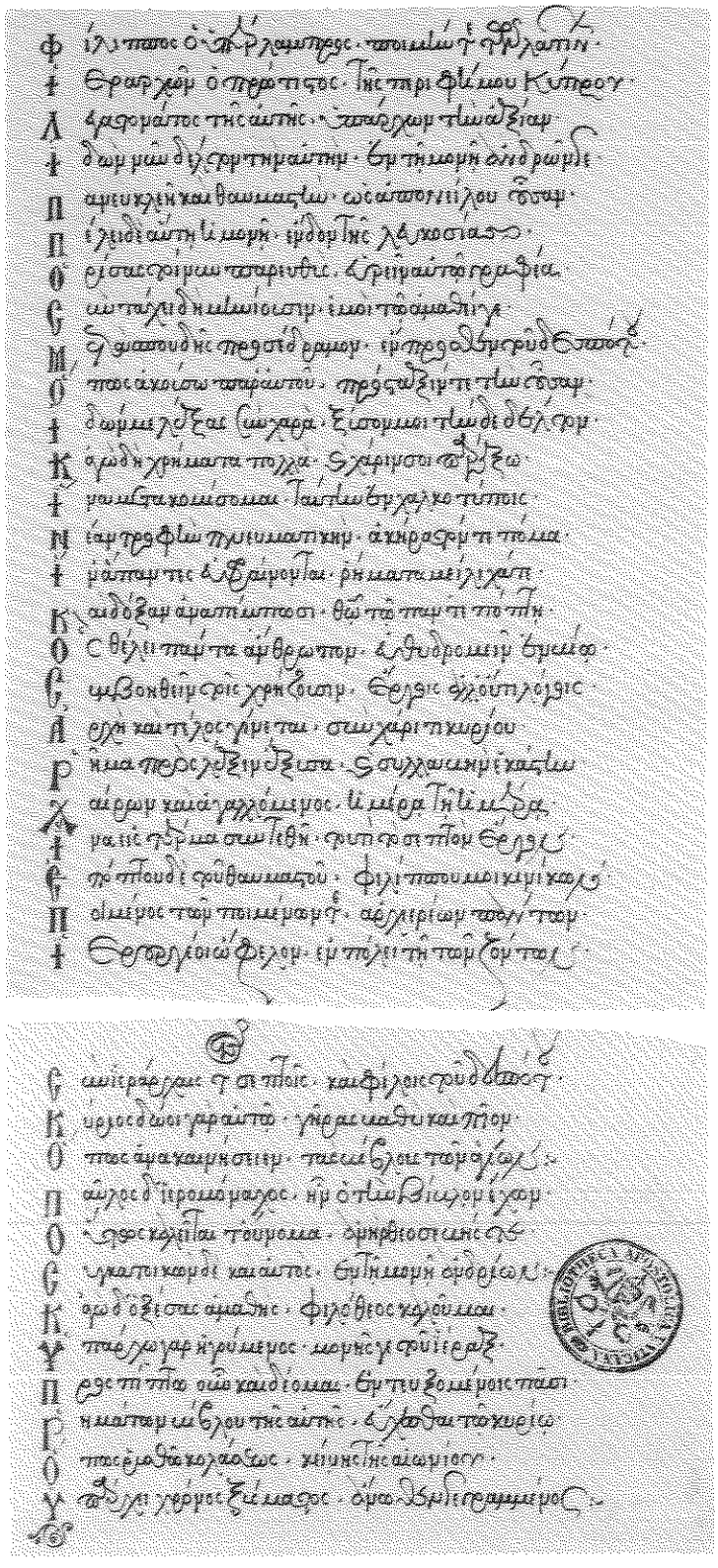


(103.) A.D. 1563: Poetic subscription written by the scribe, the priest George Karditsa, Korones, MS 8 (f. 398ᵛ)

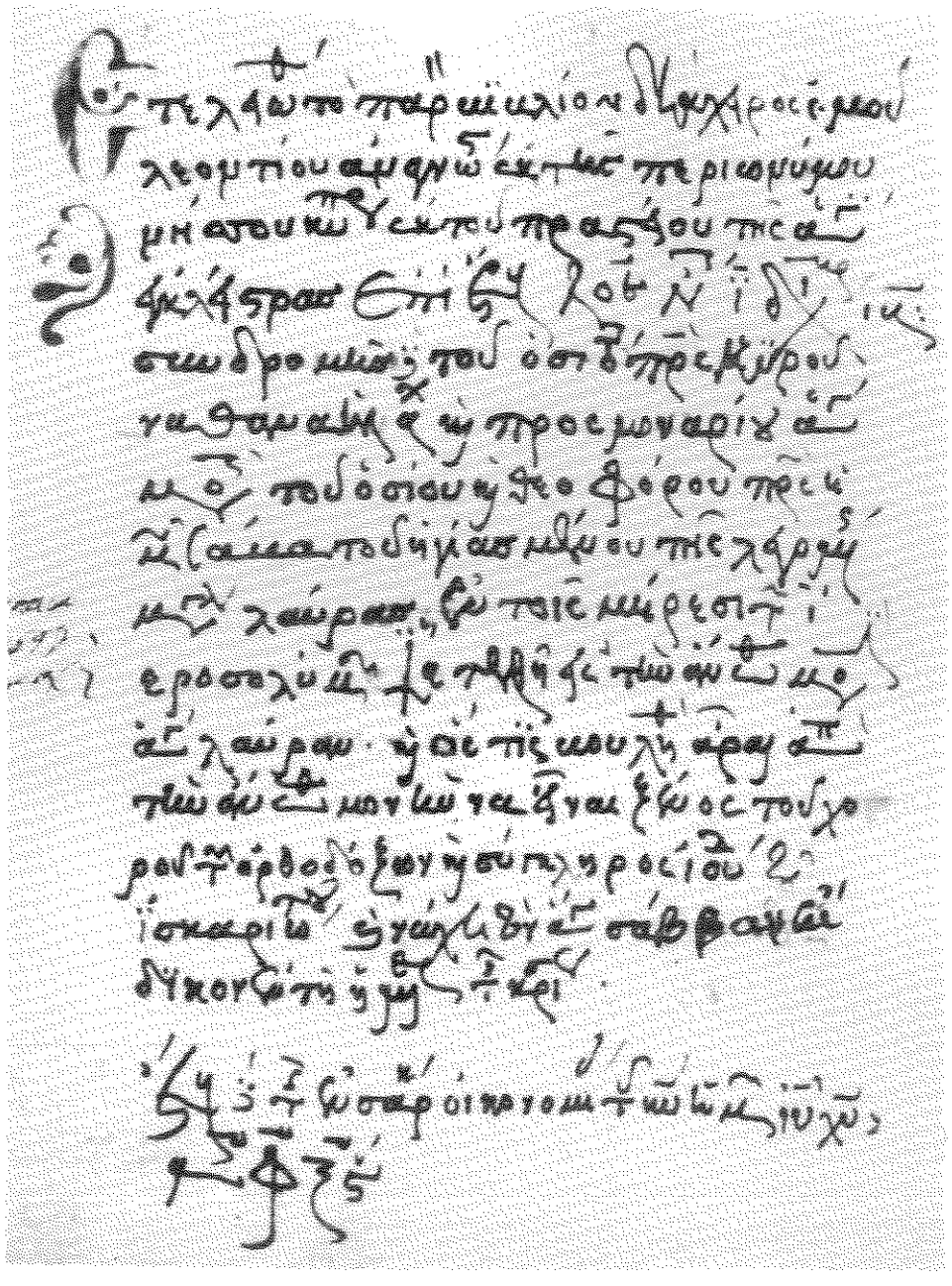


(104.) A.D. 1564/65: Subscription written by Philotheos, abbot of the monastery of Arakos
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 297v)
(Reduction 59%)

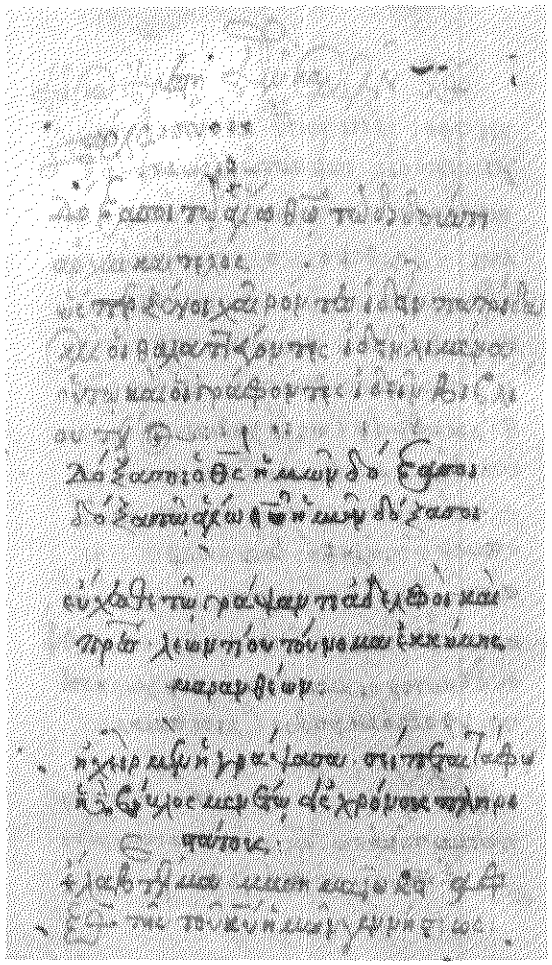
Plate 230



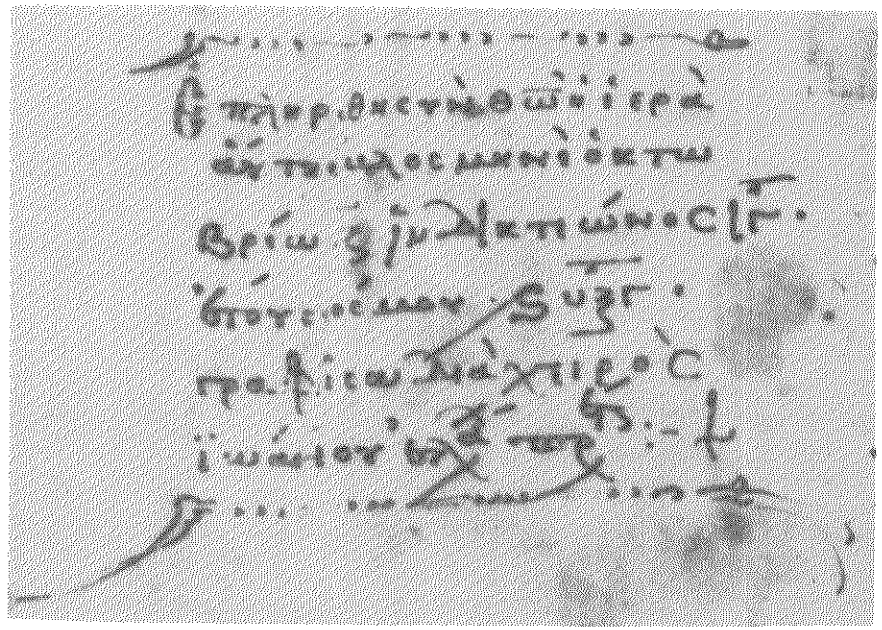
(104.) Poetic subscription written by Philotheos, abbot of the monastery of Arakos
Vatican, Biblioteca Apostolica Vaticana, MS Ottobonianus Gr. 25 (f. 298r–v)
(Reduction 59%)



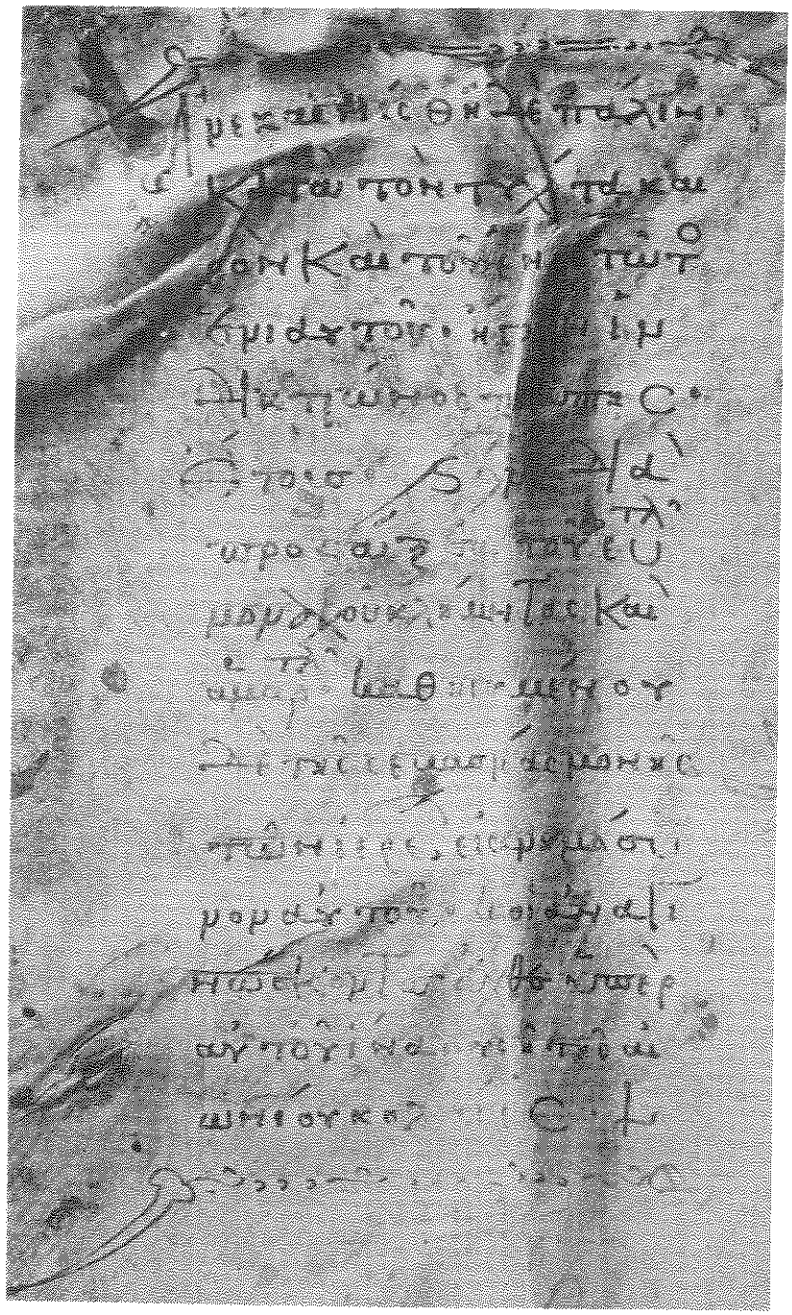
(105.) A.D. 1566: Subscription written by Leontios *anagnōstēs* from Cyprus
Jerusalem, MS St. Saba 369 (f. 310ᵛ)



(*a*) (106.) A.D. 1569: Subscription written by Leontios *ἐκ κώμης Μαραντέων*
Nicosia, Archbishopric collection, MS 11 (f. 306ᵛ)



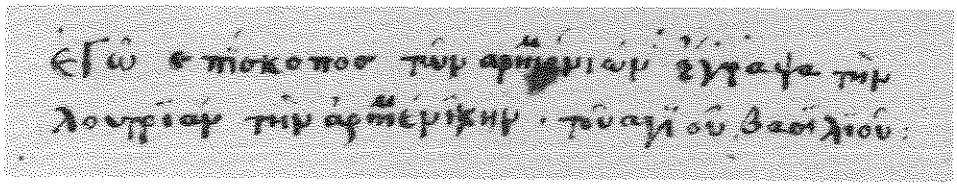
(*b*) (107*.) A.D. 954: Subscription written by the priest John
Paris, Bibliothèque Nationale, MS Gr. 668 (f. 361ᵛ)



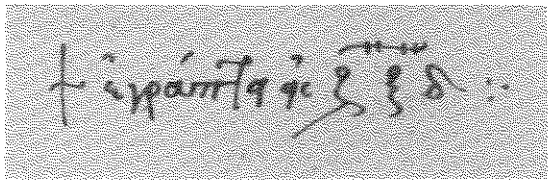
(*a*) (107*.) A.D. 1141/42: Note of restoration written by Klemes, abbot of the monastery τῶν Ἰερέων
Paris, Bibliothèque Nationale, MS Gr. 668 (f. 361ᵛ)

(*b*) (110*.) A.D. 1322: Subscription written by the unknown scribe
Athos, Dionysiou, MS 94 (f. 187ᵛ)

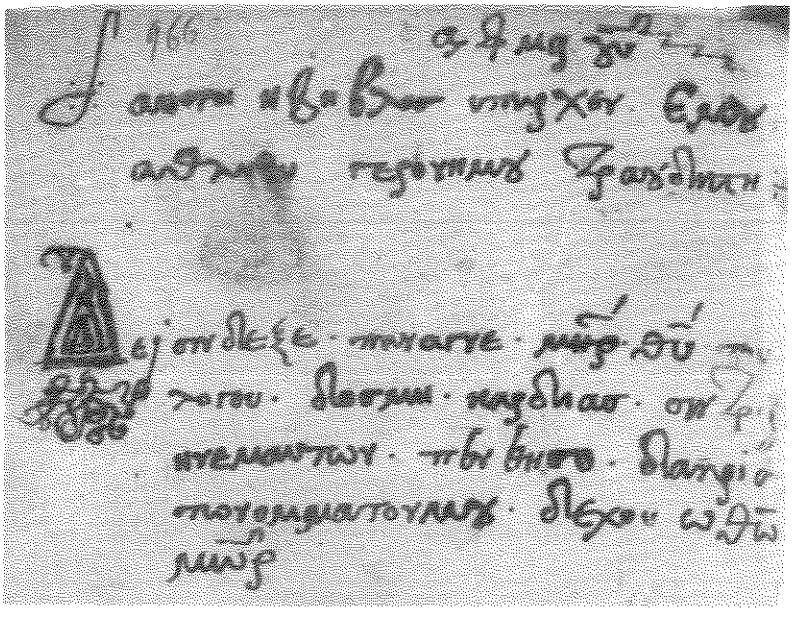
Plate 234



(*a*) (111*.) A.D. 1519: Subscription in Greek written by David, bishop of the Armenians in Cyprus
Modena, Biblioteca Estense, MS Gr. 19 (III A 5) (f. 169^{v})



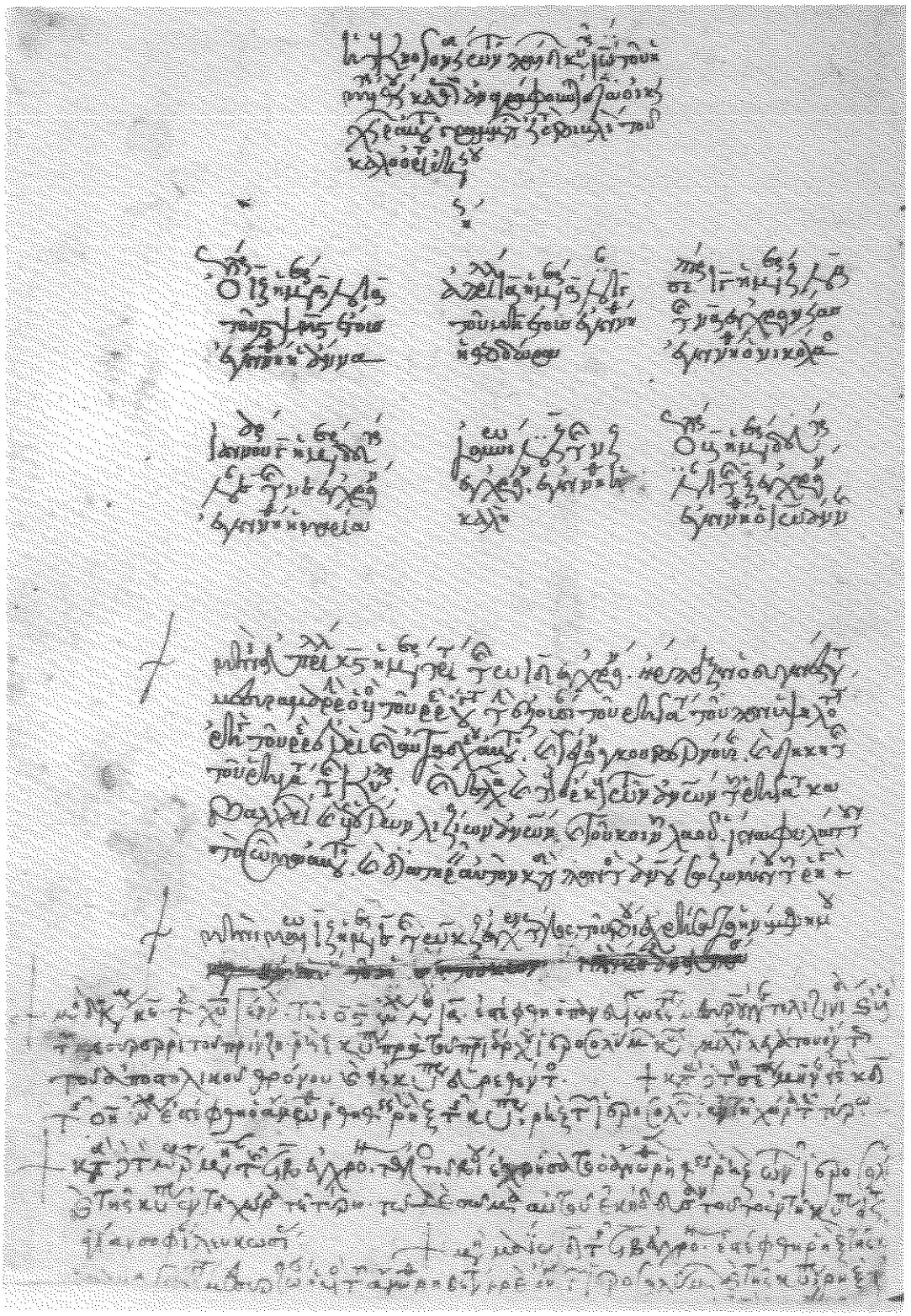
(*b*) (113*.) A.D. 1555/56: Subscription written by scribe A (unknown)
Jerusalem, MS Taphou 84 (f. 299^{c})



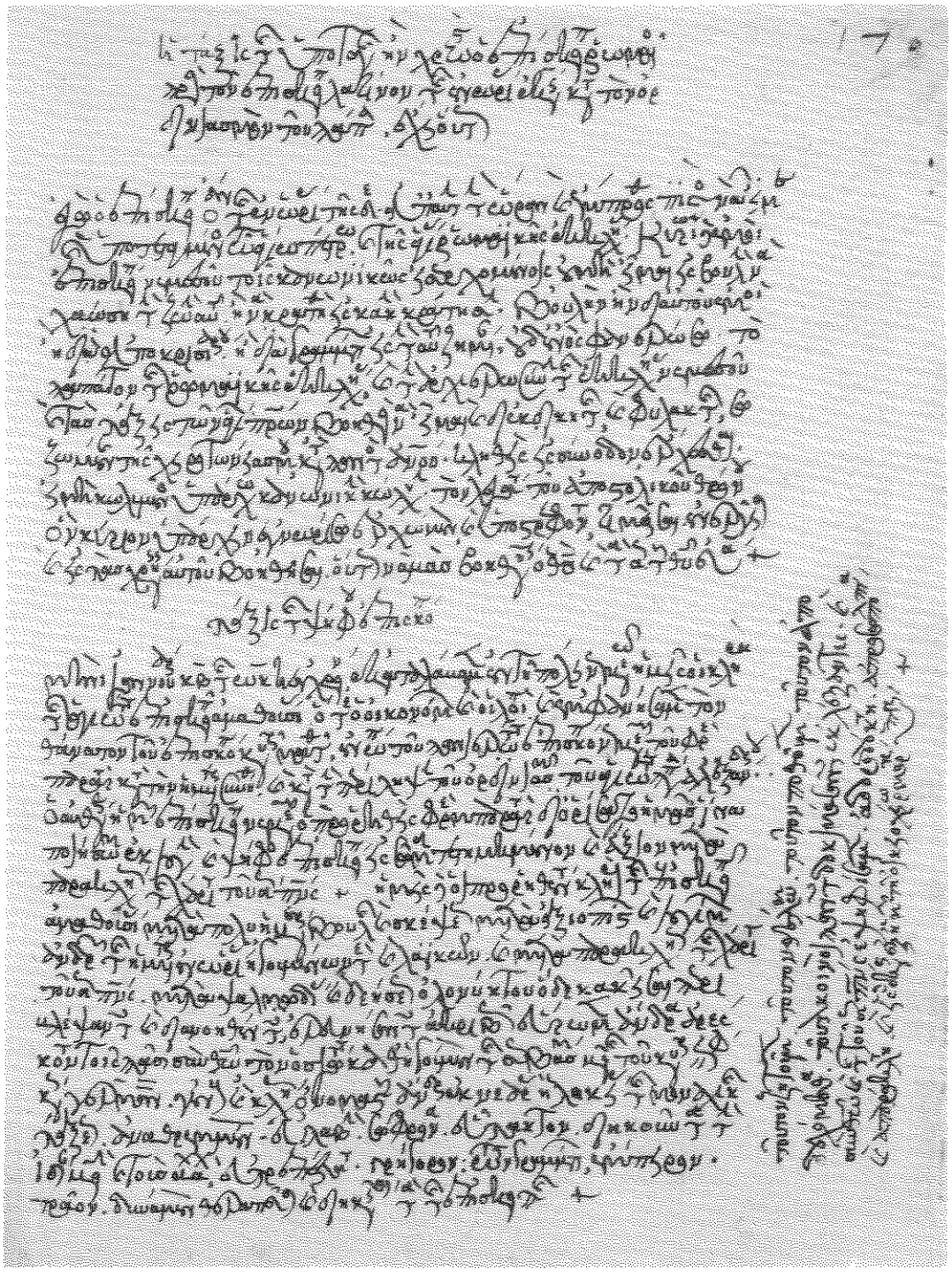
(*c*) (21.) A.D. 1541: Ownership entry by Hieronymos Tragoudistes
Paris, Bibliothèque Nationale, MS Gr. 1391 (f. 240^{v})

(2.) A.D. 1072/73: Contemporary note by a different hand
Register of the possessions of the monastery of Theotokos τῶν Κοινέων
Vatican, Biblioteca Apostolica Vaticana, MS Barberinianus Gr. 528 (f. 192ᵛ)

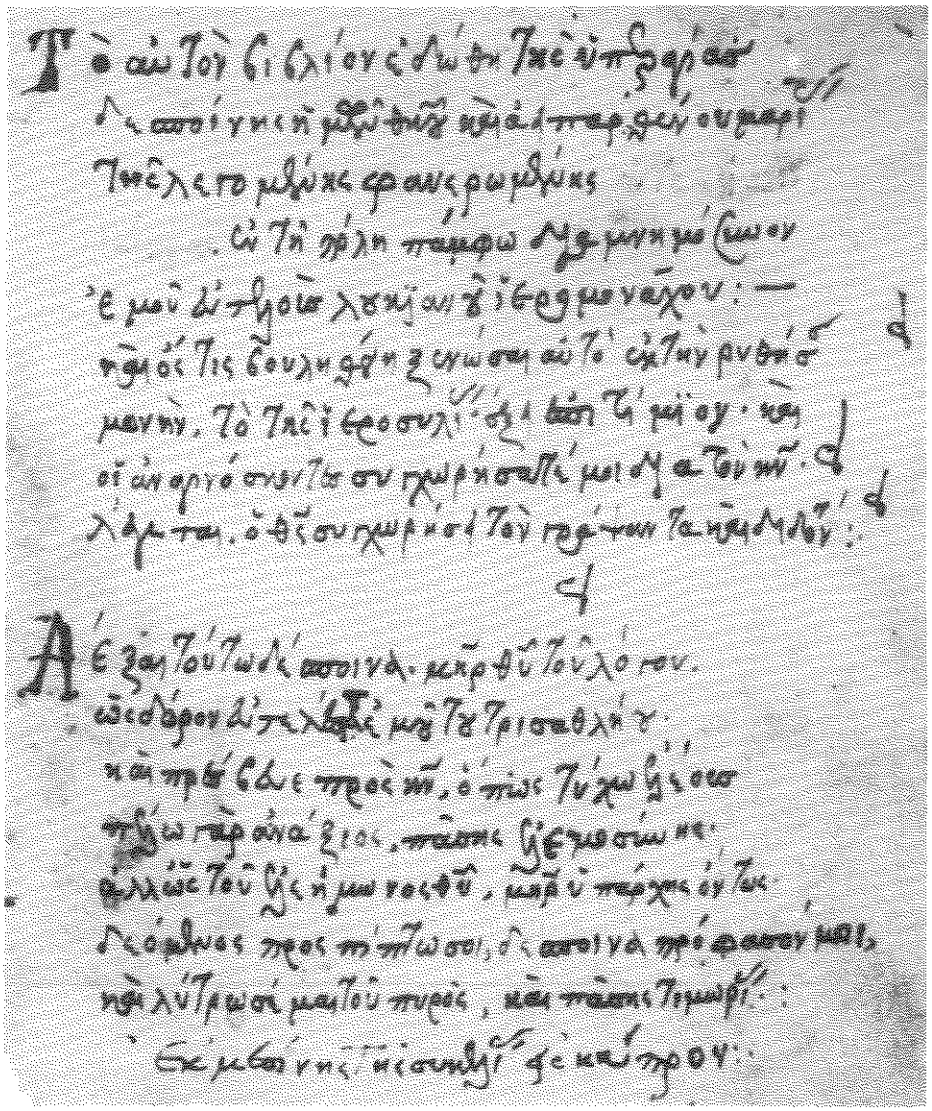
Plate 236



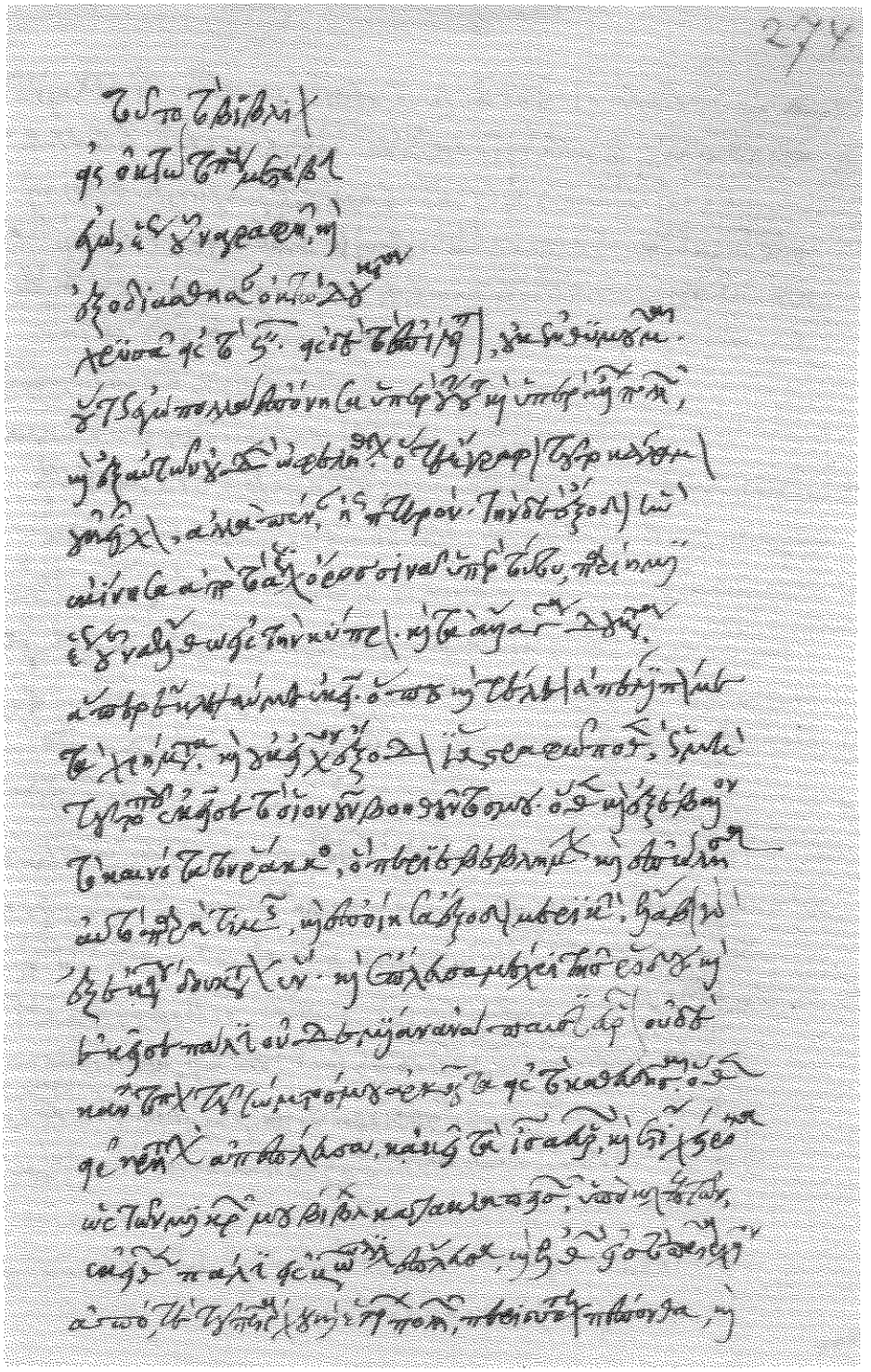
(31.) *circa* A.D. 1317–20: Historical notes written by the main scribe (i.e. Constantine Anagnostes)
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 172ᵛ)
(Reduction 82%; orig. 255 × 185 mm.)



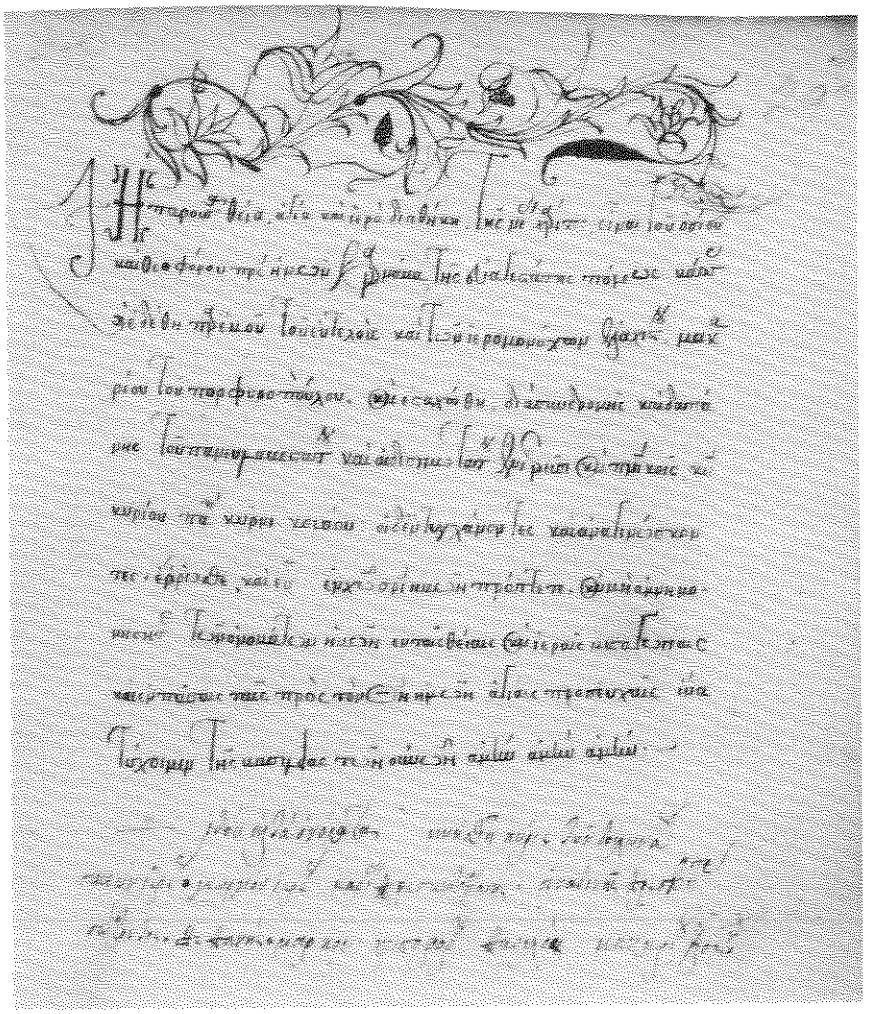
(31.) *circa* A.D. 1317–20: Formula of submission of the Orthodox to the Catholic bishops of Cyprus. Election of Germanos of Amathous written by Constantine Anagnostes
Vatican, Biblioteca Apostolica Vaticana, MS Palatinus Gr. 367 (f. 179^{v})
(Reduction 82%; orig. 255 × 185 mm.)



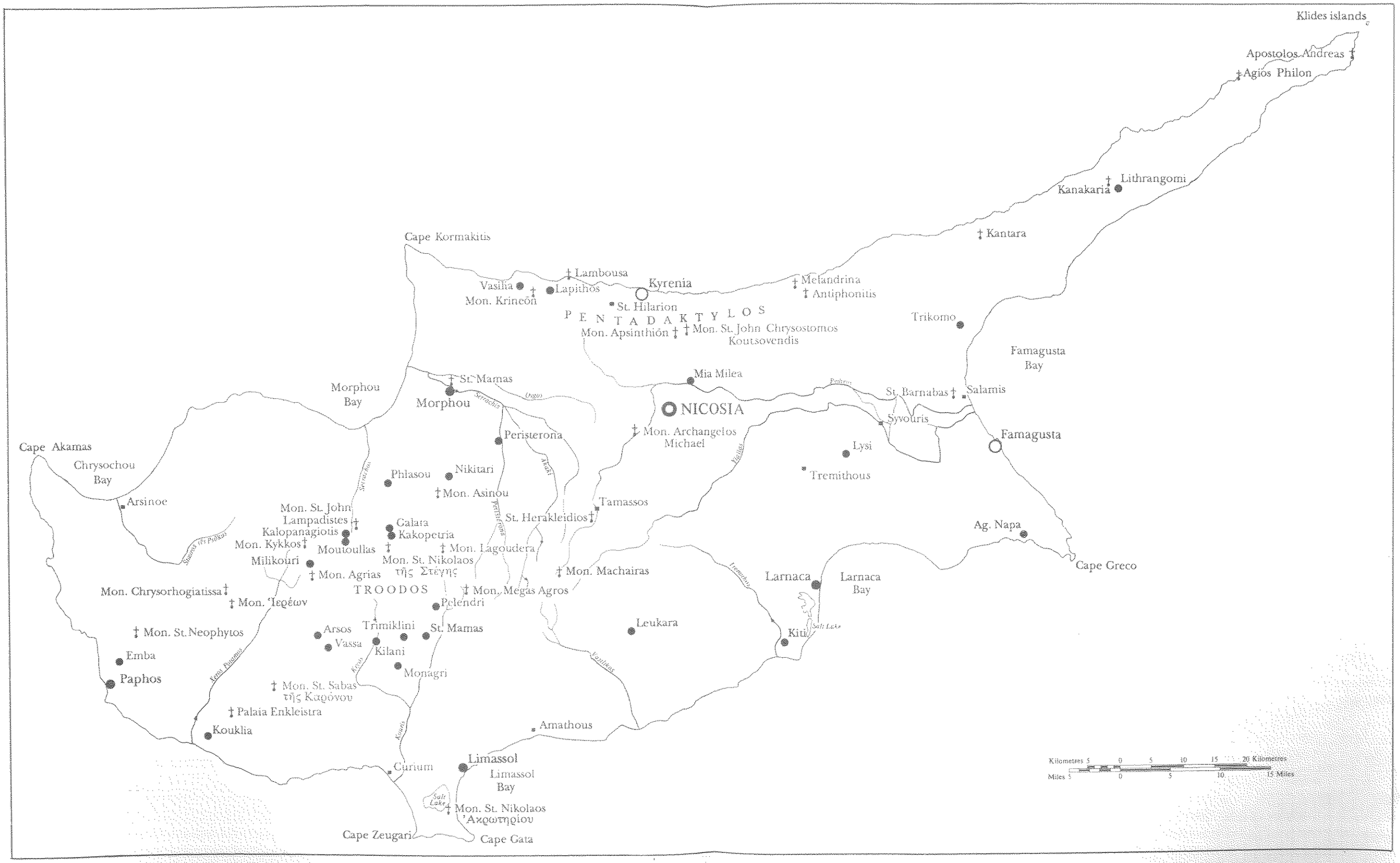
(81.) *circa* A.D. 1536: Contemporary note and poem written by the owner, the monk Loukianos
Athos, Laura, MS Θ 91 (f. 3ʳ)



(92.) A.D. 1551/52: Prosopographical note written by the scribe, Mathousalas Macheir
Vienna, Nationalbibliothek, MS Phil. Gr. 155 (f. 274ᵛ)



(108*.) 17th–18th century *ex libris* written by the monk Makarios Porphyropoulos
London, British Library, MS Additional 11836 (f. 297ᵛ)

MAP OF CYPRUS

FOR THE DATED GREEK MSS FROM CYPRUS TO THE YEAR 1570